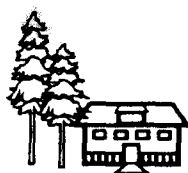


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CHANDER SHEIKHAR PANCHANI



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Minister for Environment & Forests, India.

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पर्यावरण एवं वन
भारत
MINISTER
ENVIRONMENT & FORESTS
INDIA

19th Sep., 1994

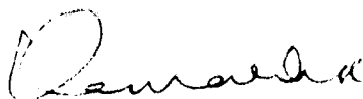
M E S S A G E

I am glad to know about your contribution in the cause of national integration in your writings. With its lofty snowcapped peaks, fast flowing and awe inspiring rivers, bubbling rocks, perennial mountain streams, magnificent biodiversity and fascinating ethnic diversity, the mighty Himalaya is a thing of beauty and object of adoration for generations of Indians. The Himalaya does indeed play a vital role in the social, cultural and economic life of not only the people of Himalayan States, but of the entire country, by regulating the climate of the sub-continent. As Pandit Jawaharlal Nehru said, 'they are in our blood and are a part of our make-up'.

The Himalaya is one of the threatened life-support systems on the earth today. Deforestation and the resultant high-intensity landslides, unplanned developmental activities especially in mining and road construction, combined with natural factors such as earthquakes, neo-tectonic activities and cloud-bursts have accentuated the process of ecological deterioration and traditional, social and cultural patterns are rapidly changing.

The need of the hour is to promote socio-economic development of the hill people even while ensuring the preservation of its fragile ecological balance. Even though the Government of India, particularly my Ministry, has set into motion several projects and schemes to achieve this objective, success, however, can be achieved only by willing participation of each and every citizen of India. It is in this context that I warmly welcome this book.

The 'Secrets of Himalaya' is a labour of love for Shri Panchani, who is himself a son of the hills and his long association of living in harmony with the Himalaya, makes him eminently suitable to unravel some of its many secrets. I am sure that this book will inspire readers to contribute their mite to the worthy cause of understanding and meaningfully preserving the culture, ecology and environment of this young and majestic mountain chain.



(KAMAL NATH)

Shri C S Panchani,
Director Postal Services.

PREFACE

The Himalayas are the world famous mountains. They are one of the youngest mountains of the world but have risen to the highest point on this planet, the Mt. Everest. The Geological details describe how the Himalayas have evolved as mountains. In the process they have formed various river beds and beautiful valleys. The Himalayan Belt, as a semi-circular arc of mountain barriers over the Indian Peninsula, extends from the Makran coast in the Arabian Sea to the Arkan coast in the Bay of Bengal, and presents spectacular system of mountains, rivers and valleys, with glorious growth of flora and fauna. The Himalayas are also said to be the cradle of early primates and the Homosapiens. The Shivalik Hills provide a substantial wealth of primate fossils and homonids.

The pre-historic Himalayas reveal a lot about the early human civilization. Since the pre-historic times the Himalyan Belt had the impact of two major human civilizations : Western impact in the region from Afghanistan to Nepal; and South-East Asian impact in the region east of Kangchenjunga, that is in the entire north-eastern region. In the historic times as well the western sector of the Himalayan Belt had the impact of the Hellenistic, Iranian, Indo-Aryan, Central Asia and Mongoloid racial groups; and the north-eastern sector had the impact of Souh-East Asian racial group. The present ethnology of Himalayas therefore, presents a varied racial forms and in the course of the times a lot of admixture has taken place. As a matter of fact the Himalayan ethnology plays a vital role in contributing the racial contents to the Indian Peninsular population. The Himalayas also function as filter block to the racial influx from the East and the West, and preserve and sustain the Indian Peninsular Culture. No doubt the invasions have taken place through Himalays but the mountain barriers have allowed only selective and powerful racial groups to enter into India. This selective filtration of racial contents makes the Indian civilization unique and persistant.

Himalayas are the abodes of colourful tribes. The Kangchenjunga range divides the Himalayan Belt into two broad cultural sectors : The Pastoral Cultural Area and the Bamboo Cultural Area. The Pastoral Cultural Area extends from Afghanistan to Nepal and is further divided into different cultural areas like : Balooch Cultural Area, Pathan Cultural Area, Dard Cultural Area, Gujjar Cultural Area, Gaddi Cultural Area, Jhecha Cultural Area, Pahari Cultural Area, Bhotia Cultural area. Each

cultural area may comprise of different tribes and their clans. The Bamboo Cultural Area extends from Kangchenjunga to eastward through Sikkim, Bhutan, Arunachal Hills Patkoi Hills, Naga Hills, Garo-Khasi-Jaintiya Hills, Lushai Hills Tripura Hills, Chitagong Hill tracts and Arakanyoma. The entire area is divided into different cultural areas : Lepcha Cultural Area, Aka-Nishi-Apatani Cultural Area, Adi Cultural Area, Mishmi Cultural Area, Khampti-Singpho-Tangsas Cultural Area, Naga Cultural Area and Kuki Cultural Area. The tribals of the Bamboo Cultural Area are more primitive than those of the Pastoral Cultural Areas. In all the tribes of the Himalayan Belt different social and political institutions are prevailing. Each such institution has some interesting aspects which still are prevalent in the society. There are several curious and unknown facts which need discussions.

Himalayas spell mysteries in its Geography, Ethnology, Ecology and History. Each topic expresses the selective secrets which really provides unique study on Himalayas. Every curious point has an unknown background but the exposure to all hidden curiosities and explanation to these makes a study worth objective.

Shimla, 1st April, 1995

Chander Sheikhar Panchani

ACKNOWLEDGEMENTS

I acknowledge with thanks the kind courtesy and cooperation extended by the governments of all the Himalayan States; the Universities of Kabul, Lahore, Kashmir, Jammu, Himachal Pradesh, Punjab, Garhwal, Nepal, Aligarh, Lucknow, Calcutta, Arunachal Pradesh, Shillong Guwahati, Manipur, Baroda, Delhi, Nagpur, Gujrat, Pune and Bombay; and Libraries and Institutions like Asiatic Society of Bombay, Tata Institute of Social Sciences, Bombay; Institute of Advanced Studies, Shimla; Mountaineering Institute Manali; Mountaineering Institute Gulmarg (Kashmir); Nehru Science Centre, Bombay and Bhartiya Adim Jati Sevak Sangh, New Delhi.

Special thanks are due to Shri K.C.V. Nair and Shri S.R. Karwa my close friends, for their timely help and suggestions. I also extend my special thanks to Shri S.V. Desai for assisting me in photography; and to Dr. Atul Kumar (Eye Specialist), Dr. Anoop Mishra (Medicines), the eminent doctors of A.I.I.M.S. New Delhi for their kind efforts in keeping me physically fit for the task of writing this volume.

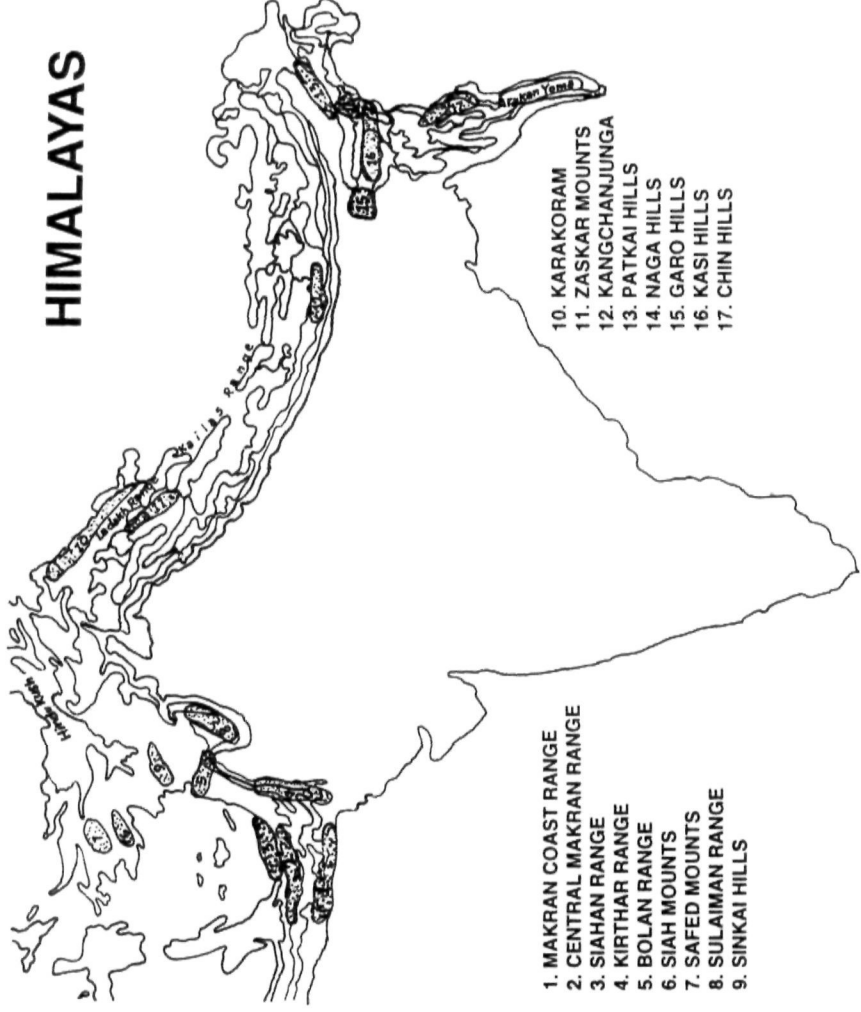
I am also thankful to my wife Maina, sons Surmeshwar, Dineshwar and Niteshwar and daughter Sushma for all sorts of assistance during my Himalayan tours and while drafting and editing the text.

My thanks also go to The Renaissance Court Publishers, Manali for their keen interest in the Himalayas which was manifest in their accepting this work for publication. My thanks are also due to Shri Hakam Sharma for giving his transpericiencies for the cover jacket.

I thank S. Gurpal Singh Chadha and M/S Graphic Creations, Chandigarh for the best guidance and fine printing of this volume.

Chander Sheikhar Panchani

HIMALAYAS



1. MAKRAN COAST RANGE
2. CENTRAL MAKRAN RANGE
3. SIAHAN RANGE
4. KIRTHAR RANGE
5. BOLAN RANGE
6. SIAH MOUNTS
7. SAFED MOUNTS
8. SULAIMAN RANGE
9. SINKAI HILLS

10. KARAKORAM
11. ZASKAR MOUNTS
12. KANGCHANJUNGA
13. PATKAI HILLS
14. NAGA HILLS
15. GARO HILLS
16. KASI HILLS
17. CHIN HILLS

1

GEOGRAPHY

*"Yasya Himalayotkrsa Pousini Muratiru Tama,
Tasya namanti Carnou Dhanya Keconjantva"*

*[Mother Goddess, whose glorious image develops and
flourishes Himalayas ; the blessed ones, bow down in
reverence on her feet]*

THE Himalayas in their oriental mountain majesty, as the shining pearls on the Asian Main Land, form an oblique and curved arc (which may not be on a neat pattern but the curvature nears the form) raising a barrier of mountainous ranges; crowning the Indian Peninsula, in a linear distance of about 1800 miles (3000 k.m.) from the Hindukush in the West to the Isu Razzi beyond Sadiya in the East, with the width varying from 325 k.m. to 425 k.m.,² and emerging from the 'Pamir Knot' these spread _____. On the northern extremity : in a peripheral way step down in to Sub Himalayas in the form of Siwalik Hills, encircle the Indus, the Gangetic and the Brahmaputra Plains; on the Western extremity : These step down from the Hindukush to the Sub-Himalayan Ranges, in the form of HINDU RAJ, PAROPAMISAS,

1 Baijnath Temple, Kangra; Inscription, 13th Century A.D. The Goddess referred in the inscription is the Mother Goddess, may be Durga Bhagvati, Parvati or the Mother Land i.e., the Bharat Mata. The images and temples of the Mother Goddess are spread throughout the Himalayan Belt, connected to the Himalayas, the World's highest peak, the Mount Everest, is called in Tibetan the 'CHOMO LUNGMA' (Goddess Mother of the Land).

2 The mean breadth 90 miles (150 k.m.); the maximum breadth 110 miles (185 k.m.); and minimum breadth 76 miles (125 k.m.). This is Hodgson estimate in 1849; Atkinson, Edwin. T., "The Himalayan Gazetteer", Vol. I, Part - I, Cosmo Publication, Delhi 1973, P-61. The present estimate of breadth of Himalayas varying from 325 k.m. to 425 k.m. is considerable and given in several books e.g., Ahluwalia HPS; Himalaya : A Practical Guide; Himalayan Books, New Delhi, 1985, P-17.

KOH-I-BABA, SIAH, SINKAT HILLS, SULAIMAN RANGES, KIRTHAR RANGE, SIAHAN RANGE and finally through MAKHRAN RANGES touch the Arabian Sea at Gwadar; and on the eastern extremity : the high Himalayas turn Southward from Sadiya and step down into Sub-Mountainous Ranges in the North as PATKOTI HILLS, and then extending as NAGA HILLS, bordering Manipur Plateau from the North and opposing its Western portion, the mountain chain extends into a branch westward forming the KHASI, GARO and JAINTEIA HILLS; and to the South of which are LUSHAI and CHIN HILLS which further narrow down into a long single range, the ARAKANYOMA, and reaches the sea at BAY OF BENGAL at CAPE NEGRAIS. In fact Himalayas are massive and mysterious; eternal and extensive; vegetative and barren; snowy and silvyn; lofty and loveful; and inhabited by gala tribes with their glorious past. The hills and vales of Himalayas are the abodes of various ethnic races which flourish along with the Himalayan Flora and Fauna. Himalayas are also said to be the cradle of early primates and the Homo-Sapiens. The anatomical and Morphological changes that followed in the course of human evolution favoured hills and savannah as more probable habitat of early hominids. This fact is further substantiated by the wealth of primate fossil evidences from the Siwalik hills.³ The sweat of the "White Crown", the Himalayas, in the form of the melted snow drained into various river systems offers life for living beings down below its colossal existence. Human civilisations since ages have been growing on the banks of the rivers and in their valleys and plains. The "White Crown", the loftiest and largest in the world : cares, cradles, and controls the entire human beings and other life on the Indian Peninsula on its southern face; Burma and Indo-China Peninsula on its South-Eastern face; Yunnan and Shan regions on its North-Eastern face; Tibetan Plateau on its Northern face; and Central Asia and Afghanistan on its North-Western face.

With all the glory, grace, glamour and generosity, the Himalayas, in consideration of their geological age, are still one of the youngest mountain systems of the world. There were no Himalayas between Tibet and India, in the earlier geological ages, but there stood a vast stretch of shallow sea, named as the Tethyan sea. The Himalayas are still on a rising process due to continuing pressure from the hard earth crust north and south of them; and since the last glacial epoch, that is over the past 20,000 years, the Himalayas have grown 1,500 to 2,000

3 Ohri, Vishwa Chander, 'Pre-History of Himachal Pradesh', State Museum, Shimla, Department of Languages & Culture, Himachal Pradesh, 1979, p-45, 46.

meters higher; the annual growth rate is 7.5 to 10 centimeters, that means one meter in every ten years, and 10 meters every 100 years.⁴ However, the factors like weathering and erosion may be reducing the net result of the growth. Several hypothesis on the evolution of the Himalayas are put forward : Alpine geosynclinal, plate tectonic, and vertical movement models. In the ALPINE GEOSYNCLINAL MODEL a genetic relation is explained between the Andaman–Nicobar Belt and Meso-Cenozoic Himalayan engescynline through the mountain barrier of the Indo-Burman Ranges. The geological transformations have taken place since different geological ages and in the Himalayan system the engescynclinal deposition took place since the late Mesozoic. The deposition resulted on the crustal continental/oceanic basement with intrusions/extrusions of ophiolites. The ultimate result of this activity was that the Indus suture was destined with different flysch and molasse sequence. The net effect of the entire process resulted into the emplacement of thrust sheets. During the late orogenic phase the vertical faulting took place. The PLATE TECTONIC OR OCEAN FLOOR SPREADING might have resulted due to the addition of new crust along the ridges which caused corresponding consumption of oceanic crust at the other margin of discrete plates which together constitute the outer shell of the earth. Consumption of oceanic crust and the buoyancy of continental crust vis-a-vis oceanic crust led to further distinction of sub-models like those of oceanic crust, continental crust, Island Arc – Oceanic crust and continent – continent interaction. It is thus envisaged that tectonic activities resulted into crustal shortening in the Himalayas which further gave rise to crustal consumption followed by continental interaction along the 'Indus Suture'. This hypothesis therefore strongly advocates that the Himalayas rose to the present heights by virtue of crustal shortening, pile up of nappes and restoration of gravity balance through late cenozoic vertical tectonics.⁵ This further explains continental drifts and collisions. The continental drift is described with respect to Gondwana land, a supercontinent. India was a part of this, but in due course, with times, the supercontinental land started drifting into Africa, India, Australia and Antarctica. The other continents mentioned above started drifting apart with India at the rate of 5.6 cm per year. Even today these are believed to be drifting at the rate of 2.5 cm or 3 cm per year. Specifically the Indian Subcontinent appears to be advancing northward, slowly but irresistibly, crunching further into the land mass

4 "Himalayas" Yoshikazu Shirakawa, Harry N. Abrams Inc., New York, 1971, p-1-5.

5 Geological Survey of India, 'Himalayan Geology' : Seminar, New Delhi, 1976, Section – 1, P-34, 35.

of Asia and buckling the crust along the line of impact.⁶ The impact of such collisions is of very high degree which shakes the entire land mass causing abnormal changes in the form of land displacement, change in river courses, mountain collapse, which we experience even today. The changes due to tectonic movements are inevitable. The main result of the tectonic phase is the creation of the Central Crystallines, (Vaikrita) the backbone of the Great Himalayan range and the base of the Tethyan Himalayan sequences, and is closely connected with the Main Central Thrust. While expressing the tectonic levels the Main Central Thrust is not a single plane and infact, it is a highly sheared zone where imbricate structures, at times are well developed. It is constituted by twin structural elements : the roof and the floor thrusts associated with the imbricates.⁷ The roof thrust later on borders the imbricate structures existing in their upper limits of higher tectonic levels and the floor thrust contains these belonging to the lower tectonic levels. The vertical movement models is explained that the tectogenesis and orogenesis result into the activity of cover folds over zigzag basement blocks. The gravity glides/slumps on the basement causes thrusts and nappes in vertical models. This hypothesis is supported by the facts of : the high angle character of the major thrusts – the Main Boundary thrust, the North Almora Thrust and Crystalline units of Garhwal Group; the occurrences of brachy – anticline in the foot hills belt; fairly linear traces of major dislocation over a large area; the possibilities of occurrences of diapir domes of granites or so called 'Mushroom Granites' as interpreted in the Kashmir, Garhwal and Kumaon Himalaya.⁸

Through the geological ages the Himalayas have developed into different structural belts.⁹ : Neogene – Quaternary belt; Palaeogene belt; Lesser Himalayan belt; Central Crystalline belt; Tethyan belt; Indus Suture and Karakoram.

NEOGENE – QUATERNARY BELT : This belt extends from the West to the East and is comprised mainly of the Siwalik Group (Molasse). The Siwalik group is broadly divisible into the lower, middle and upper lithologic units. The Siwalik Sediments relate to the mid-miocene Lower Pleistocene and extends into Punjab, Ganga Basin and further east into Bengal and Assam, thus it goes into an extension of 2,400 k.m. length with a 300 k.m. width at its maximum. In the course of the events of the

6 Casewit Curtis, W. 'The Mountain World'. The Ridge Press, New York, 1976, P-46.

7 Saklani, P.S. 'Himalayan Shears', Himalayan Books, New Delhi, 1983, P-VII.

8 The Geological Survey of India, 'Himalayan Geology' : Seminar, New Delhi, 1976, Section-I, P-35, 36.

9 Op., ——— P-4, 42.

Himalayan evolution the Siwalik experienced longitudinal and transverse lineaments. The pre-tertiary rock may be the basement of the Siwalik Belt. A wedge of pre-tertiary rock is exposed as a floor of Siwalik, at Bhalukpong in Kameng Valley, in the north eastern Himalayas.

PALAEOGENE BELT : It extends from the Kashmir Himalaya to the Kali-Gandaki river in the Western Nepal. But the palaeogenic formations are not existing in the Tethyan Belt of the western Himalayas and the Lesser Himalaya from the Kali-Gandaki river upto Arunchal Pradesh in the east. The palaeogene sediments consist of three facies : First, the paralic facies having coaly beds and lenses are found in Jammu and Nepal, especially in Mahabharat and Dange range; Second, the quartzite, limestone and shales are found widely distributed; the third, the deep water facies consist of green and red shales which are interbanded with fine-grained sandstone. Miocene continuous sedimentation of flyschoid-type is seen in the Subathumurre, Dagshai, Kasauli and Dharamsala formations. In the Lesser Himalaya, Palaeogene deposits occur either in the para-autochthonous or allochthonous units. And also, as an exception, on the Western Nepal, West of Kali-Gandaki river, in Lesser Himalayas in case the trachyticandesitic porphyries and agglomeratic slate (fossiliferous), occurring with the sediments underlying the Tansen Formation of Palaeogene age. The Palaeogene sedimentation also took place in a linear zone on the northern side along the Indus-Suture, during the Cretaceous period.

LESSER HIMALAYA : Is a complex zone so far its stratigraphy and suture are concerned. Klippe of Metasedimentaries with granite elements directly overlie less metamorphosed or unmetamorphosed, unfossiliferous sequences over great distances. The unfossiliferous sequences are seen through the overthrust metamorphics in 'windows' and 'semi-windows'. The age of the formations/groups in the belt ranges from proterozoic to Lower Miocene. In the stratigraphic features the Lesser Himalayas show following sequences : the Permo Carboniferous Fossiliferous or tilloidal sediments are in correlation from the West to the East; the Eocene sediments demarcate the pre-tertiary sequences; stromatolites provides correlation of unfossiliferous precambrian and early palaeozoic carbonate sequences; the early Palaeogene salt is not confirmed within the Himalayan Zones, however, gypsum occurs in precambrian, early Palaeozoic or Mesozoic environment; Volcanic sequence (basalts-andesites) within the Lesser Himalayan belt, ranges from precambrian to late Palaeozoic. The Upper Carboniferous to Lower Permian Blaini, is traceable for about 30 k.m. in the Western Himalayas, over the unfossiliferous Nagthat and Sanjauli Quartzites which are correlated

with the Devonian Muth Quartzites. Nagthai formation of Jaunsar Group of inner Krol Belt and the Sanjauli Formation of the Simla Group of outer Krol Belt are considered coeval. Below these are naceous sequences are the two flysch belts, the Chandpur and the Chaossa respectively. In the Lesser Himalayas, with the Blaini as the marker, the sequences above and the below it are assigned tentative ages unless where fossils indicate age. The post Blaini sequence contains scarce fossils, but fossils in Tal indicate cretaceous age. In the inner Krol Belt there is a sequence of rocks from Chandpur to Subathu (Lower Palaeozoic to Eocene) with Blaini as the marker below the Krol Tal Subathu sequence. The Krol Belt extends from Himachal Pradesh to Western Nepal and forms a thrust of the Lower Tertiary Belt in Himachal Pradesh. In Western Nepal, North of the Siwalik Belt, between Karnali and Kali Gandaki rivers, an equivalent of Krol-Tal succession is recognised. North of the Dang Valley, a diamictite resembling the Balaini (Boulder Slates) is assigned to permo-Carboniferous age. But the diamictites of the central Nepal are assigned to a Sequence older than the Permo-Carboniferous. There is a homotaxial relationship between the Blaini Boulder Beds of the Western Himalaya and boulder slates with that of Basal Gondwana of the Eastern Nepal and Eastern Himalaya. The Blaini boulder beds and its equivalents in the Himalaya are considered to be homotaxial of the Talchir Boulder Beds of the Peninsula of early Permian age. The chronostratigraphic placement with respect to following formation is doubtful due to lack of fossils and contact relations : Dogra Slate, Tanawal, Shali, Chail, Simla Group, Jaunsar Group, Grahwal Group, Hinchuli Piuthan, Nawakot, Daling, Buxa, Phuntsholing, Shumar, Tenga, Miri, Bichom, Tidding etc. The stromatolites of Shali, Garhwal Group, Nawakot and Buxa formations provide correlation in the Upper Proterozoic Lower Palaeozoic range. The Arunachal Pradesh Himalayas are devoid of stromatolites and on the basis of overall lithologic correlation with Buxa, these are assigned to Lower to Middle Palaeozoic age. The quartzite-trap below Shali-Deoban-Larji groups in the Western Himalayas is considered to be equivalent to the extensive Panjal Volcanics (Permo-Trias) of Jammu and Kashmir. Similar association is extended to the Phuntsholing-Buxa carbonate formation of Darjeeling and Bhutan Himalayas, the Lower part of Bichom Group, the upper parts of Tenga formation, Tidding limestone of Arunachal Pradesh etc. However, the main Abor volcanics are associated with the Permian Gondwana and older sequences. The Simla Group including Chail is coeval and contiguous with Jaunsar Group (Mandhali-Chandpur-Nagthai) and that both have been translated southwards over its own base the Shali-Deoban groups of rocks. These Simla-Jaunsar consist of

euxinic-flyschoid (with pyroclasts) and Molasse type of sediments from bottom to top. In Kashmir Himalayas, the Lesser Himalayan sequences are highly squeezed, tectonised and discontinuous. The Lower Palaeozoic, Permo-Carboniferous and Eocene units have been found scattered. The Lesser Himalayan sequences provides an example of thrust by the process either the higher metamorphic grades are inverted or these rocks occur the younger ones in position. The examples are : the Jutogh Nappe, Dundatoni-Almora-Dandeldhura crystalline zone, Baijnath, Dharamgarh, Askot Crystalline Dailekh-Jajarkot Metamorphites, Digation of Nawakot; Kathmandu Nappe Darjeeling Nappe; Parts of Thimpu thrust sheet; Bomdila Nappe; frontal metamorphics of Lohit Himalaya. The further examples of overthrust metamorphic sequences in Lesser Himalayas is with respect to the Tethyan sediments which have been brought southwards. The Salkhala at the base of the Kashmir and Chamba-Bhadarwah Basin, the Kathmandu Nappe (Bhimphedi Rocks) with Chitlang-Chandragiri-Phulechauki Rocks, the Thimpu crystalline with Black Mountain basin show a normal sequence of metamorphic grades. The metamorphics consists of Mica-Schist, Gneisses, quartzites, Conglomerates, Crystallines limestones (in Central Nepal) and intrusions of earlier biotitegranites and later tourmaline-granites.

CENTRAL CRYSTALLINES : It is also called as Vaikrita System and is the backbone of the Great Himalayan range and the base of the Tethyan Himalayan sequence, structurally it has the complex sequences of para and orthometamorphites, also available are the acids related to intermediate igneous intrusions from precambrian to Tertiary age. On top are fossiliferous cambrian sediments these metamorphites are assigned precambrian age. There is an intimate correlation of Central Crystalline with the Main Central Thrust. As a matter of fact the Main Central thrust is a tectonic junction between the Vaikrita (Central Crystalline) and the underlying metasediments and sediments. The Central Crystalline belt is having base with mica-schists and gneisses with basic sills of gabbroid to dioritic composition. Overlying rocks are psammitic gneisses with garnet, staurolite Kynite etc. available in the biotite-gneisses or migmatic zone. The western Himalayan contain sillimanite-gneiss with occasional corundum; Garhwal Himalayas carry enormous thickness of quartzites and the calcisilicate-amphibolites and marbles for a distinct lithostratigraphic unit; Kumaon Himalayas, the Calcisilicate-Zone with amphibolites is overlain by Cele-gneiss and biotite-gneiss; Padar area (Kashmir) represents gneiss below the upper marble with lenses of coarse grained authophyllite-tremolite-orthopyroxene masses. Corundum/Sapphire is developed in the vicinity of

these masses in the biotised zones, particularly where silica free pegmatites traverse these rocks; Kali-Gandaki (Nepal) reveals authophyllite-actinolite-tremolite bodies as representing the ultramafic rocks with association of Calc-Silicates, gneisses/pegmatites; from Kanchendzonga (Sikkim Himalaya) to Chamolahari-Gankerpunzum Region in Bhutan and the Sela-Tawang Region to the upper reaches of Subansiri river in Aurnachal Pradesh. The presence of Katazonal assemblages, Calc-Silicate and tourmaline bearing granite veins are detected; The Upper Siang Valley in Arunchal Pradesh contains granites at higher levels and metavolcanics in the Valley; in Lohit Himalaya there is a different metamorphic sequence with flyschoid chlorite-quartz schists with basic elements in Tidding Valley and the Chlorite Schist (metaflysch) with diorite-granodiorite complex along the Lohit Thrust; Bhutan Himalayas are frequented with Pyroxenites with the metamorphics. The Main Central Thrust is identified in Garhwal-Kumaon Himalaya and further maintained in Himachal Pradesh with its Southern Lobes, and further in a Northwesternly direction it is recognised in the Zaskar Range and then in the Nun Kur. area, its north-west-south-east trend abuts against the West-North-West and East-South East Indus Suture Zone.

TETHYAN BELT : Is identified from Kashmir to Bhutan Himalaya in the preserved form of a completed upper proterozoic-Cretaceous marine succession. Eastwards the sediments of the TETHYS, across the Central Crystallines, are restricted to China in the North and Burma in the far east, across the Lohit-Diorite-Granodiorite Complex. In the West the Kashmir-Bhadrawah basin is situated to the South of the Central Crystallines and the pre-cambrian early Paleozoic sediments are along the northern base of Nun-Kun Peak and continue into Zaskar-Spiti Basin. The Spiti and Kumaon basins in the Western Himalayas and the Saipal basin of Nepal are more or less connected and here we find sediments of uppermost proterozoic to early palaeozoic. On the tethyan Himalaya, on its northern side has the Mesozoic-Cenozoic Ophiolite-flysch of the Indus-Tsangpo Zone which spread from east to west. From Kashmir to Eastern Himalaya the stratigraphy of Tethyan Himalaya shows similarity in formational and faunal characters. The Triassic sequences are rich in marine fauna. In Jurassic there are transgressive and regressive phases. Development of Liassic lumachelle is known from the Kumaon and Western Nepal (Kali-Gandaki basin). The thick Spiti shales of Upper Jurassic to basal Cretaceous are universally present and are of Gypsiferous nature. The Tethyan Belt in Cretaceous period shows a varied features. The Giumal Sandstone of Spiti-Kumaon basin contains sandstone, shales, and glauconitic beds; Chikkim is marked by

Calcareous and variegated sequence; Kali-Gandaki basin in lower Cretaceous starts with shallowing of the basin. In the Cretaceous period the Tethyan Belt also experienced total regression on the Himalayan side, while on the northern side the engeosynclinal conditions developed in the Indus basin. In the Kashmir-Bhadarwah basin resting on the Panjal thrust, the Cambro-Sibrian succession has been grouped together. It also contains Lower Gondwanal Floral contents. The Kashmir basin represents the Permo-Triassic boundary. The adjacent Bhadarwah basin in Himachal Himalaya reveals the diamictites, volcanics and fossiliferous Permo-Carboniferous formations. The Phulchauki-Chandragiri sediments of Tethyan affinity in Kathamandu Valley (Nepal) shows absence of Permo-Carboniferous over the Lower to Mid-Palaeozoic Sediments. In the Black Mountain area of Bhutan the Permian is well marked. A few instances of granitic intrusions is also reported in the Tethyan basin. The Carboniferous granite of Rupshu in Spiti basin is considered to be a tectonic replacement.

INDUS SUTURE : It's zone extends from Nanga Parbat to Kumaon Region, between the Ladakh Range on the north and the Tethyan Himalaya to the south. Along this a narrow belt of basic to ultra-basic rocks and sediments of Cretaceous to Mio-Pliocene ages. Further eastwards the Tsangpo Suture is in the same alignment with the Indus Suture. Different formations are attributed to Indus Suture : The Samdo Formation and Dras Volcanics consists of flyschoids, cherty limestone beds and calc-shales of Maestrichtian to Cenomanian age accompanied by flows, pyroclasts and intrusives of ophiolite variations (Pyroxenite, Serpentinite, pillow lavas, diorite and gabbro intruded by dolerite etc.); the Indus Formation consists of coarse Clastic Sediments alternate with shales and silts in various proportions, the Lower Indus Formation ranges in age from Maestrichtian to Albion, while the Upper Indus Formation ranges from Palaeocene to Mid-Eocene; The Liyan formation belongs to Mio-Pliocene age overlying the granite floor. Some geologists are of the view that the Indus suture Ophiolites are in continuity with the Ophiolites of the Baluchistan Arc and the Arakan-Andaman Arc. There is however, no evidence to support the fact that the Indus-Tsangpo suture joins with the Arakan-Andaman Ophiolites.

KARAKORAM : The Karakoram batholith separates two distinct facies : one of the Cretaceous Shyok flysch (\pm ophiolites) to the south and the second the Upper Palaeozoic-Mesozoic platform formations to the north and east. The Shyok Flysch is metamorphosed and is in reality related to the Indus flysch and similar sequences of Yasin and Gilgit. In the Western Karakoram, the basement is represented by Metamorphosed

and migmatised Salkhala formation of the Nanga Parbat. And to the north of Karakoram Batholith, the Darkot Group rises of Misgar Slate, Kilik and Gircha formations. The overlying Gujhal Dolomite (with the Pasushale) constitutes a separate stratigraphic unit. Gircha formation has fossils of Lower Permian and thus is correlated with Shaksgam. Formation which relates to Permian sequence of Eastern Karakoram. The overlying Gujhal Dolomite is homotaxial with the Aghil Limestone (upper Triassic-Lower Jurassic) of Eastern Karakoram. The lower units of the Darkot Group are unfossiliferous. The Kilik formation may be between Devonian and Carboniferous. The black slate of the Karakoram are reported as Wakhan Slate, Sarikol Slate, Sarpo Laggo Slate and Singhie Shale. The Misgar Slate is unfossiliferous hence cannot be dated. The eastern Karakoram has two triassic Formations : Chikchi-ri-Shale, Mid-Upper Triassic and the Urdok Conglomerate, and Upper Triassic. The overlying Bdongo-la formations is Jurassic in age. The Western Karakoram provides metamorphosed Cretaceous and Eocene sequences. The Ganchen Formation is Cretaceous in age. The fossiliferous Yasin Group consists of three formations : Taus Shale, Ghoghalti Formation and Manich Sandstone. The Chalt formation in Hunza is Cretaceous. The eastwards coeval formations are those of Shak Group. The Shigar Group in Shigar Valley contains coeval sediments and represented by the Baumaharel Schists, Tsordasgneisses, Skoyo gneisses and Dassu Gneisses. The Daltumbore Mica-Schist, Hashupa Limestone, Skoro Lumbo Slate and Nang Brok Quartzite are assigned to Eocene Age. Further east the Baltoro basin exposes the Khalkhal Sandstone and the Savoia Limestone, and low grade meta-sediments of Cretaceous age. In Gilgit district the Cretaceous meta-flysch is associated with the Askore Amphibolite and inter-mediate intrusive (Twar diorite). In Chitral the Reshu Conglomerate and the Shanoz Conglomerate are assigned to the Tertiary Age.

Physically the Himalayas are the part and parcel of the Tibetan Plateau and form its southern face. The Tibetan table land, highest in the world, rests majestically as a broad irregularly shaped block between the Indian Peninsula and China. The Southern face of the tableland is of the Himalayas which rests in a convex curvature on the northern Indian Plains, and the Kuen-Lun Shan as the northern face of the Plateau, on Tibetan side. Further related to the plateau are the Ala-Shan, Inshan and Khing-Han mountains (from which the Yang-tse-King and the Hoang-ho rivers and their tributary rise) which join YablonoiKhrobet, a branch of the Altai mountains, thus having continuity of physical relations with a distant but important mountain range of Asia. The Altai mountains rise on the right bank of the Irtysh river and

form a belt of mountains with width from 400 to 1000 miles (666 k.m. to 1666 k.m.). Further mountainous linkage is established through the Pamir mountains which are linked with the long range of Tien Shan Mountains towards the north-eastern direction in Central Asia. Sir H. Rawlinson thus describes, "whole country between India and Tartary may be considered as a broad mountain range, the Himalayan forming the southern crest and the Kuenlun the northern".¹⁰ As per Sounder's Theory Himalaya consists of a double range of peaks enclosing a series of valleys running parallel to the axis of the mass and which he could call the northern and southern Himalaya respectively.¹¹ Markham, in his theory, divides Himalayas into inner, central and outer ranges. "The lofty region of Great Tibet lies mainly between the inner and outer ranges, with the central chain, whence most of the rivers of Northern India take their rise, running through its length".¹² R. Stainley (1851) was in favour of the Tibetan tableland being descending to the plains of Northern India and corresponding descend shown by Kuen-Lun in the north. Hodgson's Himalaya is between the valleys of the Indus and the Sampu and this great plateau is called the Nyenchhen Thangla Chain.¹³ The Blanford Theory favours the curved belt convexity of Himalayas on the Indian side and Kuen-Lun as the scarp of the Tibetan Plateau.¹⁴ The accepted extension of the Himalayas is now a mountainous mass of land between Indus-Tsangpo and the Gangetic-Brahmaputra basins, and the southward projections in the both Western and eastern extremities, in the form of sub-Himalayan ranges. We may examine Atkinson's statement, "we accept the popular definition of the Himalaya as extending from the gorge of the Indus on the west to that of the Brahmaputra on the East, and from the upper courses of the main branches of these rivers on the North to the plains of India on the South, speaking of its connections beyond these limits as the Western and Eastern extensions respectively."¹⁵

When the Himalayan ranges emerge from the Pamir Knot the big mountain chains initiate their rise as : The Hindu Kush range in a South western direction; Karakoram Range in a north-eastern direction; and the real great Himalayan Range, no doubt linked to the Pamir Knot, Hindukush and the Karakoram through inter-mediatory ranges, emerges

10 Atkinson, Edwin. T. 'The Himalayan Gazetter', Vol. I, Part-I, Cosmo Publications, Delhi 1973, P-10.

11 Opp., — P-10.

12 Opp., — P-11.

13 Opp., — P-7.

14 Opp., — P-13.

15 Opp., — P-16

in its real glory of height from Nanga Parbat, one branch going in the South-Western along the Indus Basin and another in the Eastern direction, destined to form a long range from the west to the east. In a parallel fashion the Himalayan ranges grow in three distinct categories of ranges : The Main Himalayan Ranges with 7000 to 8000 m high mountains; the Middle Himalayan Ranges with mountains over 6000 m high; and the Siwalik Ranges having sub-hills with 2000 m height. In a linear order from West to East the Himalayas are divided into sectors like Hindukush, Karakoram, Kashmir Himalaya, Punjab Himalaya, Garhwal Himalaya, Nepal Himalaya and Assam Himalaya. Now the Punjab Himalaya is called Himachal Himalaya and the Assam Himalaya as Arunchal Himalaya. Each Himalaya has its own speciality of mountains, peaks, passes, glaciers, valleys, rivers, races of human beings and types of flora and fauna. The people living in a particular Himalaya are definitely affected by the natural factors which Himalaya offers them. History, culture, social activities, economical condition, politics and the very existence of the type of ethnic group living in a particular area depends upon the physical nature of the massive Himalaya under the natural influence in which that area exists. The Himalaya, its people, plants and animals, are bound in ecosystem.

MOUNTAIN SYSTEM

There are "Eight Thousand" peaks in the Himalayan mountain system. Some important mountains are described here :

The Pamirs

Pamirs occupy a bleak area, some 200 miles square (320 km. sq.)¹⁶ round the headwaters of the Oxus. It appears as if a knot-point placed at the neck on the western extremity of the Tibetan Plateau which itself extends eastward in a flattened form into a land mass. The Pamirs stand as the watershed between the sea of Aral and Takla Makan. It also overlooks the Turanian Desert towards the Aral Sea. At the height of 13000 ft., it is a broad mountain valley, also known as Bamm-ud-Dunia, or the 'Roof of the World'. It is the Heart of Asia and pumps life into the living beings through the mountain and river system which it sustains. It is the point where Russia, China, Afghanistan and India meet.¹⁷

16 John Cleare, "The World Guide to Mountains and Mountaineering", May Flower Books Co., New York, 1979, P-150.

17 Hiuen-Tsiang returned from his Indian travels across the Pamir and through Kashghr and the Khotan districts. He had been away from China since AD-629, he returned in AD-645 (Samuel Beal, "Buddhist Records of the Western World", Vol. I, Trubner & Co. London, 1884, P-XIX).

The Hindu Kush

Hindu Kush Range springs from the Pamir Knot in a South-West direction. It parts the waters of the Oxus from the Indus. Wakhzir Pass is the junction of the Pamir and Karakoram and the Hindukush extends from this point to the Khavak Pass, north of Kabul. It extends further south-west from Khavak Pass into Central Afghanistan when it loses its glacier and alpine stretches. Hindukush is an arid mountain range enclosing dusty brown Afghan Valleys full with orchards of apples, apricots, malberries and groves of pines and poplars. The Hindukush after about 80 km from its Wakhzir Pass breaks into a southward sub-branch known as the Hindu Raj. The main Hindukush chain and the Hindu Raj chain enclose in between them the valleys like Chitral (in Pakistan), Kunar and Nuristan (both in Afghanistan). The Hindukush main chain upto Doroah Pass is in Pakistan and after that it extends into Afghanistan territory. The Hindu Raj Chain is right from the beginning in Pakistan territory and it forms a 'Trans-Indus' chain as it functions as the watershed for the Indus, all the rivers in the Hindu Raj drain into the Indus. In about 240 km. the Hindu Raj grows parallel to the Hindukush and also spreads its own mountain ranges enclosing the Swat and the Kohistan valleys, on its eastern side.

The Hindukush on its western and south-western extension steps down further into sub-himalayan ranges. These sub-mountainous projections creep into the Afghanistan forming the undulating landscape of the hills and vales : PAROPAMISAS Mountains (3588 m), rises on the north of the Hari Rud river in Herat, is the extreme western branch of the sub-hills linked to the Hindukush; Kohi-Baba (5143 m), is the decreased range of the Hindukush, in fact it further extends and decreases into the range linked to the Paropamisas, SafedKhoh, is the range towards the eastern direction, south of Jalalabad. The important passes on the Hindukush are : Wakhzir Pass, (16152 ft., 4923 m) leads to Wakhan area of Afghanistan, is an ancient route; Kilik Pass (15600 ft., 4755 m), leads to China from Pakistan side in Hunza area; Baroghil Pass (12457 ft., 3797 m), crosses from Chitral to Wakhan Valley; Dorah Pass (14940 ft., 4554 m), direct crossing from Chitral Valley to Afghanistan, after this the Hindukush extends into Afghanistan.

The Hindukush Mountains have a geographical strategical importance. It has been deciding the empires of Asia Minor and the historic civilisations of India.* The important passes on the Hindu Raj are : Karambar Pass (15830 ft., 4824 m), it separates Hindu Raj from

* John Cleare – Opp., P-154.

Hindu Kush, is an ancient route and at the head of the Yarkhum river in Chitral and the Krambar river in Gilgit; Darkhoi Pass (15013 ft., 4576 m), crosses Gilgit to Chitral; Shandur Pass (12210 ft., 3722 m), at the head of the Ghizar river and crosses Gilgit to Chitral; Lowari Pass (10000 ft., 3050 m), is now motorable and crosses Swat to Chitral.

The Karakoram

Karakoram means Black Rubble. It begins from the Pamirs in the east direction and opposite the Karambar Sar, Eastwardly it extends into two branches enclosing Hunja Valley, Nagar, Hispar Glaciers, Chogolungma Glacier, Baltaro Glaciers, Siachen Glaciers, Terong Glaciers and Nubra Valley, almost in a linear stretch formed into a Trans Himalayan Range. It extends independently and not as a part of the main Himalayan Range, but grows parallel to it. In a distance about 250 miles (400 km), the Karakoram forms the geographic frontier between the Indian Peninsula and Central Asia. On the Southern Side, the Karakoram waters drain to the Indus and on the northern side to the Yarkand river. The Karakoram is arranged in a fine setting and an avenue of peaks rise above the largest glaciers of the world. There are about 19 peaks above 25000 ft. (7600 m) and 6 peaks above 26000 ft., (8000 m). All these cluster within 15 miles (24 km), at the head of the Baltoro Glacier.¹⁸ The main peaks are at the head of the Baltoro Glacier: Broad Peak (26400 ft., 8047 m) is called "Breithorn of the Baltoro". It is a triple head peak, was scaled in 1957 by M. Schmuc, Herman Buhal, F. Winter Steller and Kurt, of Austrian Expedition; Gasherbrums, is the cluster of four peaks: Gasherbrum-I (26470 ft., 8068 m), is also called as Hidden Peak, scaled in 1958 by Pete Scheving, Andy Kanffmsu of American expedition; Gasherbrum-II (26360 ft., 8035 m), scaled by S. Larch, F. Moravee, Willenpart of Austrian Expedition; Gasherbrum-III (26900 ft., 7952 m) scaled in 1975 by Alison Chandwick; Gasherbrum-IV (26000 ft., 7885 m) scaled in 1958 by Walter Bonath, Carlo Manri, of Italian expedition; K2 (28253 ft., 8612 m) also called Chogroi (Big Mountain) or Dabsang, a campgnoni and L. Lacedells of Italian Expedition scaled it in 1954.

The following are the important passes on the Karakoram: Mintkal-La (15450 ft., 4709 m), is an old trade route linking Gilgit to Kashgar in Central Asia; Khunjorab-La (16187 ft., 4934 m) a new Pak-Chinese Karakoram military road is established through this pass; Shimshal-La (15535 ft., 4735 m), links Hunja to Shaksgam and Yarkhand in Sinkiang is an old trade route; Muztagh-La (17782 ft.,

¹⁸ Opp., ———, P-158.

5420 m), is a pass through glaciers from Baltoro to Saksgam, an old trade route; Saltoro-La (18200 ft., 5547 m) crosses Baltistan to Siachen glacier basin, an old trade route; Saser-La (17480 ft., 5328 m), is an old trade route, links Baltistan and Ladakh with Karakoram Pass and then to China; Karakoram Pass (18605 ft., 5671 m), is enroute the historic Caravan trade route and links Kashmir to Sinkiang and Central Asia.

Karakoram is of immense strategic importance to India as it offers an impassable natural border between the Central Asia and India. But the invaders have often entered through this route only, even then it happened with high stakes, therefore, Karakoram is the custodian of Indian Culture and a door entry point for Western and Central Asian cultural values which could be slowly filtered in but never influxed due to Massive Karakoram at the door entry. The preservation of Indian culture with ancient elements is particularly factorised by this Trans Himalayan range. The Karakoram contributes as a water shed to the Indus river system on the Indian side, and the Singkiyang system on the Chinese side.

Kashmir Himalaya

The Great Himalayan Range in fact springs from east of Indus river basin in Swat and Kohistan and extending eastward walls the Kashmir valley, Kishatwar, Pangi Valley and Chandra Bhaga Valley. The main Himalayan range near Zozila shoots off a subsidiary branch walling eastern Kashmir, then it, on one side extends westward and closes the southern boundary of Kashmir Valley, and on the other side extends further into Himachal Region, this is called Pir Panjal Range. Beyond Zozilla parallel to the main Himalayan Chain is the Zaskar Range and parallel to Zaskar Range is the Ladakh Range. All these form the part of Kashmir Himalayas. The Kashmir Himalayas form a water shed for the Indus, the Jhelum and the Chinab river systems.

Nanga Parvat

It rises above the arid valleys of the Indus and Astor, gaining a height of 23000 ft (7000 m), The mountain massif exists in isolated form and curled with huge glaciers e.g. Diamir glacier, Rakhiot glacier and Bazihin glacier. Trevor Braham, "It is not a single mountain but dazzling white structure standing on a purple plinth and containing several peaks".¹⁹ Nanga Parvat is covering 15 miles (24 km) in a linear way : The Rakhiot flank (11000 ft., 3350 m); The Diamir Face; Rupal Flank is

considered the highest precipice in the world. Some important peaks of Nanga Parvat are : Nanga Parvat -12 (26658 ft., 8125 m), solo expedition of Herman Bulu, in 1953, of Austro-German Expedition ventured over this; North-East Summit (25963 ft., 7910 m), attempted by Czechoslovak Expedition in 1971; South Silberzachen (24704 ft., 7530 m), attempted by Czechoslovak expedition in 1971; Rashiot Peak-186 (23210 ft., 7074 m), 1932 expedition climbers : P. Aschen Brenner and H. Kunigk; Chongra I-260 (22390 ft., 6824 m); Ganalo-410 (21673 ft., 6606 m); Westes summit, 1939 expedition with Peter Aufschnaiter and Ludwig Chicken; Chongra west IV-464 (20480 ft., 6242 m), scaled by German Expedition in 1939.

The famous passes on the Nanga Parbat are : Mazeno pass (17640 ft., 5377 m), it links Astor and the Rupal Nullah to Diamir basin and Chilas on the Indus; Babusar Pass (13690 ft., 4173 m) connects Abbottabad to Chilas; Bursit Pass (13775 ft., 4199 m) connects Kashmir to Astor is enroute old trade route from India to Sinkiang.

Nanga Parvat had been centre of attraction for mountain climbers. First attempt was made by Albert Mummery in 1895, he was accompanied by Geoffrey Hastings and Norman Collie. They were joined by Charles Bruce and two Gurkhas, from Indian side. They reached Rupal flank, Mummery with one Gurkha could climb upto 21000 ft (6400 m) while crossing Mazeno Pass to Diamir Face, but were washed by an Avalanche.

In 1971 a Greek Expedition scaled it through North-East Summit. A. Messner in 1978 reached the summit in 3½ days via a new line on the Diamir face, entirely on his own.

Pir Panjal

Is a magnificent range of Himalayan mountains and infact it walls the most beautiful valleys in the world-Kashmir and Kulu Valleys. This range passing through Gulmarg and Banihal in Kashmir, encloses Bhadarwah, Chamba and Kulu on its southernface and moving parallel to the main Himalayan Chain which is on its northern face, it encloses Kishatwar, Pangi and Lahul valley. Some writers have described Pir Panjal as, "An emerald set in Pearls".

Pir Panjal is important for India due to its being 2nd or third stage frontier range in the North West Himalayas.

Zaskar Range

The Zaskar Range is a mid parallel range : to the main Himalayan chain in the South and to Ladakh range in the north. The range extends

west to the Garhwal Himalayas. In Kashmir Himalayas it encloses the Zaskar Region and infact overlooks the barren valleys throughout its extension. The Peaks known so far are Z-2 (6175 m), Z-3 (6270 m) and Z-8 (6050 m). several peaks are unnamed, their ranges may be from 5000 m to 6500 m.

Ladakh Range

Is a Trans-Himalayan Range which rises from the River Shyok basin in its northern face and from the Indus river basin in southern face, it runs almost parallel to the Zaskar Range in its South. Infact the Ladakh Range is linked to one of the Karakorum range which walls the Indus course below Skardu. Therefore, along the Indus, north of Shigar, the range is northwards extension of the Karakorum branch.

Nun-Kun Massif

The Nun-Kun are the attractive peaks rising as the twin tops on the necklace chain of the main Himalayan range. These are situated at about 70 km south of Kargil. Nun-162 (23410 ft., 7135 m) is described by John Cleare as, "a beautiful icy wedge buttressed by tumbling serac flows."²⁰ It was climbed by Mme Claude Rogan in 1953. Kun (23250 ft., 7087 m), the peak is rocky and is situated about 2 miles away from Nun across the stretch of snow, scaled in 1913 by M. Piacenzas of Indian Expedition. Other peaks of the massif are : Pinnacle (6930 m); White Needle (6500 m); Z-1 (6400 m); D-41 (5600 m).

In Kishatwar the Kashmir Himalayas have following important peaks : Sickel Moon (21750 ft., 6575 m) is the peak of Brahma Glacier, it was scaled in 1975 by Tsering Norbu and Nima Dorje of Indian Border Police Expedition; Tarongiri 402 (21047 ft., 6415 m); Brahmah I (21030 ft., 6416 m) and Brahmah II (6425 m).

Some important passes of Kashmir Himalayas are : Zozila (11578 ft., 3529 m), crosses from Kashmir to Ladakh and then to the upper Indus via Leh, it was enroute caravan route to Central Asia (through Sasir Pass and Karakorum Pass); Banihal Pass (2930 m) is on the Pir Panjal and crosses from Kashmir to Ramban and further into Jammu, it is now all weather since the construction of the Jawahar Tunnel in 1956.

Himachal Himalayas

The Himachal Himalayas, are also named as Punjab Himalayas, are the extensions of the Kashmir Himalayas into Himachal Pradesh. The main

Himalayan chain beautifully extends through Kishatwar and Pangri almost in a parallel fashion to Zaskar and Pir Pangal ranges, while closing the Chandra-Bhaga Valley i.e. Lahul Valley. The main Himalayan Chain at Baralacha branches into two : one branch extends in North-Eastern direction and further joins with the Zaskar near Parangla and extends further to enclose the Spiti Valley in its eastern side; and other branch extends in south-east direction and in a round way encloses the Lahul Valley and Joins Pir Panjal at Kulu Pumori. The Pir Panjal from the Kulu Pumori makes a southward extension and walls Kulu Valley to the west and the Pin Valley of the Spiti in the East. In the process of enclosing these valleys one of its branch extends in a north east direction through the course of the Trans Sutlej Zone, (this range further through Kinnar Kailash Ranges enters into Garhwal Himalayas); and another branch extends in south west direction alongwith the Sutlej river forming Simla Hills. The Himachal Himalayas forms the watershed of the Chandra Bhaga (Chinab); The Ravi, The Beas and the Sutlej river systems.

There are some important peaks in Kulu, Lahul and Spiti Region : In Kulu following are the important peaks : Kulu Pumori (21500 ft., 6553 m) was scaled in 1964 by R. Pettigrent and Mohling; Papsura (peak of evil, 21165 ft., 6451 m), was climbed in 1967 by G. Hill and C. Prit Chard; Dharamasura (white sail, 21148 ft., 6446 m) was scaled in 1941 by D.D.M. Roberts; Deotiba (20410 ft., 6221 m), was scaled by Mrs. Graof and K. Berril; Inderasan (20410 ft., 6221 m), was scaled by the Japanese Expedition in 1962; Hanuman Tibba (Solong Weissshom Peak), tops the solong glaciers. In Lahul following are important peaks : Mulkila (21380 ft., 6517 m) was scaled in 1939 by F. Kilb and L. Kramak; Menthosa (21140 ft., 6443 m) was climbed by Lt. R. Rae and Capt. R. Cape. In Spiti following are the important peaks : Leo Pargial (22210 ft. 6553 m) was scaled in 1933 by Charles Warrlm and Pallis; Shilla Peak (Ratrang Tower), the peak is in Spiti but stands near Kulu Pumori, the famous passes are Rohtang La²¹ (13050 ft., 3978 m), is on the Pir Panjal and crosses from Kulu to Lahul Valley, it is now motorable; Baralacha La (16204 ft., 4938 m), is about 15 miles (24 km) from Khoksar, it is over the main crest of the Himalayas and it crosses from Lahul to Zaskar; Kunzam La (14931 ft., 4551 m), is about 35 km from Khoksar along Chandra river, and it crosses from Lahul to Spiti Valley.

21 Lord Elgin, governor General of India crossed Rohtang in 1863 and recrossed it again on the same day (Harcourt A.F.P., 'The Himalayan Districts Kooloo, Lahoul and Spiti', W.H. Allen & Co., London, 1871, P-78).

Garhwal Himalayas

The Garhwal Himalayas are also known as Kumaon Himalayas or Uttar Pradesh Himalayas. These extend in an area of 290 km (180 miles) from its Western extremity, from the Sutlej, to the eastern extremity on the Kali river to the Nepalese border. In fact the three mountain ranges run parallel : the Zaskar range as the northern most range along the Tibetan borders; the Himalayan Chain runs centrally in a much branched way; and the Dhauladhar runs to the south above the Siwalik ranges. The Garhwal Himalayas are enormously branched throughout its extension and provide a water shed for the Gangetic river system. The mountain ranges in many pockets concentrate in high profiles in a much zig-zag arrangements closing vast glacier stretches and narrow valleys. The important peaks of Garhwal Himalaya : Nanda Devi²² (25645 ft., 7817 m), was climbed by Noel Odell and Bill Tilman in 1936; Kamet (25447 ft., 7756 m), scaled in 1931 by Frank Smythe, Eric Shipton, R.L. Holdsworth and Rewa Sherpa; Abi-Gamine (24130 ft., 7355 m), climbed in 1950 by G. Chevalley, R. Diutert, A. Tissieres; Mana Peak (23862 ft. 7138 m), scaled in 1937, by Frank Smythe and Parry; Badrinath (23400 ft., 7138 m), climbed in 1952 by L. George and Russen barge; Trisul (23360 ft., 7120 m), scaled in 1907 by Tom Longstaff, Brocheral and Karbir Burathoki; Dugiri (Tolma-Himalaya, 23184 ft., 7066 m), was scaled in 1939 by Andre Rock, F. Steuri and D. Zogg; panchchuli (22650 ft., 6904 m) was scaled by Mahendra Singh of Indian expedition in 1973; Changabang (22520 ft., 6904 m) was climbed in 1974 by C. Berington, Balwant Sandhu, M. Boysen, D. Plaston, D. Scott, and Tashi Chowang Sherpa; Nilkanta, (21640 ft., 6596 m) scaled in 1974 by A.P. Chamoli of Indian Expedition; Shivling (21467 ft., 6543 m) climbed by Hukam Singh, Laxman Singh and four sherpas of Indian Border Police Expedition in 1974; Nilgiri Parbat (21240 ft., 6467 m), "is a graceful cone with a tangled icy brow"²³, was scaled by Frank Smyth, Oudi Nurbu and Nurbu Bhotia in 1937. The important passes are : Mana Pass or Chirbityal La (18400 ft., 5608 m), is on the Zaskar crest at the head of the Saraswati Branch of the Alkhananda river, is a rocky glacier pass, and on an old trade route from India to Tibet; The first European to cross Himalayas into Tibet was a Portuguese Jesuit missionary in 1624, who used it atleast for

²² "Nanda Devi is the abode and present residence of Vishnu. The smoke is often seen rising from the Summit, which is caused by the gods Kitchen". Such is the Belief of the local people about this holy peak of Himalayas (Landor, A. Henry Savage, "Tibet and Nepal", Light and Life Publishers, New Delhi, 1975, P-58).

²³ John Cleare, "The World Guide to Mountain and Mountaineering", 1979, P-183.

fifteen years. Niti or Kung Lang La (166228 ft. 5068 m), Moorcraft and Hearsey. Disguised as Fakirs Crossed this pass in 1812, is on the Zaskar range and enroute old Caravan route from Tibet to India, is at the head of the Dhauli branch of the Alakananda into Tibet.

Mount Kailash

The Mount Kailash is situated to the North of Mansarovar and Rakas Lakes, shouldering over Hundesh and Gartang, spreading majestically as an arm of massif range from West to East, at Lat. $31^{\circ}4'$, long $81^{\circ}2'$, with an elevation of 22830 ft. from the sea level and about 4,250 ft. above the level of the plain at its foot. The Kailash Massif in the back ground of mansarovar looks like a conical fort with its lofty tops, the slopes on the mount are gentle, the rocks are sharp and solid covered with white sheets of snows, rarely exposed at steep gradients. The glittering sheets of ice over the Kailash reflect their beams on the bluish surface of the holy Mansarovar Lake. In the Himalayan setting the Kailash is considered to be the centre of the universe, the Meru. It is the abode of Trans Himalayan god, the Lord Siva along with his Consort Parvati. Its celestial slopes are the home lands of the gods and goddesses. "As the day light, after leaving the Himalaya Summit, when it is deserted by the gods, (preceeds) to the Celestial slopes of the Mount Meru".* The Kailash is also referred in Ramayana, "To far Himalaya's Summit flee, Kailasa there thou wilt behold, and Rishabh with his peak of gold, Between them see a mountain rises, whose splendour will enchant thy eyes".** Vrahmira makes its mention as a mountain among the Himalaya in the Northern division.*** "It is peculiarly sacred as being the paradise of the god Siva".**** The Kailash mountain is scared mountain for Hindus and Buddhists. Several pilgrims visit the Kailash from India, Tibet and China. From Takalakot, one way leads from the North-East of Nepal Mandi and the other through the bank of Karnali river. Kardam is the last village on the route, it is about 12 miles from Takalakot. At this village there is a Chaturmukhi (four faced) image of Brahma. On the other way, at 2 miles from Takalakot, is situated a village named Toya. Here in this village, "One can see various inscriptions in Pali Characters on stones which account of the efficiency of the inscriptions known as Tantar Mantar, are circumambulated by pilgrims going to and

* Stein, M.A., "Kathana's Rajatarangini : A chronicle of the Kings of Kashmir", Vol. I, P-402.

** Ref. from Griffiths Ramayana.

*** Brihat-Samhita, XIV-24.

**** Fleet, J.F., "The topographical list of the Brihat-Samhita, Edt. by K.K. Dasgupta, Semushi, Sarat Rose Road, Calcutta, 1973, P-46.

returning from the heavenly Kailash. There is an edifice, called Mantar (a temple is thus called here), in the village of Toya, erected in memory of the heroic general Jorawar Singh who led the Ladakh Troops of Raja Gulab Singh into Tibet in 1841 A.D., but was, as ill luck would have it, killed there. It is said that bits of this great man's flesh and bones were kept by every Raja or big folk in Tibet in his house. In some instances they are intact to this day and are looked upon with veneration as having the virtue of producing brave souls in the land or rather in the houses they rest lie".* Enroute there are three caves known as Ganeshji Gupha from this spot Mansarover and Rakastal view is very clear. There is a direct track to Kailash from Gauri Gupha alongwith Rakastal and one has to pass Gorla Pass (16200 ft.). The first cave enroute Mansarover is Thukar cave which is having various images of different deities, close to the Mansarover lake is Barkha Tarjun plateau, extended into 15 miles (25 km) towards Gyanima. The Parikarma (Circumambulation) of the Kailash starts from Darchin, a place just at the foot of the Kailash Massif. There is a cave called Nendigupha where pilgrims offer their worships to the Lord Trilochan (Three Eyed) God. Further at a distance of about 12 miles (15 km) there is Didiphu cave which contains image of great Buddha. After a steep climb for about 5 km is Dhalmala cave, below this cave is situated the Gaurikund which is also known as Gupat Kund. Enroute the pilgrims come across the Ladulon Cave and Nendgon Cave (of Ladakhis). In the Nendgon cave there are about 2000 images including those of Rama and Ravana alongwith their descendants. The complete circuit of the great Kailash measures nearly 33 miles (55 km). It may take 3 to 7 days to complete the Parikarma journey.

Lake mansarover at 14950 ft. is in front of the Kailash waiting with serenity and Calm. The lake is 60 miles in circumference and looks as if a water bowl is carried in the hands of the Mount Kailash to see its own face in the lake. It is true the lake offers the view of the mountain tops through reflection. The gentle winds produce ripples and waves on the water surface of the lake which is in itself a wonderful scene. The colourful swans, geese, cranes and herons alongwith variety of migratory birds visit the lake in summer months. They enjoy their swimings in the lake or stay for nesting on its banks. The water of the lake is not cold. It is so because of the hot water springs which drain into the lake from all sides. There are 9 caves by the side of the lake : Thukar, Yango, Saralon, Bhunde, Lalulon, Jyanu, Gosai, Nendi and Diri. The lake is filled by seven rivers (called Gangas) which drain

* Negi, Thakur Jodh Singh, Bagli, "Himalayan Travels", Chukerverty, Chatterjee and Co. Ltd., Calcutta, 1920, P. 226.

waters from the sides of the lake. According to the ancient belief the Ganga descended from Mount Kailash to a spring called Chhimikthugtol. From there four great rivers, the Brahmaputra, the Ganges, the Sutlej, and the Indus, emerged in copper pipes through Lake Manasarover and, after circling Mount Kailash and the lake seven times, took their courses east, south, west and north across Asia.* Whatever may be the belief but it is a fact that all the four rivers rise from the Himalayas, each having its source of origin in the vicinity of the others.

Nepal Himalayas

The Nepal Himalayas are the extension of the Zaskar Range, from Kali river in the east to the origin of the Tamur river in the west (or upto the Chorten Nyima). In Nepal the Zaskar range is termed as Marginal range which forms the Tibetan border with Nepal. The branching system is so frequent that it goes into all kinds of parallel, transverse, lateral, oblique or round form, creeping round massive glaciers or narrow valleys sometimes in the form of high profiled Himals (Himals are the mountains which are segmented and separated by valleys or gorges). This entire system of Himals at different pockets is spread in the north and central zones, then it is girdled by the Mahabharat Ranges above the Siwalik ranges. The Nepal Himalayas form the water shed for the rivers like Seti, Kamali, Bheri, Kali Gandaki, Buri Gandaki, Trisuli, Sunkosi, Dudh Kosi, Arun and Tamur, which are the tributaries of the Gangetic river system. These Himalayas in Nepal comprise of different Himals, and mountain massifs like : Dhaulagiri Himal, Annapurana Himals, Manaslu, Ganesh Himal, Langtang, Goisainthan, Gauri shankar, Cho Oyu, Mount Everest, Lhoste etc. There are 9 peaks out of 14 of the world's highest peaks (8000 m, 26250 ft.).

Annapurana Himals

It rests in an oblique plane, rising above Pokhara, is a mountain massif consisting of 11 Summits. The Machapuchare (The fish Tail), a classic twin headed "Matterhorn" and one of the world's most beautiful mountains with glittering ice stand before the mountain wall. Its important peaks are : Annapurna-I (26504 ft., 8078 m) scaled in 1950 by Maurice Herzog and Louis Lachenal of French Expedition; Annapurna-II (20041 ft., 7937 m); Annapurna-III (24787 ft., 7555 m) was scaled by M.S. Kohli, Sonam Gyatso and Sonam Girmi in 1961; Annapurna South (23805 ft., 7256 m) ; Gangapurna (24457 ft., 7454 m); Machapuchare (22958 ft., 6997 m); Lamjung (22910 ft., 6983 m).

* Dyk, Jere Van, "Long Journey of the Brahmaputra", "National Geographic", Vol. 174 No. 5, Nov. 1988, Washington D.C. P-680.

Gurkha Himals

Is another set of Himals adjacent to the Annapurna Himals. It is situated in a north-south direction, in a much branched system enclosing glaciers and valleys. Its important peaks are : Himalchuli (25896 ft., 7893 m); Peak 29 (25705 ft., 7835 m); Manaslu (26760 ft., 8156 m) was scaled in 1956 by Imanishi and Gyaljen Norbu of Japanese expedition; Manaslu North (23470 ft. 7154 m); Buddha (21890 ft., 6672 m).

Ganesh Himals

It comprises of nine large ice-peaks of truly daunting visage.²⁴ The Ganesh I and Ganesh II (Lapsang Karbo) rise above the valley of Ankhu Khola ; Ganesh V (the Bat) above the valley of Majjer Khola; and Paldor above the Paldor glaciers. Its main peaks are : Ganesh I (24298 ft., 7406 m) scaled in 1955 by Ramond Lambert, Claude Kogan and E. Ganchat of Swiss' Expedition : Ganesh II (Lapsang Karbo) 23458 ft., 7150 m; Ganesh III (23398 ft., 7132 m); Ganesh IV (23300 ft., 7102 m), Ganesh V (the bat) 22802 ft., 6950 m.

Dhaulagiri Himal

The Central rib of the Dhaulagiri Himal runs almost in a linear fashion and the peaks like Putha Himachuli, Churen Himal, Dhaulagiri IV, Dhaulagiri V, Dhaulagiri III and Dhaulagiri II are arranged in an east to west order on the crest, then the crest makes a round turn in the south east direction and at the head of the Tholo Khola river, it raises the Dhaulagiri I peak. The Dhaulagiri crest develops its sub-ranges in both north and south directions. All ranges show an elaborate tree-branching pattern, thus enclosing numerous valleys and glacier stretches. The Dhaulagiri Himal is one of the major water sheds of Kosi river systems which is further connected to the Gangetic river system. The major peaks of this Himal are Dhaulagiri I (26810 ft., 8172 m), scaled in 1960 by Kurt Diemberger, P. Diner, E. Forrer, A Scholbert, Hyima Dorji, Nawang Dorji of Swiss Expedition, Dhaulagiri-II (25420 ft., 7751 m); Dhaulagiri III; Dhaulagiri IV (25135 ft., 7661 m); Dhaulagiri V; Putha Himachuli (23744 ft. 7246 m); Charen Himal (24184 ft., 7371 m); Gurja Himal (23600 ft., 7193 m); Tukucha (22703 ft., 6919 m).

Api-Nampa Saipal (Yokapahar Himal)

The Zaskar Range from the west enters Nepal and makes a southwest curve in a round way in its adventures of making Himals above the

²⁴ John Cleare, "The world Guide to Mountain and Mountaineering", 1979, P-190.

valleys of the tributaries of river Kali in the western face and that of the rivers the Chamilakhola and the Seti. It further branches into ranges in all directions and one of such ranges in the west is raised into the famous Saipal Peak (23100 ft., 7040 m); the Yakapahar is in fact the round curve of the Zaskar crest and further on south-west the peaks like the Nampa (22162 ft., 6755 m) and Api Peak (23399 ft., 7132 m) are rising on the range. Api peak was scaled by Hirabayashi and Gyltsen Norbu of the Nepalese Expedition.

Kanjiroba Himal

Is a zig-zag and much branched system of Himal and forms the watershed of rivers Langukhola, Rukakhola, Phoksuimodo etc. the Syagmpa, Tsokalpo kang, Kanjiroba I and Kanjiroba-II (22510 ft., 6861 m) are the major peaks which rise on the Central zig-zag crest of the Himal. The peak Kanjiroba I (22580 ft., 6882 m) was first scaled in 1970 by Osaka University Japanese Expedition.

Langtang Himal

The Langtang Himal comprises of six peaks majestically arranged in a line over the crest above the langtang valley. Its peaks are : Shisha Pangma or Gosainthan (26398 ft., 8046 m) was scaled by ten men Chinese Expedition under Hsu Ching in 1964; Karjung kari (22897 ft., 6979 m); Langtang Lirung or Gangchen Ledrub (23769 ft., 7245 m) scaled in 1978 by a joint Japanese and Nepali Expedition; Lopo Gang or Big White Peak (23238 ft., 7083 m) was scaled in 1962 by a Japanese Expedition; Dorje Lakpa (22930 ft., 6989 m); Gangchempo or Fluted Peak (20954 ft., 6387 m).

Rolwaling Himal

Is above the Rolwaling glaciers. Its famous peaks are : Menlungtso or Joboguru (23560 ft., 7181 m); Gauri Shankar or Jomo Tserigma (23440 ft., 7146 m) ; Numbur (22817 ft., 6985 m); Karyolung (21360 ft., 6511 m); Big Phera-Goshar (22080 ft., 6730 m); Tengi-Ragi-Tan (22779 ft., 6943 m); Kongde-Ri-Lho (20229 ft., 6187 m); Chaduk-Bhir or Jomo-Bamare (19465 ft., 5933 m).

Khumbu Himal

Is highly branched system of mountains and ranges and hides several glaciers and narrow valleys almost in all directions. The main central chain has the highest peaks including the Mount Everest, the central crest too develops irregularly in a west-east direction and branch into

subranges in hap-hazard plan. This Himal contributes to rivers like Barunkhola, Ishwa Khola, Hongu-Daranka, Hinku-Daranka and Khumbu. Its important glaciers are : Ngozumpa glacier, Nangpa Glaciers, Kangshung Glaciers etc. The important peaks from west to east are placed on the crest in this order : Gyachung Kang, KhumbuPumori, Naptse Peak, Mount Everest, Lhotse Peak and then MakaluPeak. In fact the Central Crest in the west of Khumbu runs as Mahalungar and in the east it is called Khumba Karna, the Makalu Peak rests on this itself. The famous peaks are : Cho-Oyo (26750 ft., 8153 m) was scaled in 1954 by Herbeat Tichy, S. Jochler and Pasang Dara of Austrian Expedition; Gyachungkang (25910 ft., 7897 m); Khumbuyul La (18901 ft., 5761 m); Makalu (27900 ft., 8470 m); Nuptse (25850 ft., 7890 m); Chamlang (24183 ft., 7371 m); Baruntse (23688 ft., 7220 m); Khumbu Pumeri (23442 ft., 7145 m) ; Lhotse (27890 ft., 8501 m); Ama Dablam (22494 ft., 6856 m); Kangtega (22340 ft., 6809 m); and the world's highest peak. the Mount Everest : the peak is 29028 ft., 8848 m, rise as a triangular icyblock crowning the Everest massif which at the base is covering an enormous area girdled by the white ring of glaciers encircling the massif through the north and south cols. To both east and west of the Everest a bay of mountain peaks is arranged as a glittering silver line. The Everest is also called as Sagarmatha or in Tibetan, Chomo Lungma (Goddess Mother of the land). It was first scaled in 1953 by Edmund Hillary and Tenzing Norgay of British Expedition. The Everest has different faces : its huge eastern face is called Kangshung; the finest face is its western ridge. The Mount Everest along with its neighbouring peaks form a snowy land mass with magnificent cones and silver ridges shouldering above the glacial stretches in rows one after the other. It is infact the "Roof of the World" : The highest and mightiest Himalayan peak Mount Everest was viewed as nature's final strong hold after explorers reached the North and South poles. The awesome splendor surrounding earth's "third pole" backwood boldly. The representative mountain massif of the roof of the world are : Cho Oyu (8,153 m, 26750 ft.); Menlungtse (7181 m, 23560 ft.); Gyachunkang (7922 m, 25990 ft.); Drangnag Ri (6801 m, 22313 ft.); Pumori (7165 m, 23507 ft.); Mt. Everest (8,848 m, 29,028 ft.); Lhotse (8,501 m, 27,890 ft.); Kang Nachugo (6,735 m, 22,096 ft.); Towoche (6,542 m, 21,463 ft.); Makal (8,481 m, 22,402 ft.); Tsoboje (6,689 m, 21,846 ft.); Ama Dablam (5,828 m, 22,402 ft.); Kangtega (6,779 m, 22,241 ft.); Thamserku (6,608 m, 21680 ft.); Kyashar (6,769 m, 22,208 ft.).*

* Garrett, Wilbur. E., "Exploring Cradle Earth", National Geographic, Vol. 174, No. 5, Nov. 1988, Washington D.C. P-620.

The important passes in the Nepal Himalayas are : Jhonpa La (16850 ft., 5136 m), it links the northern and eastern flanks of the Kanjirabo Himal; Jangla-Bhariyang (14840 ft., 4523 m), it crosses over the Dhaul Himal; Thorong La (17771 ft., 5417 m) is enroute old trade route linking the Marsyandi valley and Manag to Mustang and Muktinath round northern flank of the Annapurna massif ; Larkya Pass (17103 ft., 5213 m) links the Buri Gandaki valley to the upper Marsyandi valley round the northern end of the Gurkha Himal; Salbula (16537 ft., 5040 m) and Thaple La or Yamju Pass (17283 ft., 5268 m) in Kutang area cross into Tibet and were used since ancient times; Tilman's Pass (17400 ft., 5300 m) is a Glacier Pass between Jugal and Langtang Valley; Tashi Lapcha (18865 ft., 5750 m) a glacier pass and connects Rolwaling to Khumbu ; Mahulung La (18425 ft., 5616 m) it leads to Tibet from Rolwaling and is an old ancient trade route; Kinjungla or Manlung La (19280 ft., 5877 m), a strategic glacier pass and crosses into Tibet, Nangpa-La (18753 ft., 5716 m), crosses over the glaciers between Khumbu and Tibet, is enroute on old ancient route used by Yak caravans; Mingbo La (19084 ft., 5817 m), is glacier pass linking the head of Hongu valley to Tangboche region; Amphu Labtsa (18963 ft., 5780 m) a glacier pass linking Hangu valley to Imija valley; Merala (17765 ft., 5415 m) a glacier pass which links Hinku valley to Hangu valley; Zatra Teng (16217 ft., 4943 m), links Lukla to Hinku valley.

Nepal Himalayas are important as they own the 60% of highest peaks of the world. The systems of Himlas have attracted the tourists all over the world so it is of economic importance as well for the Tribes inhabiting these areas.

Sikkim Himalayas

The Nepal Himalayas from the Chorten Nyima Himal make a north south extension, slightly in an eastern direction, in the form of a prominent crest and that divides Nepal and Sikkim. This prominent crest after Kangla is known as Singalila range (near Kangla pass, it rises into a Kang Peak Northward the Kang Peak or Kangla pass the main crest carries Kabru Peak, Talung Peak, Yalung Kang Peak, Kangchenjunga Peak, Tent Peak, Pyramid Peak, Jogsangla Peak, Lhonak Peak and then Choten Hyima. The crest thus carries a galaxy of glittering peaks. From Choten Hyima the range extends eastward forming the frontier between Tibet and India. The Sentinal Peak and Khora Kang Peak are famous peaks and are above the Lhonak glacier. In the far east on the frontier crest rises the Kanchen Jau Peak, from Kanchen Jau Peak : one crest extends north to south and to the east of which flows Lachung Chu river, the boundary between Sikkim and Bhutan, the

other crest extends eastward. The Kangchenjunga crest on its both Nepal and Sikkim side is rising over the glaciers right from the Kangla pass upward these glaciers are Talung Glacier, Zemu Glacier, Chang Sang Glaciers and Lhonak Glacier. Between these glaciers and river Lachungchu the entire region is that of Sikkim Himalayas. The mountain ranges spring from two ways : One from the Kangchenjunga crest some extend as horizontal to eastern direction and some others in south east directions; another from the frontier crest the ranges extend in a north south direction with much branched fashion. The entire Sikkim Himalayan system attributes to the Tista river system which is the tributary of the Brahmaputra river. The beauty of Sikkim Himalayas is that these sprang up to their massive heights immediately. "The Himalayas here shoot up abruptly from the Indian plains like giant cliffs from the sea shore."²⁵ These thus enclose beautiful valleys inhabited by beautiful tribes, also grown in these valleys are the most famous and rare orchids. This all is worth for flora and fauna due to the existence of majestic and mysterious Himalayan peaks of the world wide fame.

Kangchenjunga : Until 1849 the Kangchenjunga (28206 ft., 8595 m) was considered as the world's first peak, however at present it is the world's third highest peak.²⁶ If seen from the Tiger Hill above Darjeeling, it offers a most enchanting of the mountain beauty and its mysticism. The peak appears in majestic setting, in the centre of the linear row of peaks; to the south and Jaunu, kabru, Talung and Yalung Kang peaks; and to the north are Padun, Simbu and Siniolchu peaks. The entire system of pearl white peaks appears as floating on the horizon. "Kangchenjunga and its massed satellites – 'the five Treasures of the Great Snows' – float on the horizon, a series of inter locked triangles of shining light and shadow."²⁷ The Kangchenjunga cliff descends as a rock shelf on the Yalung Face, it is called the 'Great Shelf', and from the root of it extends another arm of rock, called the 'Sickle cliff'. This way the cliff adds a matchless mountain beauty spot on the Yalung face, which is a rare form in the world. This is further added by the beauty of Siniolchu peak. These are the reasons that Sikkim Himalayan Pearl, the Kangchenjunga, attracts her fans throughout the world around who visit Sikkim every year in large numbers. It is about 74 km (46

25 Waddell, L.A., "Among the Himalayas", Archibald Constable and Co., England, 1899, P-9.

26 The Mount Everest is the 1st (29028 ft., 8848 m), K2 of Karakoram is the 2nd (28253 ft., 8612 m).

27 John Cleare, "The world Guide to Mountain and Mountaineering", 1979, P-196.

miles) from Darjeeling. The peak was scaled in 1955 by George Bond and Joo Brown of British Expedition.

The other important peaks are : Kangbanchan (25925 ft., 7902 m); Jaunu (25294 ft., 7902 m); Jongsong (24518 ft., 7473 m); Tent Peak (24089 ft., 7342 m); Siniolchu (22610 ft., 6892 m) was first scaled by Karl Wich and A. Götner in 1936, of German Expedition.

The Siniolchu is the peak standing at the eastern extremity of the Kangchenjunga massif. Individually it is considered to be the most attractive and beautiful mountain in the world. John Cleare describes its physical beauty and shape in these words, "its ridges are sharp as a knife edge, its flanks, though incredibly steep, mostly covered with ice and snow, are furrowed with the ice-flutings so typical of the Himalaya. The crest of the cornice-crowned summit stands up like a thorn."²⁸ The important passes are : Kangla (16800 ft., 5100 m), crosses Nepal into Sikkim; Jongsong La (20080 ft., 6120 m), crosses Nepal to Sikkim.

The Sikkim Himalayas are of strategic importance to India being its frontiers with Tibet. Their importance also lies that these mountains well nourish their valleys around.

Bhutan Himalayas

The Bhutan Himalayas, infact, start from the Kanchen Jau Peak in the eastward direction and project in the North-South directions. It is something very peculiar of Himalayas in Bhutan that the orientation of their arrangements becomes so, which is very rare in other Himalayas described so far. The other speciality shown by the Himalayas here is that they contribute to an extensive rivulet systems while following this type of orientation. The entire river system is drained into the Brahmaputra. Since the valleys run in north to south direction, therefore, the lateral communications is hardly possible. Bhutan is separated from Tibet, in the north, by a 7000 m high mountain chain with five passes, which can only be crossed in summers.²⁹ Just in the centre a heavy crest rises in north south direction, it is called the Black Mountains and divides Bhutan into east and west Sectors, the east is called the Tongsa Dzong, and the west the Paro Dzong. The rivers like Amro, Sankosh and Manas enter through Duars (the sub-hills on the Indian plains) into Brahmaputra river and the Monas and the Kuru rivers enter Lhasa.

²⁸ Opp., ———, P-198.

²⁹ Ahluwalla, H.P.S. and Manfred Gerner, "Himalaya : A Practical Guide", Himalayan Books, New Delhi, 1985, P-402.

Chomo Lhari : It is called the 'Goddess of the Holy Mountain' and rises in the form of a snow-cone having its base in Tibet, stands on the Tibet-Bhutan border. Its height is 23997 ft., 7314 m. It was scaled in 1937 by F. Spenser Chapman and Passang Dawa.

Lunana Mountain is situated in the far east and is infact connected with Jeje Kang-shukang; Jele Kang Phukang (23950 ft., 7300 m); Gyaloperi (23458 ft., 7150 m); Kunla Kheri (Khula Kangri) (24784 ft., 7554 m) is the highest peak in Bhutan; Namche Barwa (25445 ft., 7756 m); Jelup La (14390 ft., 4386 m), is an important pass in the frontier crossing from Sikkim to Tibet, that way it links Gangtok to Lhasa. It was a main trade route over the great Himalayas. The pass was also used by the Everest Expeditions in their way to the north side of the mountains.

Arunchal Himalayas

The High Himalayan range from Bhutan at Drokung makes north eastern extension and after making a round curve (in Tibetan Territory) it extends as Bumla range in Tawang area and further as a frontier crest between India and Tibet it forms the McMahon Line throughout the border. The Arunchal Himalayas are also called as Assam Himalayas. Towards Tibetan borders in the north the Himalayan ranges have the perpetual snow line. "The high ranges descend into several alpine meadows and forest covered portion below the elfin timber line. The base of each makes rise from a river valley or narrow gorge or ravine. Sometimes these high ranges hide the picturesque valleys in their folds. The Southern slopes of the Himalayan ranges from the Indian territory. These ranges are arranged in a descending order and ranges after ranges traverse the region high upto the periphery of Brahmaputra valley. The orientation of ranges is in the parallel or diagonal or in irregular fashion to each other, folding in between the river courses, valleys, gorges etc. The ranges in the descending order first flourish as high mountain with luxuriant growth of forests and then extend in the same descending order forming the subhill ranges over which are growing the subtropical forests. These blue-green thickly covered ranges ultimately press their foot hills in the peripheries of the Brahmaputra valleys".³⁰ The ranges between the high Himalayan borders and the Brahmaputra periphery are numerous and varied few main ranges from the central network of hills. From the each frontier tract these ranges are easily identifiable : From the Balu para frontier we find Shiwalik range at Bhaluk Pong,

30 Panchani, Chander Sheikhar, "Arunachal Pradesh : Religion, Culture and Society", Konark Publishers Pvt. Ltd., 1989, P-72.

then through hill ranges Tenga valley is connected. The Tenga valley from Rupa rises into the Bom-De-La ridge (9000 ft). Beyond Bom-De-La to north eastern side are the ranges of sub-hills of Mijis area. Bom-De-La is the off shoot of Se-La range which is further linked to the higher ranges in the Thingbu region. The Tawang Chu originates from the Thingbu ranges and passes through the base of the Tawang or the Bumla range, the main Himalayan range coming from the west. On the other side through the main Kameng river basin the forest clad ranges of hills appear on all directions. The Kameng river originates from the Dafla hill ranges.

From Kimin, near Lakhimpur (also a frontier tract) the hill range rises in all directions and shows gradual ascent and further cover beautiful Apatani valley along with a few small and narrow valleys. The ranges are further extended upto Kamla valley. A few ranges extend into the Dafla region and others extend into Hill Miri region upto the Suban siri basin at Daporijo. The ranges on Trans-Suban siri through Syeum, Nacho, Limking reaches Takshing which is in the shadow of the Frontier High Himalayan ranges.

Likabali is the frontier tract into Adi region, however, traditional frontier tract is from Passighat. At Likabali the hill range gets its gradient and further encircling Basar valley a tube of hill ridges connects the Allong valley. Another ridge links Allong from Passighat along with the Siang river. Allong is at the bank of the Syom river. In fact a hill range divides the waters of the Siang and the Syom, the Syom river originates from the Pari mountains. Beyond Kayeng the Syom banks become very steep and no valley is formed. The important ranges are : Pari mountain, Tungkhari range, Luyir range, Molark range, Bayor range and Yardikadi range. Further Syom river valley is divided into two : the Sie river valley and the Yom river valley. The Sie river enters at Mechuka which is guarded by ranges like Damjen, Singjong Lola and Yargab-chu gorge. The Yargab chu (sie river) originates from Himalayan ranges bordering with Tibet and similarly the Yan river originates from the ranges behind Manigaon. The great Siang river beyond Allong, to the north, passes through narrow gorges upward from Ying Kiyang, however at Tuting it has a broad valley but below this the ranges are of tropical forests. In fact Siang is the Tsangpo of Tibet which enters India at Gelling (26 km from Tuting) by cutting the sharp deep gorge through Himalayas. One range of Himalayas spread to the east as Rintala mountains and another range extends to the west joining Mechuka, Manigaon and Takshing in the border areas. In the eastern extremity the high Himalayas start turning southward from Bruini. Here stops the eastern venture of

the Himalayas and further from Sadiya they run southward as sub-Himalayas only.

Through the place called Roing, we enter into the area of Mishmi hills and the Dibang river takes to the Himalayan frontiers through her different tributaries. Its main tributaries are : the Dri and Mathun. The Mathun river originates from the Noroekhupra mountain range and the Dri from the Mendi mountains. The valley of the Mathun and Dri is bounded by a number of mountain chains. The twin peaks of Dishindi to the west; Mendi and Awandi to the north-east; Akhandi to the east; Noroekhupra in the north and Abroka in the west.³¹

Through the Lohit frontier we enter into the Mishmi hills on eastern side i.e. in Trans-Lohit region. The Lohita river comes from Tibet where it passes through Zayul valley and then at Rima enters into the Indian territory puncturing through the Mishmi Hills.³² The Himalayas turn southward from Sadiya.³³ In Lohit frontier the high ranges on the Indian border extend south almost upto Diphu pass and then they step down into sub-himalayan ranges, and through Patkoi and Naga hills connect to the range west ward forming Jaiyantiya, Khasi and Garo hills and to the South to the hill ranges of Lushai hills, chin hills and Arakan Yoma, finally emerge into the Bay of Bengal at cape Negrais. Thus ends the journey of Himalayas from the west to the east.

GLACIERS

The Glaciers are the treasures of the Himalayas. Their existence in Himalayas is in abundance and all high summits rise above the glaciers. These ground stretches of ice over the high lands in Himalayas functions as the water reservoir or the water sheds for the Himalayan rivers. Infact the Glaciers feed the river systems through out their courses, right from the origin to their emergence into the sea, therefore, sustain the entire human race existing both in the Himalayas as well as the plains down below. These water sheds not only have an impact on hydrography, geography, topography or whether system but also work as factors in establishing particular cultural area, social area, and ethnic entity etc. attributed to the human population in and around the zone of the glacial influence. Each mountain system has some glacier especially in higher ranges, a few important glaciers are described here :

Udren Darban or Atrak Glacier

It relates to the Hindu Kush and is stretched in about 27 km (17 miles).

31 Opp., ———, P-79, 80.

32 Opp., ———, P-80.

33 Verrier Elwin, "India's North-East Frontier in the Nineteenth Century, Shillong, P-9, 10.

Karakorum Glaciers

The Karakorum ranges conceal a series of glacier : *the Batura Glacier*. The Bathura peak rises over it; *virjerab Glacier* : it is near Shimshal pass, north of Kanjutsar; *Khurdo Pin Glaciers* : is above the Khurdo pin La in north; *Hispar Glaciers* : is a big snow lake stretched in an area of 48 sq. km. (30 sq. miles) and leads down towards the Hunza river; *Chogolungma Glacier* : is South of the Hispar Glacier after the mountains crest and ranges, the Shigar river originates from this glacier; *Braldu Glacier* : is north of Khurdopin La; *Crevasse Glacier* : is east of the Braldu glacier, its water drain into the Shaksgam; *Sarpolago Galcier* : is situated to the east of the crevasse glacier after crossing the crest ranges, its waters drain into the Shaksgam; *Baltaro Glacier* : all the major peaks of the Karakorum cluster in a group within 24 km and rise above the Baltoro glacier, the Gasher Brum I, II, III and IV, and Broad peak and Hidden peak, all these rise from this glacier, through Muztagh La there is a cross to Sarpolago glacier; *Godwin-Austin Glacier* : is the name given to the glacier stretch which is particularly at the base of K2, this glacier was visited by Godwin Austen and his colleagues in 1860, in the party of survey of India; *Masherbrum Glacier* : is south of Baltoro glacier after a range of mountain and at the base of Masherbrum La; *Siachin Glacier* : is extended into an area of 70 km, length (44 miles) is of most strategic importance; is plugged by the Siakangari massif from the Baltoro stretch; *Saltoro Glacier* : is at the base of Saltoro la land on the south of Siachin glacier, the Saltoro Kangri rises from its base ; *Biang or Young Husbands Glacier* : was visited by young husband ; *Terong Glacier* is to the east of the Siachin glacier and extends into north and south and waters Nubra river; *Rimo Glacier* : is below the range which further crosses into Karakorum pass and waters to river chip-chap, it is divided by high ranges into north Rimo which waters to the Yarkand river and the South Rimo to the Chip-Chap.

The Kashmir Himalaya Glacier

Kolahi Glacier : is at the base of the Kolahi peak (5370 m) and waters the lidder river (theJehlam tributary); *Thajewa Glacier* is about 12 km. from Sonamarg which is at the base of the zo-ji-la; *Durung Glacier* : near Pensi La in Zanskar; *Brahma Glacier* are in the north of Kishtwar along the Wardhwan river, is approachable through Kiar Nallah, Kibarnallah and Nanth Nallah; *Barnaj Glacier* : is in Kishatwar in Paddar area and Barnaj-I (6100 m), Barnaj-II (6290 m) and Agyasol

(6200 m) rise from the base of this glacier, also the Nunkun peak rises from its base. It is stretched into 19 km (12 miles) length.

The Himchal Himalaya Galciers

Solang Glaciers : are at the base of the Solong peak (20356 ft.) in the background of beautiful Manali, it waters to the Bias river, the glaciers offer most beautiful spot to Kulu valley;³⁴ *Shingari Glaciers* : are situated on Kulu-Spiti watershed and are stretched into area of 20 km. (16 miles) in length³⁵; *The Chandi Ki Singri Glacier* : is in central Lahul extended into 19 km (12 miles) length and drains into the Chandra river.

The Garhwal Himalaya Glacier

Gangotri Glacier : Is spread in 27 km (15.5 miles), the holy ganges originates from its Gaumukh, the glacier is armed into Kiri Bamak, at the base of Kedarnath peak (6940 m); Chaturangini Bamak, flanks from Nandanban; Meru Bamak, at the base of Meru (6672 m); Thelu Bamak, at the base of the Sudarshan Parbat (6507 m); Raktwaru Bamak, at the base of the Mana Parbat (6794 m), infact most of the Garhwal peaks surround the Gangotri glaciers.

Nandadevi Glacier : Is at the base of the Nandadevi peak (7317 m), the glacier is divided into north and south, divided by the Nanda massif.

Trishul Glacier : It starts from Trishul peak (7120 m) base; *Rishi Glacier* : is adjacent to south Nandadevi Glacier and known as South Rishi and that which is north of the Nandadevi glacier is called as north Rishi; *Chang Bang Glacier* : rise at the base of Chang Bang peak (6864 m); *Hanuman Glacier* : adjacent to the Changbang glacier; *Shail Samudra Glacier* : is near Rupkund (5020 m) and Hem Kund (4061 m); *Khatling Glacier* (3717 m) : is situated in a lateral setting in the centre of which is the source of river Bhilangana, about 6 km from the glacier is Masartal; *Pindari Glacier* : is 3 km long and a quarter kilometre broad. It is one of the most easily accessible of all the Himalayan glaciers and its snow is precipitated from Nanda Devi and other lofty mountains.³⁶

34 "The landscape in the Soalng Valley, is in my opinion, unsurpassable, and certainly unmatched by anything in the rest of the sub-division", Harcourt, AFP, 'The Himalayan Districts : Kooloo, Lahoul and Spiti', W.H. Allen & Co., London, 1871, P-46.

35 Khosla, G.D., 'Himalayan Circuit : A story of a journey in the inner Himalayas', Macmillan Co., London, 1956, P-54, 55.

36 Ahluwalia H.P.S. and Manfred Gerner, 'Himalaya : A Practical Guide', Himalayan Books, New Delhi, 1985, P-276.

The Nepal Himalaya Glaciers

Langtang Glaciers is at the base of Hagus Col (20000 ft., 6000 m); is 17 km (10.5 miles) long. Nyanam Phu Glacier is crossed by Hagus Col and is on the other side of the langtang infact it is below Shisha Pangma and is 20 km (12.5 miles) in length; *Sanctury Glacier* : The Huinchuli, and Annapurna peaks rise above this glacier, it is 8 km (5 miles) long; *Ngozumpa Glacier* : is at the foot of the Nup La in Khumbu Himalaya is 19 km (12 miles) long; *Khumbu Glaciers* : in the Khumbu Himalaya, the Khumbu river originates from it, it is about 15 km (9.5 miles); *Chuling Glacier* : between Himalchuli and Baudha is about 14 km (8.5 miles) long; Ganesh Sangje Glacier : is 10 km (6.5 miles) long; Phurbi Chyachu Glacier, about 11 km (7 miles) long; Dorje Lakpa Glacier, 11 km (7 miles) Drolam Bao Glacier is in Rolwaling and is 19 km (12 miles) in length; Gyabrag or Kyetrak Glacier is in Tibet crossing Nangpal La is 21 km (13 miles) long; Kangshung Glacier : is the east flank of the Everest and is stretched into 17 km (11 miles) length; Barun Glacier; streches into 16 km (10 miles) length.

The Sikkim Himalaya Glaciers

The Zemu and Kangchenjunga glacier systems are stretched in 22 km (14 miles) length; *Talung Glacier* : is south of the Zemu Glacier separated by a mountain range, it waters to Talungchu ; *Hidden Glacier* : is enclosed between the two parallel ranges, it drains into Lachen Chu river; Changsong Glacier is below the Tent pass and north of Zemuglacier.

THE HIMALYAN RIVER SYSTEM

If the Glaciers are the treasures of Himalayas, the rivers are its supply lines. From the high Himalayas the essence of life is transcended through these river system. The grain and fibre of the soil is carried by these rivers from Himalayas and deposited in the valleys and the plains. The Indus, the Gangetic and the Brahmaputra plains inherit much as a material from the Himalayas. The entire Himalayas drain into the Indus, the Gangetic and the Brahmaputra river systems and each has a massive network of tributeries which creep into valleys, gorges, catchment areas and glaciers, in such an organised system that the water divided at mountain ranges is so undisputed and channelised that one wonders the managment of the nature. The flow of the river is peculiar in Himalayas in many cases, the rivers not always flow in north south directions, at many times few show a peculiar trend of flow towards north or east and so on. It is believed that the rivers in many cases were flowing, in a

north-south direction before the Himalayas were formed, resultantly on formation of Himalayas the rivers followed their unusual north-east course but later on envisaged into a north to south through the ranges. According to Kyuya Fukada, "deep valleys cut through the Himalayas in many places, rivers that have been flowing from Tibet since long before the Himalays were formed. As the Himalayas gradually rose, these river cut their way across the range from north to south."³⁷

Hodgson believes, "the vast volume of the Himalayan waters flow more or less at right angles to the general direction of the Himalaya but so that the numberless streams of the mountains are directed into a few grand rivers of the plains either at or near the confines of the two regions."³⁸ He further adds, "River system like the Sapt Gandaki and the Sapt Kausiki raised question and which caused the marked convergence of innumerable transverse and parallel streams so as to bring them into a series of distinct main river the transcend of elevation of forward position at right angles to the line of Ghats of the great snowy peaks, presented that causal agency : the remotest radiating point of the feeders of each great river being coincident with the successive loftiest masses belonging to the entire extent of the Himalaya." The case of the convergence of the various streams which form the great rivers upon or near the verge of the plains is shown by him : "The superior elevations of the lateral barriers of these river basins, between which these are synclinal slopes of such decided preponderance that they over rule the effect of the other inequalities of surface, how vast so ever the latter may sometimes be..... the synclinal lines from the inner faces of the two adjacent ridges draw the waters together, and because these rugged peaks are the loftiest masses of the entire mountains, the effect of all other masses even that of the spine of Himachal or the Ghat line of the snows, is overruled or modified, so that in the most rugged region on earth a very limited series of distinct main rivers appear in the plains from innumerable independent Alpine feeders".

THE INDUS RIVER SYSTEM

The Catchment area of the Indus river System starts from the Hindu Kush mountains in Chitral and the Korakoram mountains from the Batura Glaciers and Shimshal pass in Hunja right upto Shipkila in Himachal Pradesh (Kinnaur district and further to the north-east upto

37 Yoshikazu Shirakawa, 'Himalayas', Harry N. Abrams Inc., New York, 1971, P-5.

38 Atkinson, Edwin, T., "The Himalayan Gazetteer", Vol-I, Part-I, Cosmo Publications, Delhi. 1973, P-6, 7.

Rakas Lake, near the Mansarovar in the Kailash Ranges in Tibet). Therefore, in the west its tributary is the Gilgit river and in the east the Satlej, and in between these two comprise the sub-river system of the rivers like the Jehlam, the Chenab, the Ravi, the Beas, each having an independent system of tributeries which rise from the Hiamalayas.

The Indus River

Is the famous ancient river of Aryavratra which was the name of India. The Indus civilisation flourished on its basin. It is known to ancient scholars as Sindhu* and it attributes to the name of India (from Indus as well popular among the western people) and Hindustan (from Sindhu, Sindhustan or later adopted as Hindustan). As the Sotra or Hakra, the ancient river of the Indian desert, seems, however, to have once had its debonche in the Ran of Kuchh.³⁹ Rises from the Kailash mountain region near Gartang in the vicinity of the Mansarovar and follows a north western direction through the trans Himalayan ranges. Near Nara La it enters Indian territory and flowing the same direction punctures the Ladakh range, and forming a basin between the ladakh range and the Zaskar Range it moves further, the Yunan and the Serchu rivers join the Lingti River which originates from the north west of Bara Lacha, then it passes through the Lingti plains (14213 ft.). The Tserap river rising from the Tak-Ling La pass in Spiti, joins the Lingti river, and the combined water further join the river Doda river near Padam to form Zaskar river which drains into the Indus at Nyemo about 15

39 Atkinson, Edwin, T., Opp., 1973, P-64

- * (i) Sindhu is one of the rivers of the Sapt Sindhu of Vedic period. These seven rivers are : Sindhu (or Indus); Vitasta (Jehlam); Parusani (Chenab); Askani (Ravi); Arjiky (Vipasa or Beas); Satadru (Satlej); Sarsvati (since disappeared). Infact all these rivers contribute to the Indus River System.
- (ii) Rigveda, I. P-126,127, Wilson's translation II, P-78.
- (iii) Samvarana, the tenth in descent from Puru after being defeated by Panchals fled together with his wives, children and ministers and took shelter in the forest on the bank of Sindhu (Mahabharata, Dronaparavan, Chap-61).
- (iv) The country of Dardas is linked with Gandhara Sivapura, Urja, Auras and other districts forming the basin of the Sindhu (Matsya Purana CXXI, 45-51).
- (v) The Chinese Travellers were familiar with Sindhu. (a) "At the base there is a stream called the Sin-to (Indus)", Samuel Beal, "Travels of Fah-hain and Sung-Yun, Buddhist Pilgrims from China to India (400 A.D. and 518 A.D)", Trubner and Co., London, 1869, P-21. (b) Hiuen Tsiang also refers to the Sindhu river : "The Kingdom of Gandhara is about 1000 Li from east to west and about 800 Li from north to south. On the east it borders on the river Sin (Sindhu). The capital of the country is called Po-Lu-Sha-Pu-Lo, it is about 40 Li in circuit". (Samuel Beal, 'Buddhist Records of the Western World', Vol-1, Trubner and Co., London, 1884, P-97.)

km from Leh. The river S-uru collects waters from the base of the Kun-Lun and Pensila pass and drain into the Indus near Kargil. From Zozila range the water drain into the Dras river and enter the Indus near Kargil, then the Indus enters Baltistan following almost the same, north-western direction it moves along the Ladakh range and reaches Skardu. The waters from Terong Glaciers drain into Nubra river which meets the River Shayok. The waters from the Saltoro and Masher bum glacier are collected by the Saltoro river then mingles with Shayok river which further enters the Indus at KIRIS. The waters below the Trango Tower, Muztagh Tower and Baltoro Glaciers drain into Biaho river and that below the Ogre Peak, into the Braldo river, the combined waters of these rivers join the Shigar river which collects waters from the Chogolungma Glacier. The river shigar meets the Indus at Skardu. Beyond Skardu the Indus becomes more in its north western direction and reaches near the base of Haramosh (7397 m) and from there it makes southward direction and the Gilgit river meets the Indus at Bunji in Gilgit. From Sakardu the Indus flows the valleys below the Gantola, Haramosh, Molubiting and Rakaposh, and numerous rivers collect waters from the bases of these mountains and drain into the Indus. The waters from the Batura Glacier and glacier below the Shimshal pass are collected into river Batura and river Shimshal respectively and drain into the Hunza river which collects waters from the mighty Hispar Glacier, the waters from the Nagar Valley are collected by the River Nagar and join the Hunza. The waters from Boladar ranges are collected by the Boladar river which further joins the Hunza river and the waters enter the Gilgit Valley near Rakaposh range and receive Naltar river and the Gilgit river, further the waters joins the Indus, as already mentioned, at Bunji. The Indus now enters into the Kohistan. The waters of the Swat valley are drained into the Swat river which meets the Kabul at Peshawar. The Chitral river and the Yarkur river collects waters from Chitral valley, and from the Kunar valley through the Kunar river. The combined waters of these rivers join the Kabul river which rises in U-nai pass in the south eastern slopes of the Kohibaba, and run past Jalalabad, further it cuts through the Khebar pass and passing through Peshawar joins the Indus near Atak, after 300 miles run.⁴⁰ Its other tributaries are Logar, Bara, Panjshir, Alishang and Landai which comes from Afghan territory. After Atak the Indus following through the hills enters the plain near campbellpore and further as parallel to the Soleman Ranges advances in the South-Western direction. It receives the combined water of the Satluj, Chenab, Ravi and Jehlam near Bahawalpur, and flowing through

40 Malleeson G.B., 'History of Afghanistan : From the earliest period to the outbreak of the war', 1878, W.H. Allen & Co., London, 1878, P-3.

the plains of the Indus, it enters the Arabian sea at cape Monze. According to Saunders, the Indus covers 1800 miles of length and its basin has an area of 372,000 sq. miles.⁴¹

The Jehlam River

The ancient Vitasta⁴² in Kashmir Valley now is known as Jehlam. Moorcroft also refers its name as Behut : The course of the Vitasta, or Behut, does indeed form one principle valley, extending from the eastern to the western limits of the province^{42(b)} It originates from Verinag near the Banihal pass, on the Pir Pnjal Range. In that area it collects the waters from its neighbouring catchment area and through some other rivulets it receives the water from Anantnag side. The Chandanwari, Sheshnag and Kolahi glaciers drain into the Lidder river which passes through Pahalgam (and meets its tributary from the Chandanwari, Sheshnag glaciers). The Lidder river joins the Jehlam river near Anantnag. The river further moves westward right through the centre of the Kashmir valley, and after passing through Srinagar it receives the Sind river which carries waters from the glaciers in the Ambarnath region.⁴³ It also receives the waters from the Sonamarg glacier and then it joins the Jehlam. Further the Jehlam in its westwardly course enters the great Wular lake (13 miles in length and 8 miles in breadth). The Jehlam further comes out of the lake as a river and leaves the Kashmir valley at Baramulla, from there it flows in south western direction through a narrow valley and its stream flow is disturbed and gets reckless and fast in flow. At Muzaffarabad it moves in southward direction and near Mirpur receives another Punch river which carries waters from the southern face of the Pir Panjal. The Jehlam now flows in the Punjab plains and near Sargoda joins with the Chenab which ultimately joins the Indus river.

The Chenab River

In the Vedic literature the river is referred as Parusni. Chenab is named after the combined waters of Chandra and Bhaga and both these rivers

41 Atkinson Edwin, T., "The Himalayan Gazetteer", Vol. I, Part-I, Cosmos Publications, New Delhi, P-64.

42 (i) Ref of Vitasta in Rigveda, X, 75, 5 (ii) Mahatmyas. (iii) In Chinese Annals of 8 A.D. (in the notes of Ou-kang, The Chinese Pilgrim).

42(b) Moorcroft William & George Trebeck, 'Travels in the Himalayan Provinces of Hindustan, Punjab in Ladakh & Kashmir, in Peshawar, Kabul, Kunduz, Bokhara (1819 to 1825)', Sagar Publications, New Delhi, Vol. II, 1971 (Reprint), P-106.

43 Kalhana refers the Sind river valley as the area of Damaras, the sub-division Lohara of the ancient Kashmir (Stein, M.A., 'Kalhana's Rajatrangini : A Chronicle of the Kings of Kashmir', Vol-II, Motilal Banarasidas, Delhi, 1961, P-418.

rise at different places in Lahul valley. The Chandra river rises on the south-eastern side of the Baralacha pass.⁴⁴ Then it moves in south-west direction and collects waters from the different glacial stretches and also waters from the Chandra Tal Lake. "Chandra river after some 25 miles from its source enters into Chandra-dul, a refreshing sheet of placid green water, about a mile long and as much broad, to the north of which is a plain of fairly good grass".⁴⁵ (where Gaddis of Kangra and Jhechas of Kulu take their herds for grazing in summer). The Chandra river makes a turn at the base of the Shingri massif, towards north-west and through Khoksar, Sisu enters Tandi, where it receives its sister river the Bhaga. The Bhaga river rises on the north west side of the Baralacha pass, after a mile of its origin, it enters the Suraj-dul (or Suraj-Tal) which is a lake about a mile and half circumference. The river Bhaga flows north west from Zing-Zing bar turns south-west and at Darch receives the river Zanskar.

The Bhaga river further, through Jispa, Kolang, Kyelang reaches Tandi to meet the Chandra. Here after the combined waters called Chandra Bhaga enter into Udaipur where it receives Miyar river, then further through narrow gorge it enters Pangti. The waters from the Shabrang and Poatla base glaciers are drained into the Chandra-Bhaga. Further the river enters into Kishatwar area and is known as Chenab river. The waters of the Brahama glaciers and Barmaj I, Barmaj II and Agyasol are collected through various rivers into the Wardhwan river which further joins the Chenab. Similarly the water is collected by several tributaries from the Bhadrwah region at the bases of Nun-kun and Sickle moon peaks and their glaciers, and drained into the Chenab. The Chenab thus makes a southward direction from Kishatwar and also receives waters from the ranges east of Pahlgam from the region of Bhadrwah. Then it flows through Doda, Ramban, Riasi and at Akhnoor enters into the Punjab plains. After receiving the Jehlam near Multan the Chenab further joins with the Indus at Mithankot. According to Alexander Cunningham from Baralacha to the Indus, it cover 950 miles.⁴⁶

The Ravi River

In Regveda there is mention of Sapt Sindhu (the land of seven rivers) and the Askani river is one of the seven, which is attributed to the present Ravi river. It rises from the Barabanghal mountain, just from the

44 Whistler, Hugh, 'In the High Himalayas', H.F. & G. Witherby, London, 1924, P-23.

45 Harcourt, A.F.P., 'The Himalayan Districts : Kooloo, Lahoul and Spiti', W.H. Allen & Co., London, 1871, P-21.

46 Opp., P-21.

mountains situated to the west of Manali area of Kulu valley. These mountains are the part and parcel of the Pir Panjal. The collected waters from all sides move westward from Barabangahal. The waters from the areas of Halsu pass (11200 ft.) are received through a small river near Bajoli. The waters from Kugti pass (16000 ft.) its neighbouring mountains; the Chobia pass (16400 ft.) and its nearby areas and the base of the kailash (of Chamba, 18564 ft.) and Manimahesh⁴⁷ are drained through the Budil river which joins the Ravi river near Kharamukh. The waters from the regions of Khalicho pass (16720 ft.) also drain into the Budil river before the river joins the Ravi. Thus the Ravi on its north-western direction reaches Chamba town, after a distance of few miles the river makes a south-westward direction. Some of its tributaries collect the water from the Pir Panjal and they join the Ravi near Kathua then the Ravi enters into the Punjab plains. Further the Ravi meets with the Chenab near Multan the combined waters now as Chenab, mingle with the Saulej River near Bahawalpur and which ultimately join the Indus.

The Beas River

In the Rigveda the river is named as Arjikiya⁴⁸ and the people of its valley were termed as Arjik. It is now agreed by scholars that Arjikiya of the Rigveda is Beas. Infact the Beas is the word corrupted from Vipasa (means the water ever flowing, the name of Vipasa is referred to in Puranas).⁴⁹ The Beas river originates from the Vyasatirtha,⁵⁰ locally well known as Beaskund, situated at the base of the Pir Panjal, the northern boundary of Kulu, Hemakuta may refer to that range, or especially to snowy peak M. of the range, in which lies the source of the Bias.⁵¹ The Beas Kund is at the base of the Solang Glaciers, the river rises as a small

47 Manimahesh lake lies at the foot of Mount Kailash, Shiva's seat. The lake is thought to be Yoni Symbolical genitals of Sati, his consort; they fell here when Shiva scattered her ashes over the Himalayas (Christiana Nobel) 'Over the High passes : A year in the Himalayas with the Migratory Gaddi Shepherds', Fontana Collins, Glasgow, 1988, P-77

48 Rigveda (Ref 5/65/10).

49 e.g. Karnaparvan, Verse 41 : 'Vahisca nama, Hिकास vipasyam, Pisacaken, Tayorapatyam, Vahika naisa, Srstih prajapateh.

Vahi and Hika were names of two Pisacas (demons) of the vipasa river (Beas). Their descendents the Vihikas were not (Worthy of being called a creation of Prajapati the creator, Bimala Churn Law (Tribes in Ancient India, Bhandarkar Oriental Research Institute, Poona, 1943, P-72).

50 Mahatmya, ref on Vyasatirtha.

51 Hutchison J. and Vogel, J.P.H., 'History of the Punjab Hill State', Vol. II, Department of Language and Culture, Himachal Pradesh, Simla, 1982, P-420.

stream and at Palchan at a distance about 5 km, it receives a small stream, the Sarehi. Another stream originates right from the Rohtangla from the source which is known as Beas Rikhi this stream and the beas flows down⁵² the Rohtang and through Rahala and Kothi gorge emerges out near Palchan to meet with the Beas from the Beas Kund. At Bahang, near Goshal, it receives the Rhindi river which rushes down from the shanag glaciers and near Manali, the Beas receives the Manalsu river which originates from the Manal Gohar collecting waters from the Manalsu glaciers. At Katrain it, receives a rivulet (Fozal Nallah) which emerges from the Kalihanti glaciers. The river Beas thus moves in southward direction right from the centre of the Kulu valley. At Kulu it receives the Sarvari river which collects waters from the Lag valley. The waters from the Manikaran valley are drained into the Parbati river which originates from the glaciers over the Pir Panjal, the waters of Khirganga,⁵³ the Pulga Nallah, from the northern ranges and Malana Nallah which collects waters from the high ranges in and around Malana. Also the waters of the Manikaran⁵⁴ which as a place of hot springs is situated just on the bank of the Parbati river. Then through Jari the river joins the Beas at Bhuntar. The waters from the Jalori Pass and its surrounding areas and from the Bashleo pass and its area, and the inner Saraj valley are drained into the Tirthan river. The waters from the Sainj valley are drained into the Sainj river. Both the rivers join at Larji and their combined waters then join the Beas at Thalot. Then the river makes westward direction through Pandoh and Mandi, then it enters into Kangra valley through Nadaun, Dehra Gopipur and Dadha Sibba. The river Beas enters into the Punjab plains near Pathankot. At Harike Patan, in Punjab it joins with the Sutlej. The combined waters as Sutlej river now flows in Punjab, near Ferozpur it enters Pakistan and ultimately near Multan mingles with the Chenab, the combined waters are further destined to join the Indus river.

52 The fall up is 125.3 ft./per mile and the entire length of the Beas is 350 miles (Har court, A.F.P., 'The Himalayan Districts : Kooloo, Lahoul and Spiti', W.H. Allen & Co. London, 1971, P-53.

53 Khirganga : The water of the spring appears white like Khir (a preparation of rice in milk). The whitishness in water is due to sulphur as it gets deposited on the surface below water and makes water look white.

54 Manikaran carries great sanctity because of the Puranic story that goddess Parbati lost her earring manikarna while she was taking bath with her husband Shiva. The earring was hidden by the Sheshnaga in his nostrils and returned to Patala. On directions from Shiva the gods went for search and traced it with Sheshnaga in the Patala, the serpent king himself rushed to goddess Parbati to return the Manikarna. "Ever since this event boiling water has bubbled up from Patala through the little tunnels which the earring made in their passage from the bowels of the earth" (Chetwode, Penelope, 'Kulu : the end of the Habitable World', Allied Publishers, New Delhi, 1984, P-70).

The Satlej River

The Satadru* of the Rigveda is identified as the Satlej river. The Purana⁵⁵ also refer to it with the same name. In ancient literatures its area is assigned as inhabited by the Kulindas.⁵⁶ The Satlej river originates from the Rakas lake, near the Manasarover, in the vicinity of the mount Kailash. It makes its way through the Trans Himalayan ranges in a westerly direction and at a place near Shipki-La (15500 ft.) it enters into India through a sharp gorge and at Khab (near Samdho) it joins the Spiti river. The waters from the areas around Kunzam pass are collected by the Lichu River; the waters from eastern face of Baralacha and Parangla are collected into the spiti river at the waters from base of Shilla peak and the southern side of the Himalayan chain are drained into the Pin river.

The Spiti river moves in the centre of the valley of spiti. The waters from the glaciers round Zaskar ranges and the Ladakh ranges, on the eastern side of Tso Moriri Lake are drained into the Parachu river, and it flows into south-east direction. At a place near Chumar it enters India to meet the Spiti river. The combined waters then mingle into the Satlej. The Pin river also collects waters from the high mountain glaciers and drain into the Spiti river. Adjacent to the Pin valley is Bhava valley the waters of which are drained into the Bhava river which joins directly at Bhava into the Satlej river, the waters from the

* Huen Tsiang mentions Satadru as a country : "Leaving the country of Kiu-Lu-To and going 700 Li or so, passing a great mountain and crossing a wide river, we came to the country of She-To-Tuto" (Satardu) (Samuel Beal, 'Buddhist Records of the Western Worlds', Vol. I, Trubner & Co., London, 1884, P-178. (ii) Alexander Cunningham considers—Satadru as Sarhind (Frontier of Hind). He calculates Huen Tsiang's measurement about Satadru as _____ 2000 Li or 333 miles in Circuit and 700 Li, or 117 miles south of Kulu (Cunningham's Ancient Geography of India by Alexander Cunningham Edt. by Surendernath Majumdar Sastri, Chatterjee & Co., Calcutta, 1924, P-165, 167. The present Sarhind is exactly about 117 miles south of Kulu and is situated at about 60 km (36 miles) from the Satlej at Ropar. The place must be given the name of the river being in its vicinity, like the Beas town near Amritsar, which is named so and is nearby the Beas.

55 (i) Satadarukam nadim tirtva tarica ramyam iravatim (Karnaparvan, Chp. 44, Verse 17).

(ii) Markandeya Purana refers Kulindas as having their settlement on the Satadru.

56 Ptolemy assigns Kulindas country as Kulindrine and locates it near the mountainous region/Vipasa, Satadru, Yamuna and Ganga have their sources (Law Bimla Churn, 'Tribes in Ancient India', Bhandarkar Oriental Research Institute, Poona, 1943, P-91.

eastern base of the Kinnar Kailash massif and the glaciers in the Sangla valley and Chitkul which lies east of the Kalpa the headquarters of Kinnar, drain into the Bhaspa river which flows majestically through the centre of the beautiful valley of Sangla, ultimately at Poari it joins with the Satlej. The river Satlej follows south western direction and going along the Pir Panjal range it emerges at Rampur, further following western direction and cutting through the Siwalik Hill ranges, it reaches at Bilaspur, where it is made to enter the man made Govind Sagar Reservoir. Before merging into the Govind Sagar it is also joined by the waters of Beas at Salapar through an artificial chanel arrangement with Satlej.⁵⁷ The Satlej after the Govind Sagar faces the Bhakhra Dam and made to have a controlled flow after generating electricity, further it is destined to face the Nangal Dam and made to feed several canals which irrigate intensive areas in the Punjab Plain. However, on its natural course, from Nangal, the Satlej enters into the plains and follow western direction to meet the Beas river at Harike Patan. It enters Pakistan near Ferozpur and ultimately completes its long journey by mingling with the Indus.

This may complete the entire system of the "Indus River System". As already mentioned the ancient Sapt Sindhu comprises of seven rivers. Out of these six are described as their river systems still exist but that of Sarsvati river is now not in existence, the river is since long reported disappeared. It is believed that the Sarasvati disappeared in the West Rajputana, in the area of the Abhira Tribes, also linked are the Sudra tribes.⁵⁸ The Rig Veda refers to the Sarasvati in many verses. It is also referred along with the Drsadvati and the Apaya and as a sacred place of Kurukshetra.⁵⁹ Another Ancient Tribes which flourished along the course of this river is mentioned as the Sarasvathas.

Moorcraft also makes mention of the river. "In 1815, the number of houses in the Karda Dun was 280 containing 600 inhabitants : the valley was exceedingly unhealthy, especially in the rainy season..." The forest is full of small swamps and springs, the waters of which collect and form the Markanda, said by some to fall into the Kosila, near Patiala, and by others to spread over the low grounds and disappears. In the map it unites with another stream from the mountains, and the

57 The Beas Satlej Link project has created an artificial link of Beas with the Satlej by passing Beas through the tunnel which is made through the hills.

58 (i) Law Bimla Churn, "Tribes in Ancient India", Bhandarkar Oriental Research Institute, Poona, 1943, P-79.

(ii) Sudrabhram Prati Dvesad Yatra nasta Saraswati (Mahabharata, IX, 37, I).

59 Rig Veda, III-23 (for Ref.).

united river forms the Chief branch of the Sursooty, or Saraswati, about fifteen miles west from Thanesar. The Saraswati was formerly represented in the maps, concurrently with Hindu Tradition, as losing itself in the desert. In the map referred to it falls into the Ganga river, and to that stream apparently the disappearance of the waters is ascribed, as it is made to terminate abruptly. This change of name, although authorised by local use, is objectionable, as introducing a nomenclature at Variance with ancient Hindu Geography, is this instance correct.*

THE GANGETIC RIVER SYSTEM

The catchment area of the Gangetic River system makes its start from the Narkanda Range (with its Hatu peak 9000 ft.). This range rises just above the Sutlej basin 65 km north of Simla and extends further into North East direction along the Sutlej basin till it merges with Kinnaur Kailash, near Pooari in Kinnaur and a range shoots off in North East direction enclosing the Sangla valley. Thus the Narkanda range forms the water divide between the Indus and the Gangetic systems. In the east it extends right upto the western face of the Kang-Chen-Junga Range. The entire Garhwal, and Nepal Himalayas fall into the catchment area jurisdiction of this river system. It is infact one of the massive river systems in the world. In the West its small tributary is the Gori river : which emerges into the Jamuna and the East the Tamur which joins with the Kosi. This catchment area of the Gangetic River system in the Himalayan Region is to the north of the Gangetic plains. On the otherside the catchment area on the southern side of the Gangetic Plain, extends from the Aravalli Ranges in Rajasthan right upto Chhota Nagpur. It is unique of the Gangetic river system that it drains water from the Himalayas in the North and the Central Indian Plateau in the South. In between these two massive land systems, the Gangetic river system sustains the most fertile Gangetic Plain which has been highly populated region since early ages. The Gangetic River system have distinct two

* Moorcroft, William and George Trebeck, 'Travels in the Himalayan Provinces of Hindustan and the Punjab in Ladakh and Kashmir ; the Peshwar, Kabul, Kunduj, and Bokhara' (From 1819 to 1825), Vol. I, Sagar Publications, New Delhi, Reprint 1971, P-28, 29.

- 60 (i) The descent of Ganga and Yamuna is narrated in a rock carving at Udayagiri. (ii) In their iconographically complete image, the river Goddesses, Ganga and Yamuna, are carried by their vehicle (Vahna), the makara, Kramrisch, Stella "The Hindu Temple", Motilal and Banarasidas Delhi, 1976, Vol. II, P-314-315. (iii) The Ganga and Yamuna, two sculptures of goddesses, are at the threshold of Vishveshwara Mahadeva Templo Bajaura (Kulu), Himchal Pradesh, 8th Century A.D. (Edt. Ohri, Vishwa Chander, "Arts of Himachal", State Museum, 1975, P-124, Shimla).

sub systems. One, the Himalayan rivers, this sub-systems comprises of the Yamuna, Ganga, Gomati, Ghaghar, Gandak, Kosi; and the second, the Central India Plateau river sub-system comprises of Chambal, Sind, Betwa, Dhasa, Ken, Son, Rihind.

The Yamuna (or Jamuna)

The Yamuna (along with the Ganga) is most important river of the Hindu mythology. It is shown in several icons and given an anthropomorphic form in the shape of a Devi.⁶⁰ The reference of ancient tribes like Kurus, Panchalas, Vatsas is made to Yamuna : "the Kurus must have occupied the northern portion of the Doab of the region between the Jamuna and the Ganges, having as their neighbours on the east of the North Panchala, and on the South, the South Panchals, who held the rest of the Doab as far as the land of Vatsas, the corner where the two rivers meet at Prayaga (Allahabad)."⁶¹ Kausambi, the ancient capital is considered to have established on the Jumana.⁶²

The River Yamuna originates from the Saptrishi Kund near Yamnotri (3185 m). It collects the waters from the glaciers at the base of Bunder Punch (6320 m) and the Dhaula Dhar Ranges. It follows a Southward direction and passes near Bakrota, and at Kalsi enters into the plains. At Dak-Pather it receives the Tons River. This river originates in the glaciers of Uttar Kashi, at Tuini it receives river Pabar which comes from the Rohru ares of Shimla Hills, after passing through Rohru and Haikoti the river is destined to meet the Tons, from Tuini onward the waters of both are called Tons and almost form the boundary between Himachal Pradesh and Uttar Pradesh. The Tons river shows its own historical importance : Vinsent Smith considers that the site of Kausambi is to be looked for near the Sutna Railway Station in the valley of the Tons river.⁶³ At Paunta Sahib the Yamuna river receives the Giri river which collects waters from the Sirmour hills. Another river which collects waters from the hills in 'Solan district is known as Ashwani Khad and it mingles with the Giri river at Yashwant Nagar.

Rupin and Supin are the important tributaries of the Tons river. The Rupin river originates from the Rupan pass in the interior of the Shimla Hill in Dodra Kuar area. This river drains through Quar and at Natwar (in U.P. Hills) meets with the river Supin which originates from

61 Law, Birnala Churn, "Tribes in Ancient India", Bhandarkar Oriental Research Institute, Poona, 1943, P-20.

62 Buhler and Boyer believe this opinion (Ref. Kausambi-Piller-Edict, Sircar Dinesh Chandra, Select Inscriptions : Bearing on Indian History and Civilisation, University of Calcutta, 1942, P-73.

63 Journal of Royal Asiatic Society 1898, London, P-503.

the Supin Glaciers in the Uttar Kashi area. The combined waters of both these rivers from the river Tons which joins Yamuna as mentioned earlier.

The Yamuna river system also gets waters from the Central Indian Plateau, these river are : The Chambal river; from Aravalli Range it collects waters through Banas river; from the northern face of Vindhaya Range, the Chambal collects waters through its tributaries like Malwa, Kali, Sindh and Parvati etc. The Sind river : collects water from Vindhaya Ranges and directly joins the Yamuna; The river Batwa and Dhossa also collect waters from the Vindhaya Ranges and West Bundel Khand, their waters mingle and as Batwa river flow into the Yamuna; the river Ken : collects waters from the Vindhaya Ranges and East Bundel Khand and independently joins the Yamuna river. After getting the waters from its tributaries of Himalayas and Central Plateau, the Yamuna is destined to mingle with her sister Ganga at Allahabad.

The Ganga (or the Ganges) River

The river Ganga is the most scared river for the Hindus. It is attached with Samskara (the life phases) of a Hindu. The drops of holy waters of the Ganga are used to consecrate the newly born child, at birth, and are also used to be offered, alongwith the Panch-Ratana, for a dying person. And, after the Antim Sanskara (the final rites) the mortal-remains are immersed into the waters of the Holy Ganga, preferably at the confluence of the Ganga and the Yamuna, at Prayaga (Allahabad). The Ganga is described emerging from the tangled knots of the Trans-Himalayan God Siva.⁶⁴ The Mythological importance of the river has captured the very imagination of the Indian Sculptors since ancient times. The Ganga and the Yamuna are carved to the right and left respectively of the door lintel. Similarly the Lord Shiva as Sadasiva with five heads and ten arms is a bronze image of Pahari Region (Himalayas) with his consort Parvati in his arms, and the personified river goddess Ganga is shown on the fifth head of the God, facing the front.⁶⁵ The stream flow of the Ganga down the Himalayas is also

64 Shiva Purana. Om ! Sidhi-sadhya Sattam Astu, Prasad Tasye Dhurjate, Janhvi Lakheb, Yaun Murdhanis S Shina Kala.

65 The Goddesses Yamuna and Ganga (Sculptured 10th CAD) at the entrance of Vishveshwara Mahadeva Temple at Bajaura, Kulu (H.P.).

(i) Fig. 73 and 74, P 118 (Description P-124).

(ii) Fig. 9, P-18 (Description P-22), the sadasiva (Bronze) Ht. 16 cms : Pahari Style, C-12th Century A.D., Coll. National Museum, New Delhi, ACC No. 71-73.

(Ohri, Vishwa Chandra, "Art of Himachal", State Muesum, Shimla, Deptt. of Language and Cultural Affairs, Himachal Pradesh, 1975).

expressed in the Mandasor Stone inscription of Vishnuvardhana.⁶⁶ It seems to be very clear that the river Ganga was well known to Greek Scholars. "The capital city of the Parasii was Palibothra or Pataliputra, while that of the Gangridai was Gange at the mouth of the Ganges, according to the author of the PERIPLUS OF THE ERYTHRAEAN SEA, or the junction of the Ganges leading to the Maga and Kamberikhon mouths respectively.⁶⁷ The mouth of the Ganga enters into the ancient Kalingas country, the modern Orissa, before the river finally discharges into the sea. In Mahabharata the Ganga is personified, and described as the mother of Bhishma, "The Dreadful, the self-denying, devoted and wise son of the holy Ganga, was pierced by innumerable arrows from the hands of Arjuna."⁶⁸ The Samarangana Sutradhara refers Savitr to be equated with Ganga. The Ganga is the celestial current (Pravalia) of all the Saktis, and from this sum total of all power, the 8 Vasus originated (Mahavir Vana-Tantra, XIII, 154). In 'Ramayana' 7.27, 35, Savitr is the eighth Vasu.⁶⁹ In Puranas there is a mythical story about the origin of the Ganga. It emerges from the Siva-Kesa (the hair of Siva). It is said in the Puranas⁷⁰ that when the Ganga as a river was released by Brahma from the heaven, it was made to be sustained in the tangled knots of the Siva otherwise its direct fall on the earth might have created possible devastation. On the request of Bhagiratha, after years of "Japa", the Lord Shiva released the Ganga from his knots, and was lead by Bhagiratha down through the Himalayas and the Gangetic plains and ultimately into ocean. Before mingling with the sea the Ganga asked the Bhagirath to return back to his kingdom but she herself entered into the cycle of her travel which she still follows without rest. "The story of the Ganges, from her source to the sea, from old time to new, is the story of India's Civilization and culture of rise and fall of empires, of great and proud cities, of the adventure of men and the quest of the mind which has so occupied India's thinkers of the

66 Himvat ev Gangstung – Namr Pravah

Mandasor Stone incirption of Yasodharaman alias Vishnuvardhana (AD-532) Gwalior State, Language Sanskrit Script, Brahmi (Sicar), Dinesh Chandra, "Select Inscriptions : Bearing on Indian History and Civilisation", Vol. I, University of Calcutta, 1942, P-386, 389.

67 Law, Bimala, Churan, "Tribes in Ancient India", Bhandarkar Oriental Research Institute, Poona, 1943, P-160.

68 (i) Kramisch, Stella, "The Hindu Temple", Vol. I, Motilal Banarasidass, Delhi, 1976, P-407. (ii) Ref. Mahabharata : Santi-Parva; Arunasasna-Parva.

69 (i) Kramisch, Stella, Op., Vol. I, P-91.

(ii) Ref. Samarangana Sutradhara, Gaekwad Oriental Series, Baroda, 1924, 1925.

70 Ref. Purana.

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richness and fulfilment of life as well as its denial and renunciation of ups and downs, of growth and decay, of life and death.”⁷¹

The Ganga makes its origin from the Gomukh which is the mouth of the Gangotri glacier. The Gomukh appears like a cow's snout therefore names so. At its opening place the Ganga gushes out of an outlet which is 1.83 mt. broad and 0.381 mt. deep. The total distance covered by the river from its origin to the entrance into the sea is 2533 km. It is at about 6614 m from the sea level. The waters of Kirti Bamak, Chaturangini Bamak, Meru Bamak, Raktwaru Bamak, Thelu Bamak, Bhriga Bamak, Rudra Bamak, Kedar Bamak, Manda Bamak, Gahan Bamak, Manthani Bamak, Batuki Bamak, Suralaya Bamak and sita Kalindi etc. is collected to form Bhagirathi and passes through Gangotri (3140 m). A temple of Goddess Ganga is erected near a sacred stone where Bhagirathi is said to have performed Japa to cause the flow of the Ganga from heaven to the earth. The Bhagirathi then moves in south direction through Uttar Kashi. The Bhilangana river collects waters from the Khalling glacier (3717 m) and the areas in the vicinity of Sharsratal (4572 m) and masartal, and, near Tihri it mingles with the Bhagirathi. On the eastern face of the Gangotri glacier, in a vast stretch of mountains and the glaciers, the Alaknanda has its network of river system : The river Mandakini : the waters of the Vasuki Tal (4135), Paintal, the Kedarnath Glaciers and, Chorbaria (Gandhi Sarovar) and other nearby areas drain into Mandakini and the river after passing the Kedarnath (3584 m) joins the Alaknanda (at Rudra Prayag); the Satopanth river : the waters of Satopanth, Neelkanth, Basudhara and Trans-Badrinath region drain into a Santopath river, it passes through the holy town of Badrinath (3096 m), it joins with the Hemganga; which collects waters from the holy lake Hemkund (4329 m)⁷² and glaciers around ; Rishi Ganga river : the waters of Trishuli Glaciers, South Rishi Glacier, North-south Nandadevi glaciers, North Rishi Glaciers, Chang Bang Glaciers, Hanuman glaciers and Bithar Toli glaciers with their respective rivulets etc. drain into the Rishi Ganga which joins the Dhaul River (at Reni). It gets waters collected from the areas around Tapoban and Malari and joins the combined waters of Satopanth and Hemganga (now known as Alakananda) at Joshimath.

71 Nehru, Jawaharlal, "The Discovery of India", Jawaharlal Nehru Memorial Fund, Oxford University Press, 1985, P-51.

72 Ahluwalia, HPS and Gerner Manfred, "Himalaya : A Practical Guide", Himalayan Books, New Delhi, 1985, P-244.

"The Shrine Hemkund Sahib is surrounded by seven rocky peaks. It is said that Sri Guru Gobind Singh, the founder of the Khalsa Panth mediated on the banks of this lake in his earlier life as a Rishi".

The Alaknanda now flows in south-west direction and at Nanda prayag it receives the Nandakini river : the waters on the Southern face of Trishul (7120 m) mountains, western sides of Shail Samdura and Hemkund glaciers are drained into the Nandakini river; Pinder River : The water of Tharali, Gwaldam and Roop Kund Regions are collected by Pinder River and at Karan Prayag it mingles with the Alaknanda, after receiving the waters of its eastern tributaries the Alaknanda receives the Mandakini river at Rudra Prayag. Thereafter flowing in south-west direction and passing through Srinagar of (U.P.) the Alaknanda at Deo-Prayag mingles with the Bhagirathi, the combined waters hereafter are called the Ganga. From Rishikesh (335 M) the Ganga makes slightly south-east turn and after receiving Nayar river it enters into the plains at Hardwar.

The waters of the Ganga and the Yamuna meet at Prayag, the modern Allahabad. Prayag is the centre of the Hindu traditions and is the most important place of Hindu in religious consideration. There are some more river systems which are concerned with the Ganga, the combined waters of all these from the mighty Ganga which ultimately joins with the Brahamaputra near Daulatpur, further the combined waters of these mighty rivers from the Padma and further the Meghna before it forms the Gangetic Delta where through much branched network the waters enters into the sea, the Bay of Bengal, near Chittagong in Bangladesh. "Four hundred miles out in the Indian Ocean the sea is discoloured by the silt brought down by her. So there is no end to her just as no one on earth knows the exact place where she begins."* The river establishes the eternal link between the Himalayas and the ocean, it never stops and the flow never ends. The other river systems of the Ganga are briefly described as under :

Gomati River

It rises from the hill ranges of western Nepal. It joins with the Ganges near Jounpur in the plains.

Ghagra River

It comprises of several rivers which rise in Himalayas : Api river collects waters from the western side of Saipal Ranges and its glaciers and with its sister tributaries forms the Kali river. *Kali River* : The waters of Grahwal Himalayas drain into the kali river which flowsthrough Askot and at Tanakpur it enters into the plains and as Sarda river joins Ghagar

* Newby Eric, "Ganga : Sacred River of India", The Perennial Press, Hong Kong, 1974, P-44.

river near Saravan. *Karnaili River* : This river collects water from the Pulchung Hamga Himal through its tributary Langukhola, Eastern Saipal through Seti river or (Swet Ganga), also it collects water from the Dhaulagiri Himal and the Kanjirabo Himal, after joining with Seti it enters plains a few miles from Chandan Chauki and after flowing for some distance in the plains it joins the Sharda to form Ghagra river. The Ghagra also receives the Rapti river as its eastern tributary before it joins the Ganga.

Gandak River

Several rivers in the Himalayas joins to form the Gandaki river system. *Kali Gandak river* : It collects the water from the Mustang Bhot Himal and the eastern Dhaulagiri Himal (through its tributaries, the Myangasi Khola and Tholo Khola rivers) ; *Mirisiti Khola River* : collects waters from Annapurana I and its glaciers; *Modi Khola River* : the waters of the Huinchuli Himal drain into this river; *Seti Khola River* : the waters of the glacier of Annapurna III and Muchpuchhari drain into this river and it joins with the Modi Khola; *Madhi Khola* : the waters of the glacier at the base of the Annapurna II and Lamjung ranges are drained to this river; *Marsyandi River* : This river collects waters from the glaciers at the base of the Grand Barrier, Ganga Punna Peak, Annapurna III and the glaciers at the base of the northern face of Annapurna II and Lamjung Ranges; *Naur Khola river* : it collects waters from the ranges north of the Annapurna Himal Ranges and it joins with R. Marsyandi Kohla.

Dudh Khola : It collects water from the glaciers west of Larkya ranges and it joins the combined waters of the Marsyandi Khola and Naur Khola river; *Buri Gandaki River* : it collects waters from the glaciers in Larkya, Manaslu and Budha Peak areas (entire Gurkha Himal) ; *Chuling Khola* : collects waters from the Glaciers at the base of the Budha peak and then it joins the Buri Gandaki at Nyak; *Trishuli River* : it collects water from the Jugal Himal, Langtang Himal through its tributaries and joins the Burigandaki.

In fact, the Gandaki river system in Nepal comprises of seven Gandaki rivers: Barigar, Narayani, Sweti Gandaki, Marsyandi, Daramdi, Buri Gandaki and Trisuli Gandaki. These are called the Sapt Gandaki. Their combined waters enter into India, and is known as Gandak River which mingles with the Ganga at Patna.

Kosi River

Kosi River System comprises of Kangchanjunga groups of rivers. The river is called Sapt Kosi as it is made of seven major rivers in Nepal :

Milanchi (Indrawati) Kosi, Bhotiya Kosi, Tamba Kosi, Likhu Kosi, Dud-Kosi, Arun-Kosi and Tamra (Tamor) Kosi. The water collection through different rivers is as under :

Sunkosi River : It collects waters from the glacier at the base of Lapchikang Range and Rolwang Himals, through its much branched system of tributaries ; *Dudh Kosi River* : the waters of Jugal Himal drain into this river ; *Arun River* : the waters from Khumbu glacier, Mount Everest and Ngozumpa glaciers (through Khumbu and Nangpo Tsangpo rivers), from Hinku Valley through Hinku Dranka river, from Hongu valley through Hongu Dranka River, all these waters form combinidly the Arun River; *Barun Khola* : the waters of the makalu glaciers, Khumbu Karna glaciers and the other glacier in the Barun Valley drain into the Barun Khola, it receives waters of the river Iswa Khola which collects water from the areas of the Iswa Valley, further these waters mingle with the Arun river; *Tamur River* : The waters from the glaciers at base of the Western face of the Kangchenjunga Range drain into this river and it makes a south-west turn and joins the Arun River.

At a place near Dhankuta the Sunkosi, Arun Kosi and Tamur Kosi meet to form Sapt Kosi and the river flows in a southward direction, near Birat Nagar it enters into the Indian Plains. It flows for a good distance in the plains and then near Katihar mingles with the Ganga.

THE BRAHMAPUTRA RIVERS SYSTEM

The catchment area of the Brahmaputra River System is vast and covers the entire North-Eastern Region of India and a large portion of Tibet before it enters into India. In the North-East it stretches from Sikkim to Sadiya in Assam alongwith the entire mountain region of the Himalayan belt upto Diphu Pass and then the Sub-Himalayan portion of Patkoi Hills; Naga Hills; Garo, Khasi and Jaintia Hills; Cachar Hills; Tripura Hills and covers a major portion of Bangladesh. Its catchment area is divided into the north bank and the south bank. The area between the Kangchen Junga range in the Sikkim to Diphu pass (beyond Sadiya in Assam) is on the North bank i.e, the entire Himalayan belt of Sikkim, Bhutan, Arunchal and the Assam valley and plains-east of siliguri, is on the North Bank. The area between Daulatpur (in Bangladesh, i.e. the area between the Padam river) to Chankan Pass (near Vijaynagar in Arunchal Pradesh, beyond Margherita Frontier tract in Assam) falls on the Southern bank. Both the northern and the southern banks contribute immensely to the Brahmaputra through different tributaries from these areas. In the Brahmaputra river system the western most river tributary is Talung Chu (in Sikkim) and the eastern most in the Dihing

river (which rises from the Chankar range in Arunachal Pradesh near Vijayanagar).

The Brahmaputra River

As a matter of fact the Brahmaputra river is named so after Sadiya in North Assam, at this town the combined waters of Siang and Dibang (which mingle with each other at Nizamghat) mingle with the Lohita river. The combined waters of the three big rivers flow in the centre of the Assam valley in a westward direction upto Dhuburi and then skirting the Garo hills, the river makes almost a perpendicular southward direction and at a place near Faridpur in Bangladesh joins with the Ganga coming from the west, here after the combined waters are called the Padama, and, after forming the network of the Gangetic Delta it enters into the Bay of Bengal. Through its course in the Assam and in Bangladesh, its plains are in fact sandwiched between the Himalayas (on the North bank) and the Sub-Himalayas (on the South Bank). Right from Sadiya to the Bay of Bengal the river Brahmaputra receives its numerous sub-river-system of tributaries both from the north and the south banks, the plains and valleys of the Brahmaputra and its tributaries are inhabited by numerous types of tribes.

The name Brahmaputra is related to the river born of Brahma,⁷³ "the river was born in the womb of Amogha, the wife of Santanu, from the Brahma Bija (the drop of semen of Brahma) in the form of river Lohita which was enclosed in form of a pool named as Brahma Kunda. In course of time Vashishtha visited Sandhyachala hill. He got himself engaged in performing penance to Siva on the hill. Ugratara laid her hands on the saint with an intention to disturb him from his meditation. The objective behind this act was to expel Vashishtha from Kamrupa. The Rishi became violent on this and pronounced a curse on Ugratara and Siva with the 'Abhishap' (the curse note) that Kamrupa might experience deluge. To make curse effective, Brahma caused the descent of the river Brahmaputra from the pool. It so happened that Parshurama, the son of Jamdagni Rishi, happened to visit the pool. He released the discharge of the Lohita from the pool by the strike of his mighty axe. The Brahmaputra thus discharged out of the pool in causing deluge over the entire Kamrupa. It washed off all the sacred places, temples and Tirthas enroute and further made its way into the sea. The devotees thus happened to make a dip in the river Brahmaputra only, in considering the river as the Mahatirtha, the most sacred place." In other form Brahmaputra is considered the Embryo of Splendour (the primordial germ of cosmic

73 Panchani, Chander Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society', 1989, P-10, 11.

light), the place of brahman (Brahmasthan) corresponding to Brahmaputra in the universe, is the Hiranya grabha.⁷⁴ Therefore, the river Brahmaputra forms the unique place in relation to the cosmology of the universe.

The Lohita of the Puranas does not refer to the Tsangpo river which enters India and known as Siang in Adi area of Arunchal but infact Lohita, related to Brahma Kunda⁷⁵ a Place of Hindu Pilgrims, is the eastern tributary⁷⁶ of the Tsangpo and flows through the Mishmi region after making its origin in Tibet. I also consider the Lohita as a tributary to the Brahmaputra river and will be described as such as separately. But since the Lohita had been considered chained into a pool known as Brhma Kunda⁷⁷ and then emerged as Brahmaputra the Lohita, may be tributary which carries the historical name. No doubt the Tsangpo of Tibet or Siang of Adi area of Arunchal is the longest river of the Brahmaputra river system. The general opinion is in favour of giving the longest river the name as Brahmaputra. The Siang mingles with the Lohita at Sadiya and forms Brahmaputra.⁷⁸

74 Kramrish Stella, 'The Hindu Temple', Vol. I, Motilal Banarsidass Delhi, 1976, P-89.

75 Elwin, Verrier, 'A Philosophy for NEFA', The North-east Frontier Agency, Shillong, 1964, P-1.

76 Hedin, Sven, 'Trans Himalaya, II', 1909, P-96.

77 Brhma kunda wasvisited by the author in 1986 (A temple dedicated to Parshuram is constructed there in 1974., "the temple with its glittering golden roof looks charming among the dark green shadows of the groves. From the temple there is a path through the tidious slippery steps down the steep rock up to the river bed where holy Brahma Kund is situated. The clear water of the Lohita ripples round the Kunda and passes down into the reservoir portion with turbulent flow"—Panchani, C.S., 'Arunachal Pradesh : Religion, Culture and Society', Konark Publishers, Delhi, 1989, P-271.

78 The author has also visited Tuting in 1986, and Geling is hardly 20 kmfrom Tuting where from the Tsangpo river from its eastward direction, in Tibet makes a southward direction and enters India, through the territory of Adi Tribes of Arunachal, here the river is named as Siang. Now it is agreed by all the scholars to accept Siang river as the continuation of Tsangpo of Tibet, and Siang is the longest river of the Brahmaputra river system, therefore, this river is also considered as Brahmaputra. Here the readers should not confuse themselves with the Lohita River and take Lohita as the Brahmaputra and since the Brahma Kunda is situated on the Lohita river, hence Lohita river offers name to the mighty Brahmaputra river system. Infact the ancient scholars must have considered the Lohita as the prime tributary of the mighty river system of Brahmaputra and the Siang and the Dibang were not much known, and about the Siang being the continuation of the Tsangpo with its credit of being the longest river was unknown. On the other hand the Lohita river also originates from Tibet and it was considered perhaps continuation of the Tsangpo, it is wrong, Lohita is an independent tributary passing through the Mishmi hills. The author has travelled through the both Siang and the Lohita river courses, there should be no confusion for readers, these are independent rivers and

The origin of mighty Brahmaputra infact should be considered from its origin itself (that is in Tibet), beyond Sadiya all the three rivers have different names in the territories they flow : Tsangpo in Tibet is known so and when it enters India at Geling it is called Siang; the Dibang river comes from Mishmi hills (joins Siang at Nizamghat); the Lohita comes from Tibet and at Rima enters India. Mishims also call it Lohita. "The Lohit (Luit) of the Assamese popular literature, appears to have its origin in an Austric formation like Lao-tu, 'tu' meaning water."⁷⁹ In ancient times the Lauhitya to Brahmaputra was very common name since Brahmaputra enters into the eastern Indian Oceans, therefore, named as Lauhitya Sagar and Kamakhya hills identified east of it. Lauhitya is referred to in the Guahati Grants and Bargaon Grants.⁸⁰ The mythological origin of the name of the Brahmaputra is also explained in the Kalika Purana.⁸¹ In Tibet, in the vicinity of Mansarovar Lake the river Brahmaputra or Siang or Tsangpo river, makes its origin, all its basin is directed by the lofty ranges and peaks about 86th meridian, a line of peaks culminating in the Targot La Stretch in a north easterly direction to the Gyakharwa group of peaks, south-east of the Kyaring-cho or Kyaring Lake, one of the sources of the Nak-chu-Kha. The drainage of the southern slope and the range is sent by the Dumphu-chu into the Kyaring lake, so that the northern water-parting of the Brahmaputra must here approach much closer to the river and run in a south-easterly direction. On the 89th meridian, it descends as low as the 30th parallel in the Shiang Lahu range, which appears to be connected with the great Ninjin-Thangla range of snowy peaks to the south of the Jang Namcho or Tengri-Nor lake with a trend to the north-east, for it gives a head-waters of the Ki-chu or Lhasa river from its southern slope, as well as other important streams further east. The range that forms the northern water parting of the Brhmaputra takes a

entirely flowing in different mountain settings and tribal areas so far as their courses though Indian territory is concerned. However, the Brahmaputra river had been the subject of dispute and different authors have recorded different views (i) Klapproth suggests-Irawadi as the continuation of the Tsangpo. (ii) Col. Godwin Austin considered the Subansiri as Tsangpo (iii) Pandit considered Siang as the real Tsangpo extension. (iv) R. Gordon also advocates Irawadi to be the true continuation of Tsangpo.

The settled view is in favour of the Siang being the extension of Tsangpo and it is the Brahmaputra

79 Chaudhary P C., "The History of Civilisation of the People of Assam to the twelfth century A.D.", Spectrum Publications, 1987, P-36.

80 Opp P-412, 417

(ii) Law, Bimla, Churna, "Tribes in Ancient India", Bhandarkar Oriental Research Institute, Pune, 1943, P-286.

81 Kalika Purana (Chapter 82)

sudden bend south-wards between the 96th and 97th meridian along the right bank of the Lu-Tsel.⁸² There is a lot of confusion about the origin of the Brhmaputra. In very recent years Jere Van Dyk has journeyed from the sources of Brhmaputra down to the sea. I think his report must be most reliable, "Not until early in this century was it certain that the Zangbo (Tsangpo) and Brahmaputra were one. More than two miles high for most of its Tibetan course, the Zangbo picks up speed along with regional names. Most Tibetan live along the Yarlung Zangbo and its tributaries from Xigaze to Zetang, where Tibetan Buddhism developed in the late eighth century. The Zangbo irrigates this land kept dry by the rain blocking Himalaya. The river narrows at Pei into a rapid-filled gorge reaching depths of 10,000 feet and drops a phenomenal 7,000 feet in 150 miles. The river is born 60 miles southeast of Kailash in the Chemayungdung range, the source called Tamchok Khambab, the place is between Toggen and Paryang. Its source glacial stream is from the foot of a 20,600 ft. unnamed peak....., where it rises, 700 miles across Tibet, down into India, where it becomes the Brhmaputra, and then through Bangladesh to the Bay of Bengal, 1,800 miles away, where, at a maximum rate of 2.3 million cubic feet of water a second, it joins the sea.* Hodgson along with Edmund Symth, Robert Drummond and Thomas Webber visited Chemayungdung, while hunting, in 1864. Sven Hedin visited Chemayungdung in 1907 and misidentified the Kubi 6 miles south of Brahmaputra sources as to be Brahmaputra.

Encircling Namcha Barua (24445 ft.) it follows rapids for about 50 kms. and then after a short distance at Gelling Tsangpo enters the Indian territory through narrow groge, now the river is called Siang. An alpine river, called the yang-Sang-Chu joins Siang at Jiri. At Pangi it receives Syom river which originates from the Pari mountains and flows through the Bori Tribes region. At Jero the Siang receives the Yamne river which collects waters from Milan, Padam and Pasi areas of the Adi tribe, the river infact originates from the high mountains beyond Modi village. The Siang thus flows right from Gelling to Passighat in the territory of Adi-Tribe. In the hills it is chained among the mountain ranges but at Pasighat, "it enters into the Assam Valley and takes its liberty to increase its breadth on all possible sides. It also slows down its current fury and thus becomes Navygable. But many a times it carries its fury of the mountain course and throws it with a bang in the plains

⁸² Atkinson, Edwin, T., "The Himalayan Gazetteer", Vol. I, Part-I, 1973, P-69, 70.

* Dyk, Jere Van, "Long Journey of the Brhmaputra", National Geographic, Vol. 174, No. 5, Nov. 1988, Wishington, D.C., P-677, 678, 680.

cutting every year a large chunk of the plains".⁸³ The Siang then joins with the Dibang river at Nizamghat.

Dibang River

Mainly comprises of the Dri and the Mathun. The Mathun river originates from the Noroekhopra Mountain range. After a flow of fifty miles from its sources, it meets the Dri river which originates from Mendi mountains. The Dri and the Mathun meet at a place called Matuli, hereafter the combined waters are called the Dibang river. Other tributaries of the dibang are : Ich, Ahu, Ithun, Imnoo, Ashu, Sirki, Dikrang and Chime. These collect waters from the different ranges of the Mishmi Hills. "The Dibang river enters Assam plains near Roing. Its Basin at the foothills are cut by massive boulders which shows that the river brings all the debris from its mountain courses. Its mouth at the point of entrance into the plains gets branched off into several ravines which spread intensively in a net work of its own system. All these branch courses are unstable and cause flood havoc in the plains every year".⁸⁴ At Nizamghat the river is destined to join with the Siang.

Lohita River

The Lohita originates in Tibet and then passes through the Zayul valley and then at Rima enters into the Indian territory puncturing through the Mishmi Hills. The Lohita river flows in the Mishmi Hills of Miju or Komans. Mishmi tribes, collect waters through several big and small tributaries. Its main tributaries are : The Digaru and the Kambeng rivers. The Digaru river collects waters from the western Mishmi Hills occupied by the Digaru Mishmi Tribes. "The Digaru is most mischeivous tributary of the Lohita. It originates in the nearby hills. A little rainfall in its upper catchment areas results in the fast flow of the river down the hill slopes where it gains enormous momentum and makes river flow with high current in the foothills of Lohit district. Its flash floods are very dangerous which cause a great loss to human inhabitants in the regions."⁸⁵ The Kambeng River is the tributary of the Lohita from its eastern side. All the three rivers : The Lohita, the Digaru and the Kambeng rivers, meet at Aluwari. The combined waters of these three rivers, as Lohita river itself, join with the combined waters of the Siang and the Dibang at Sadiya. Thus the Siang, Dibang and Lohita combine to form the mighty Brahmaputra, enroute the Brahmaputra

⁸³ Panchani, Chander Sheikhar. 'Arunachal Pradesh : Religion Culture and Society', 1989, P-78.

⁸⁴ Opp., P-79.

⁸⁵ Opp., P-80, 81.

receive, several river systems both from its North and South banks. The Brahmaputra course from its origin to the entrance into the sea in Bay of Bengal, is estimated 1800 miles (3000 km) and its basin 3,61,000 sq. miles.⁸⁶

Tista River System

The rivers comprising Tista River System from west to east are Bari Ranjit, Ratong, Lachen, Lachung and Rangchu. All these alpine rivers unite together in the territory of hills above Kalingpong. The Bari Ranjit and Ratong rivers collect waters from the glaciers east of the Gangle Peak; the Talung-chu collects waters from the Talung glaciers of the glaciers below Sinvu peak. The waters below the Siniolchu Peak glaciers drain into river Zungtuchu which further joins the Talungchu; the waters from the Changsang glaciers are drained into the river Lambochu and that of Lhonak Glaciers into the Lhonak river and from Naku Glaciers into the Naku-chu river, all these three river waters join to form Lhonakchu river, the waters from the Zemu Glacier and the Hidden glaciers also drain through different tributaries into the Lhonak chu; the waters of the Lachen glaciers drain into the Lachenchu, near Lachen it also receives the Lhonakchu and flow down and at a place near Chun Thang it mingles with the Lachung chu (which collects waters from the long Lachung valley). After Chung Thang the combined river water is known as Tistachu and also receives Talung Chu from west. Enroute the Tistachu receives the Bari Ranjit and Ratong Rivers, from the West and the Rangchu from the East, and then near Chalsa the Tista river enters into the plains. Ultimately it mingles with the Brahmaputra at a place near Rangpur.

The Torsa-Gangadhare River System

The waters from the areas east of Kalimpong is drained by the Torsa Gangadhar rivers, the waters of these join the Ammo river which rises in Tibet and drains through the Chumbi Valley and East of Jelop La enters India, near Jalgaon it enters into the plains. Other alpine rivers of Torsa Gangadhar System are : Dor, Par, Wang, Ma, Pachu, and Tanchu., The Ammo directly enters into the Brahmaputra river at a distance of a few miles of Dhuburi.

The Mansa River System

The Mati, Manas, Kuru, Lhopra and Tawang-chu are the important tributaries of this system. The waters from the areas in Ripung D-Zong and Thimphu drain into the Mati and near Jayanti it enters into the

86 Atkinson, Edwin, T., "The Himalayan Gazatteer", Vol. I, Part-I, 1973, P-70.

plain. At Fakiragram it mingles with the Sankosh river and then near Dhuburi joins the mighty Brahmaputra river. The Sankosh river collects water from Kula Kangri glaciers and Punakha Valley. The Manas river, through its tributaries collects water from Tongsa Dzong, Tashingang Dzong and Twang areas (through Kalaktang river from Lumula region and through Tawangchu from Thingbu region). At Golpara the Manas river joins the Brahmaputra in the Assam plains.

The Kameng River System

The Kameng River is the principal river of Kameng region which originates from the Dafla Hills. Its important tributaries are : Bhorelli, Bichon, Pake, Pakesh, Kasam-Kasar, Kaya, Pasuk, Kanya, Tenga, Dikhmag and Daphlakho. The Tenga river collects waters from the Bom-De-La range and Dirang river from the Se-La-range. The waters from the Sulung tribe areas are drained by Pake, Pakesh, Kasam-Kasar, Kaya, Pasuk Kangri and Kanya. The Bichon Valley, inhabited by the Mijis Tribe, drains into the Bichon river. At Bhalukpong the Kameng river enters into the Assam plains and after a few miles run it enters into the Brahmaputra near Tezpur.

The Subansiri River System

The Subansiri River rises from the glaciers in the nearby region of Konam Dazong, in Tibet. From Tibet it starts in the northwest to southeast. It also collects the waters from the areas nearby the holy Buddhist lake, Tsari Nyingpa and enters India in Takshing, the area of Nga tribe. And further through Limiking, Nacho, Syeum and Taliha the river enters Daporijo. Its important tributaries are Kamla, Khru, Sipi, Plain, Pamir, Poma, Popum and Par. The Apa-Tani Plateau is drained by the Kali river : the Kamla Valley by the Kamla river and Khru Valley by the Khru river. The Kamla river rises at Tapa in Huri Circle, the Khru is the important tributary of the Kamla. The Kamla river joins the Subansiri near Daporijo. Crossing through several narrow gorges and narrow valleys the Subansiri enters into the Assam plains at Pathali pan. Thereafter a few miles run it mingles with the Brahmaputra.⁸⁷

The Patkoi River System

This river system comprises of the Dihing, Disung, Dhansiri and Kopili rivers. "The Dihing river originates as a small rivulet from the Chanken Range rising in the back of the town of Vijayanagar. The river flows

87 While describing the rivers of Brahmaputra from West to East, after the subansiri comes the Siang, then the Dibang and thereafter the Lohita, all these rivers have been described under Brahmaputra.

down in the vicinity of the town making a deep bank with a low lying basin. In rainy season it spreads widely in its basin. But Vijayanagar is situated over a flat plateau of land hence devoid of flood furies of the Dihing river. In winter, due to the river being spread into different channels over the basin, the water is crossable on foot".⁸⁸ The waters from the Namrup area drain into the Tengapani river and Buri Dihing which join the Dihing river. The Dihing river directly joins the Brahmaputra at a place near Margherita in Assam. The Namchik river drains in the Tangsas Tribal area and joins the tirap which collects waters from the Patkoi Hills beyond Nahar Kotia of the Assam Valley, along with its other rivers of the Nocte Tribal area, the Satjo and Barap rivers. All these rivers join the Dihing river.

Khasi-Garo-Jaintiya-Lushai-Tripura River System

The waters from the Barail Range and Khasi Hills are drained into the Kopili River which joins the Brahmaputra near Guwahati. The waters from the western part of the Manipur (areas of Kangpokpi, Nangba, Tamaenglong etc.); Cachar Hills; hills of northern Mizoram drain into the Barak river which flows through Silchar. The waters from the Jaintiya hills are drained into the Surma river. The waters of the southern sides of the Garo Hills are drained by the Someshwar river. The Dhani river collects waters from the Tripura Hills. All the big rivers of this system i.e., the Barak, the Surma and the Dhani form Meghna river which joins the Brahmaputra below Dhakka (in Bangladesh).

⁸⁸ The author had experience of crossing the river on foot while going to Budhagam village from Vijaynagar, following the route through the river basin in 1986. (Panchani, Chander Sheikhar, Arunachal Pradesh : Religion, Culture and Society, Konark Publishers, Delhi, 1989, P-81, 82.

2

ETHNOLOGY

Himalayan Valleys and the Ethnic Settlements

HIMALAYAS have numerous hills and vales. Where there is a hill or a mountain enclosing a strip of low land area comprises a valley, generally drained by a river, stream or a rivulet or may be without any of these water forms. Since Himalayas themselves are represented by mountains and hills, therefore, valleys are complementary to the Himalayas. The valleys' may exist in parallel, horizontal, transverse adjacent or opposite with respect to a particular mountain range, depending upon the orientation of the mountain or hill ranges enclosing the valleys. The valleys represent the real nature of the ranges rising above their surface and catch the glory and glamour of the peaks. In fact the spirit of the Himalayas everywhere lie low in their valleys, to catch the essence of the beauty and body of a mountain or hill, one has to enter a valley around which the mountain massifs are forming the enclosure. The flora, fauna and the human existence over there in the valley will reflect the totality of the nature. The valleys are really the wonder lands preserved by the Himalayas amongst themselves to enjoy by beholding through their lofty tops. Some valleys are the abodes of the snow, the playground of mighty glaciers; and a few others are the abodes of colourful tribes, sancturies of the wild life and habitats of the Himalayan flora, a few others growing nothing, not even a blade of grass and are barren and bare. A Himalayan valley, may be inhabited by human-beings or full with luxuriant growth of flora or frequented with fauna or barren in the cold desert, it is most enchanting in any form and season of the year. The Kashmir and the Kulu valleys are one of the most beautiful valleys in the world which the Himalaya possess in its 'Harem of beautiful valleys'. Some important valleys are described here :

The Makran Coast and its Valleys

Makran is the south-western division of the Kalat state, Baluchistan, lying between 25°1' and 27°21' N and 61°39' and 65°36' E, with an area of about 26,000 sq. miles.¹ In the east it has the Jhalavan country and part of Las Bela; on the west is Persia; on the north is Siahan range, separating Makran from Kharan; on the south is the Arabian Sea. The coast line extends in about 200 miles, right from Kalmat to Gwater Bay, in the form of a dry and arid zone, it is the western foot of the Himalayan Crown. There are several narrow valley enclosed by the hill ranges running parallel, mostly in east to west directions. The most important ranges are the Makran coast, Central Makran and the Siahan Ranges. The average height of these ranges is about 7000 ft. The ranges enclose inbetween themselves the cultivated areas like Kulanch, Dasht, Nigwar, Kech or Kej, Kolwa, Sami, Tump, Mand, Panjgur, Rakshan, Buleda, Balgatar, Parom, Gichk and Raghai. The most important rivers are Dasht and Rakshan and form the Dasht and Rakashan valleys of extensive length, the rivers are mainly dry but get flooded in rainy seasons. The sub valleys of the Shadi Kaur and the Basel are also of importance. The sea ports are established at Gwadar, Pasni and Jiwnri. The hills have Sind, Ibex, Mountain sheep, Ravindeer (Gazelle), leopards, wild hogs etc. Geologically the coast is reported of eocene flysch (Khojak Shales), while along the Siwaliks include numerous intercolation of marine strata, known as the Makran group, containing rich fossil fauna of upper miocene age. The coast appears to coincide with a line of faulting and the mud volcanoes, which occur near it, are probably connected with this fracture.² The crops grown are wheat, barley, beans, pulses, jawar and rice. The date-harvest is main attraction for all, is infact an important crop. The main towns are Turbat, Gwadar, Pasni and Isai. The social classes are Ruling races, the middle class Baloch (the cultivators), another class of cultivators comprises of Darzadas, Nakibs and Loris, the medds and Koras (the fishermen) and the servant class. The dominant races of the Makran tribals are Gichkis, Nansherwanis, Bizanjans and Mirwaris. The Gichkis are born of Baloch mothers known as Tulag. The important Baloch groups are the Hot, Kaubdai, Shehzada, Kalmati, Rais, Darzadas and Nakibs.

The climate of the region is of three types : along coast it is uniform, hot but pleasant; in Kach the winter is nice but summer heat is unbearable, the Panjgur valley is the temperate zone with cold winter and mild summer. The winter rains visit during November to February.

1 'The Imperial Gazetteer of India', Vol. XVII, Oxford Press, 1908, P. 44, 45.

2 Blandford, 'Geological Survey of India', Vol. v, Eastern Persia, 1876.

Makran is considered to be the Dravidian name and appears as 'Makara' in the Brihat Samhita of Varhamihira in a list of tribes contiguous to India on the west. To the Greek the country was known as Gedrosia.³

Chitral Valley : is between the Hindkush and the Hindu Raj forming its western and eastern ramparts respectively. It is crossed from the Yassin valley (100 km long) by Toowi pass. Chitral was the seat of Kash Kar rulers. The valley is inhabited by different tribes. Afghans tribe in the regions of Kashikar Bala, Ludkho and Arkari Valley; Siahposh tribe : in villages of Jinijurat, Loi, Sawair, Nager and Shishi, Kailash Kaffirs tribe : in the valleys of Kalashgoom and Bidir; Badakshi tribe : in Madaghusht ; Dangrik tribe : in the valleys of Ashuret Boorai, Poorgal and Kalkatak; Gubber tribe : in Pasinger, Birkote, Longorbat, Gud, Narisat, Maimena, Sukai, Namakali and Choomdak; Domes tribes : The Domes tribes are interspread throughout the valley among other tribes.

Swat Valley : is enclosed by the main Hindu Raj in the west and another branch of the Hindu Raj itself from the east. The main river is the Swat. It is a beautiful valley with growth of luxuriant pine forests. Samuel Beal refers visit of Chinese pilgrims to this country and was known as Udyana. Ptolemy speaks about the Gandhari. However at the time of Hiouen Tshang (630 A.D.) the Gandhari family had become extinct and the kingdom of Gandhara was, dependency of Kabul or Kapisa.⁴ The valley was well known since ancient times according to Hieun Tsang Udyana (Swat) is 600 Li or 100 miles north of Utakhanda. He mentioned it U-Chang-na (Udyana) which is situated on the river Su-po-fa-su-tu or Subha-vastu or Subastu or Svastus (of Arrian) or Swat or Suat of modern era. The capital of Udyama was Mangala (Mung-Kie-li of Chinese)⁵. It comprises of Panjkora, Bijawar, Swat and Bunir districts spread into about 500 miles circuit. The valley is inhabited mostly by Dard tribes.

Torwalik tribes : They occupy about 60 miles (100 km) from Aranch to Chiroleh and to Chahil Durrah, for about 20 miles (35 km). They are also known as Kohistanis, they are shepherds and trade in

3 'The Imperial Gazetteer of India', Vol. XVII, Oxford University Press, 1908, P. 46.

4 Ptolemy speak of Gandari : Inter Suastum (Swat) el Indum Sunt Gandhari, (Beal, Samuel Travels of Fah-Hian and Sung-yan, Buddhist Pilgrims from China to India (400 A.D. and 518 A.D. Trubner and Co., London, 1869, P. 30.

5 Cunningham, Alexander, 'Cunningham's Ancient Geography of India' Chuckerverthy, Chatterjee & Co., Ltd., Calcutta, 1924, P. 94.

butter, wool and meat to Peshawar; Bushkar are the tribes of Panjkora valley and have also populated Swat valley in Otrate Ushoo and Kalam areas. In Panjkora valley their principle villages are Tull and Kalkot. The Bushkar are most degraded of Dard tribes and are quarrel some, hurl stones by slings. But in the modern time they have little bit civilized them-selves especially who inhabit the main Swat valley.⁶ The Torwalik of the Swat valley intermarry with the Bushkar tribes of the Panjkora valley.

Kohistan Valley

It is south of Gilgit and facing the Nanga Parbat massif on the eastern bank of the Indus. The valley is drained by the Indus and is enclosed by the arm of the Hindu Raj in the west and the Great Himalayan range in the east. From Ghorbund and Kanra valley (Populated by Pathans), a road leads to Swat valley and from another direction to Kohistan which is also called as Shinkari or the country of the Shins. On the otherside is the Doobeyr valley and above the mouth of the Doobeyr valley the area is populated by the Kolis and Palus tribes. Their language is based on Sanskrit.⁷ The Palus and some Kolis also inhabit the Kohistan valley. In Kohistan at Bunker, Daobeyr, Puttun, Seo and Kandia the people are like Kolis and Palus, and speak Maiyon language (Mair). In the further courses the areas are of the Sazin and the Herbund in the valleys of the Bushkar and the Tangir. The Sazin and the Herbund tribes are mixed with the Yeshkuns and the Krammins tribes. Then one may enter into the Darel valley. The tribes of the Darel and the Tangir are shepherds and keep herds of sheeps and goats. The Tangir shepherds also venture into the Yassin valley for grazing. Then further one may reach to the Hodar valley which is also populated by some Kashmiri inhabitants. In the upper reaches the Hodar valley leads to the Talpin and the Gies valleys which are the abodes of the Chilas and the Gor tribe. The Kohistani Communities of Chelas above the left bank of the Herbund are shepherd and they populate villages like Geen, Dakk and Booner.

Gilgit Valley

The Talpin and the Gies valleys lead to the Gilgit valley. The valley is drained by the Gilgit river which falls into the Indus river. The Gilgit town is hardly 24 miles (40 km) from the Indus and is situated at 4890 ft. height. Gilgit's ancient name is Sargin, its name as Gilgit was

⁶ Biddulph, J. 'Tribes of the Hindokoosh', Office of the Superintendent of Govt. Printing Calcutta., 1880, P. 70.

⁷ Opp., P. 11.

given by the sikhs and the Dogras. "Gilgit is the Gahalata of the ancient Sanskrit literature. A few remains still exist of ancient stone buildings, apparently of the same description as the Martund and Pandrethan temples in Cashmere.⁸ The former rulers of Gilgit were the Hindus and were called Ras. About 700 years ago they got converted to Islam. Raja Buddadutta's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Hager and Haramosh. All of which must be governed by the tributary Princes of the same family. Gilgit valley is the country with lofty mountains. Eleven peaks are from 18,000 ft. to 20,000 ft., Seven peaks from 20,000 ft. to 22,000 ft.; six peaks from 22,000 ft. to 24,000 ft. and eight peaks from 24,000 ft. to 26,600 ft. Gilgit valley is inhabited by the people of Dardic race. Some Kashmiries also are settled here. The Kolis also form a part of the population. The language of the Gilgitese is shina, it is an infusion of Kashmiri, Dogri, Hindustani and Punjabi and the population also comprises of these communities, however in the interiors of the valley the Dard tribes are predominantly settled. Apart from the Kashmiris, Doms, Kolis etc. are also there. The tribes are : Rono, Harriyo, Shin, Boorish, Yeshkins and Sheto etc. At 19 miles from Gilgit is Punyal inhabited by Rono, shin, Harriyo, Shin, Boorish, Yeshkins and a few Doms. Sher Quilla is the capital of Punyal, it is a picturesque place, also decorated with orchards of apples, apricots and almonds. The ruins of the Buddhist monasteries are seen here. We can enter the Karoomber valley through Gankuch. Karoomber valley is extended in about 25 miles south of Hindoo Koosh. The valley ends at Ishkoman on the foot of Durkot pass, to eastward of the Hindoo Kush, It crosses into the Oxus valley by Ishkoman pass (12,000 ft.).

Hunza Valley

It is almost an isolated valley drained by the Hunza river. The upper Hunza valley is known as Wakkam and is south of the Hindu Kush, It is linked to the main valley through a tract called little Goohjal. It is drained by the Shimshal river. On the head of the Shimshal valley a tract leads to Koolanooldi in the Yarkand Valley. In shape the Hunza Valley is an elongated crescent. The Hunza town is at 8400 ft. height. The valley is divided into eight districts : Narayadass, Assanabad, Doorkun, Hyderabad, Aliabad, Ganish, Baltit and Altit. The valley is very fertile. There are 20 kinds of apricots grown here alongwith other fruit orchards and vine yards. The valley has all along the high hills and mountains opening into the beautiful rolling meadows which supports the scattered pastoral tribes of the valley. The people are also engaged in agriculture and animal husbandary.

The genral population comprises of the tribes like Rono, Harriyo, shins, Boorish, Yaskins, Shoto, Doms, Kolis, and Kashmirs etc. The Pakpoooh and Shakshooh are the tribes who live at the elevations of 10,000 and 9,000 ft. 'These curious people of whom very little is known, are Aryan race, and are described as being of very fair and ruddy complexion. Their language is Chagatai Turki but like Ghalchal Tribes of Sirkal and North of Hindoo Koosh speak Persian also.'⁹ The language of Hunza tribes in common is Burushask which is unique and is reported to have no relationship with any other language of the world but Biddulph believes its having Turanian origin. The sheer isolation of the valley may be one of the factors for its linguistic uniqueness. This is also true of the tribes with respect to their longevity. These fair skinned people are known also for their longevity, for Hunza is among the few places in the world with a satistically significant number of centenarians. Gerantologists believe that the genetic strain for long life passed to these people by their fore-bears has remained pure because of their isolation.¹⁰

Kafiristan Valley

The words "Kafiristan" literally means the land of the infidel, an appellation given to the country by its Mussalman Neighbours because the inhabitants are idol-worshippers.¹¹ Kafiristan is situated between latitude 34°30' and latitude 36° and from about longitude 70° to longitude 71°30'. Its total area is about 5000 sq. miles. On its north is Badakhshan. On the North-east is Lutkho Valley of Chitral, on the east is the Chitral proper and Lower Chitral; on the South is the Afghanistan; and on the West are the ranges above the Nijrao and Panjsher valleys. The rivers of Kafiristan drain into the Kabul river, may be directly, like the Alingar river, or by mingling with the Kunar river. The Bashgul river joins the Kunar at Arandu. The Bashgul tributaries are the Skorigul, the Managul, the Kungani, the Nidingul, the Pittigul and the Gourdesh rivers of big and small sizes. Another river is the Presum which drains the Wezgul valley, it is linked by the Mamipass leading to the Baprok valley and the Uzhamexhalgul Valley. The Presum river is also joined by the Shidgul the Tsarugul, the Kiti, the Ashkun, the Wai from their respective valleys named after their names. From the Western side the Kafiristan is drained by the Ramgul and the Kulam rivers which come from the

9 Opp., 1880, P. 26.

10 Casewit, Curtis, W., "the Mountain World". the Ridge Press, New York, 1976, P. 127.

11 Robertson, George, Scott, 'The Kafirs of the Hindu-Kush, Lawrence Bullen Ltd. London, 1986, P. 62.

Ramgul Valley and the Kulam valley and their combined waters join the Kabul river at Laghman. All the valleys are romantic and picturesque. The interior valleys are full of snowfields and glaciers, others are with thickly wooded slopes and a few are bare and rocky. In lower heights the hills are covered with wild olives and evergreen oaks. At 5000 ft. to 9000 ft. the dense pine and cedar forest cover makes the valleys enchanting. The meddows above the 'Elftimber-line' grow varieties of wild flowers. The Kafirs grow the orchards of fruit trees, walnut, mulberries, apricot, grapes and apples etc.

The Kafiristan is mainly inhabited by the Kafirs, a convenient classification¹² is to divide all Kafirs into Siah-Posh. Wai-Gulis and Presungulis or Viron. The old classification of Kafirs is into Siah-Posh (the black robed Kafirs) and Safed-posh (the white robed Kafirs). Robertson¹³ describes them under these designations : Siah-Posh with designation of tribes as Kafirs, Madugal, Kashitan or Kashtoz, Kam, Istrat or Gourdesh; Safed-Posh with designation of tribes as Presum or Viron, Wai and Ashkun. The Kafirs tribes are the numerically most dominant, they live in Bashgul Valley from Badawan to Saura, in the Kit Valley, in the Kulam Valley, in the Rangul Valley and from madugal to the Kunar Valley. The Safed Siah-posh are the ancient people and inhabit the valleys of Presum, Wai, Ashkun. The Kafirs trade in ghee, hides, wool, goats, sheep, honey and walnuts etc. which are their chief articles of export. Shepherds move with the herds to the pasture lands in the slopes of the hills and mountains above the valleys.

Kabul Valley

Also known as the valley of Peshwar and is extended into 240 miles in its superficial area. It is drained by the Kabul river. On its South-East flows the Indus river. In the Southern side it is bounded by the Swat Khyber, Mohmund and Khuttuk hills. It is divided into two portions : one, represented by the valley lying between Kabul and the Khuttak and Afreedee Hills ; and the second, the valley which is bounded by the Kabul and the Bara river and the Khyber Hills, in this portion is the city of Peshawar as well. Kabul is well-known since ancient times, it was also known as Kophene. Ptolemy mentions about Kabul and calls its people Kabolitae, and their capital kabura, which was also named as Ortospanaer, Orthosthana, which according to H.H. Wilson is most probably the Sanskrit Urdhasthana, that is the high place, or lofty

¹² Opp., P. 74, 75.

¹³ Opp., P. 75.

city.¹⁴ The valley was once under the rule of Ashoka as authenticated by the existence of the rock-edict of the Asokan period at Shahbazgarh in Peshawar District.¹⁵ Also the inscriptions on the Indo-Greek coins reveal that Kabul was under Greek Kings e.g. the coins of Demetrious (190-160 B.C.), Eukratides (175-155 B.C.), and Hermaios (20-30 A.D.).¹⁶ Kabul Valley was under Gandhara Kingdom, it was visited by Fa-Hian in 5th A.D. and by Sungyun in the 6th A.D. (Sung-yun visited Peshawar in 502 A.D. when King of Gandhara was Kipin or Kophene). "After five days journey, we arrived at the country of Kin-to-Wai (Gandhara). This is the Kingdom formerly governed by Fah-Yin (Dharma Vivardhana) the son of Ashoka,"¹⁷ Purshpura or the modern Peshawar was one of the capital cities of Gandhara Kingdom. The Chinese pilgrims also visited Peshawar : From Gandhara a journey south, four days journey we arrive at the country of Fo-Lan-Sha (Purushapura or Peshawar).¹⁸ The Kabul and peshawar valley is a big valley in itself having several lateral valleys inhabited by numerous tribes. The Bardurini tribes inhabit the North-East of Afghanistan including the Kabul valley and the areas or valley enclosed between Hindu-Kush, the Indus, the Salt Range and the Sulaiman Range. Easufzy tribes inhabit the north-eastern part of the Peshawar valley, they are Pathans. The Khulee tribe inhabit the part of Peshawar valley opposite the Mohmund Hills. The Booneres tribe occupy the lower ranges of the Hindu-Kush, Swat and Kabul ranges. The Afreedee tribes are populating the territory between the Peshawar and Kohat. Sir Richard Temple describes these tribes : Afreedees are entirely independent. Their hills are lofty, steep and rugged, most arduous for military operations. The villages are strongly posted and difficult of access. The Afreedees are fierce by nature.¹⁹ Afreedees of the Khyber Pass are most dangerous. All the invaders of the North India crossing through the Khyber Pass had to face these tribes. The Mohmund tribe live in the areas of the south-western part of Peshawar. The Jadoon tribes are found east of Peshawar and on the right bank of the Indus, they are living south of the Husseinzyes tribe. The Saidi tribes are fanatics and occupy valleys east of Peshawar and the right

14 Cunningham Alexander, "Cunningham's Ancient Geography of India", Chuckervertty, Chatterjee & Co. Ltd. Calcutta, 1924, P. 38.

15 Sircar, Dinesh Chandra, "Select Inscriptions : Bearing on Indian History and Civilization", Vol. I, Univeristy of Calcutta, 1942, P. 27.

16 Opp., P. 99, 101 and 107.

17 Beal, Samuel, "Travels of Fah-hian and Sung-Yun, Buddhist Pilgrim from China to India (400 A.D. to 518 A.D.); Trubner & Co., London, 1869, P. 30.

18 Opp., P. 34.

19 Sherring, M.A. 'Hindu Tribes and Castes', Cosmo Publications, Delhi, Vol. II, 1974.

bank of the Indus. The Rancezye tribe occupy the North-Western portion of Peshawar valley, west of Eusufze tribes. They used to plunder Peshawar plains in old times. The Osman Kheyl tribes occupy the valley to the west of Rancezye tribes. The Hill Mohmund tribes occupy the both banks of the Kabul river and also the area from South-West Swat to the hills north of the Khyber, they also own the fertile tracts of land between the Kabul and the Loondce rivers. The Khyber range is inhabited by tribe called Khyberis who were notorious for their loots and attacks on the caravans passing through the Khyber pass. Enroute, from Jamrud to Landi Kotal, there are several forts like Bajari Fort, Mand Fort, Ali-Masjid Fort, Katakushta Fort, Zintara Fort and then Landi Kotal, at the base of the eastern side of the Khyber Pass, similarly, Landi Khana is at the western side of the pass, at its base. The Khyber range encloses a beautiful valley, the Khyber Valley : Khyber Valley is of an irregular form, but the average breadth is about fifteen hundred paces : the hills which border it may be about seven hundred feet high. In the valley we saw but few villages and these were of no great extent. Each house was enclosed by a high wall, in some part of which was a tower for out and defence. The Khyberis are said to be of numerous clans the principal population being in the hills.* Landi Khana and the surrounding areas are inhabited by Shinwari Khybers, again most infamous for robberies and plunders. After passing the Heft Chah (or seven wells) the valley of the Kabul river starts. The left side the plains are walled by the Safed Koh range which is covered with beautiful pine forests. In fact the Safedkoh lies at the head of the Mamand Dhara, a charming valley of Shenwaries, well known for vine yards and other fruits. To the west of this valley is Mangastura valley known for the Pomergranates.

Kohat Valley

The Kohat valley is to the south of Peshawar and is extended in about 35 miles (60 km) length, with an average breadth of 4 miles. Kohat can be reached from Peshawar through Afreedee hills through the passes like Jewakce and Gullee (or Kohat). The Indus river is to the east of the Kohat and is reached by passes like Kooshalgurh and Kalabagh, through the Khuttuk hills, Bunoo is to the South of Kohat and is connected by passes like Soorduk and Koonhigao. The Kohat valley is famous for salt mines. Several tribes inhabit the Kohat Valley :

* Moorcroft, William and George, Trebeck, 'Travels in the Himalayan Provinces of Hindustan and the Punjab ; in Ladakh and Kashmir, in Peshawar, Kabul, Kunduz and Bokhara (from 1819 to 1825), Sagar Publications, New Delhi, Vol. II, 1971, Pp. 352, 353.

Bungush Tribe : they are the Pathans and are the principle tribes of Kohat and occupy its north-western parts. Khuttuk Tribe : are in south of Peshawar valley, on the right bank of the Indus ; Buzotee Tribe : are scattered near the Kohat Pass ; Sepah Tribe : live south of Buzotee near the Kohat Pass, Orukzye Tribes : are inhabiting the north-west of Kohat, they are the largest tribes in Kohat; Zymoosht tribe : In Kohat inhabit upper Meeranzye to Powar and Kothul Range; Tooree tribe : They occupy the hills south of Zymoosht territory. "The Toore Tribes are far inferior to the Wuzerees in courage and all many qualities with coarse, sensual features there is much of the savage about them. On scenting prey, their eyes dilate, and they evince all the greed and ferocity of wild beasts. In their raids they are ruthless, and spare neither sex nor age" (statement by Captain James).²⁰ The Wuzeree tribes occupy the south-west of Kohat, especially the areas west of the Meeranzye valley and Buhadoo Kheyl, stretching along the north-west frontier of Dera-Ishmael Khan. They are the shepherd tribes and are settled in the areas of Golaree Pass of Goomul Valley, Bolan Pass in Sindh and Soorduk Pass. These tribes pass their summer in the pastures on the higher peaks of the Suleman range. In the month of October they come down, with their flocks, to the lower ranges on the border of Kohat and Bunoo. They spend their winter in such low heights.

Linked to the south of the Kohat valley in the north western Frontier Region are the Dera Ishmael Khan and Dera Ghazikhan along the Suleman Range. The Ishmael Khan is the area divided into two parts by a hill range lying almost at right angles with the Suleman Range and the Indus. The Bunnoochee Tribe : occupy the Bunnoo valley; Mithanee inhabit the Ghubber mountain situated between Bunnoo and Tank, Sheorancee tribe : are the inhabitants of Sheorancee hills below the Goomul river, war like tribe; oshterancee tribes : live south of Sheorancees. Kharot tribe : they are the wandering tribes with camels and pasture in Tak area, "they are among the principal caravan traders, between Central Asia and India" Doulat Kheyal Tribe : they live south of Murwutees, their Chief town is Tuck; Essan Kheyal Tribe : live in a small territory, parallel with the Indus, and is south of the Kalabaugh saltmines; Babbur Tribe : are settled in the Suleman Range at Choudwan, they are the most superior race in the whole of the trans-indus countries of the Punjab ; Nassur Tribe : are Caravan forming tribes and wander, in a big company of several families, from place to place, they go to pasture to Zirkunnee pass on the borders of Kolachee and Darabund; Gundapoor Tribe : They live below the Suleman Range in Daman area,

20 Sherring M.A., 'Hindu Tribes and Castes', Vol. II, 1974, P. 25.

it is barren and vegetation is scanty. Mean Tribe : they occupy Darabund; Sturiane Tribe; they occupy the Sulemanian range south of the Babhurs, and are pastoral tribes; Bakhtiari Tribe : are originally from Persia, now occupy a portion of Darabund, are nomadic tribes. They are now intermixed with the Mean Kheyls tribe.

Baloochees Valley

Northern side of Baluchistan is guarded by Gumal river which runs from the Afghan borders go to Dera Ismael Khan. Baluchistan was under Sind Division of Bombay since 1840 to 1937. Mostly inhabited by Baloochees but in North-Eastern part it is inhabited by Pathans. Baloochistan faces Persia to the west; Afghanistan to the north; sea to the south ; and Dera Ghazikhan and Sind to the east. The Baloochistan is prehistorically most important and the Gumal valley provides the evidence of the development of earliest civilisation. Dr. Dani while excavating the Gomal Valey, believes that the Gumal plain environmentally the most suitable one for the growth of an urban civilization like the Indus. He has described five periods of different cultures at Gumal excavation which describes the pre-Harappan and Harrappan civilizations.* Therefore the Baloochistan has been the playground of the different cultures.

The Baloochees are largely settled in Dera Ghazikhan and also in Sind. The Dera Ghazikhan area is about 206 miles (175 km) in length. A Balooch ruler Ghazikhan founded his kingdom here in 16th A.D. He dug the Kustoree and Manka canals and improved irrigation of the area and promoted cultivation among the tribe. He died in 1573, his tomb at Chorutta is still in existence. The name Ghazikhan of the area is after him. The area is mainly populated by the Balooch tribes which spread into Dera Ghazikhan and the Baloochistan with different sub-tribes. Among themselves they are always on blood feuds. "The Balooches in all their wars and blood feuds which they carry on with the most implorable enmity. They never molest women or children. When the alarm is given in a village that the enemy is near, the men fly with their flocks up the nearest hills, while the women and children remain in the villages. Finding prey flown, the invading party enter the hamlet have conversation with the women, smoke their hookas and then return without committing any outrage."²¹ (Statement of R.B.I. Bruce) Mazari Balooch Tribe : inhabit a forty miles long and twenty

* Dnri, A.H., 'Excavation in the Gumal Valley', Ancient Pakistan, Vol. 5, 1970-71, Pp. 1, 177.

21 Shering M.A., 'Hindu Tribes and Castes' Vol. II, 1974, P. 43.

miles broad trail, they are turbulent race ; Drishak Balooch Tribe : are the frontier tribes and occupy the land south of the Gurchani tribe between Pitoke pass to the north and the Sorti Pass to the south Gurchani Tribe they occupy the foot hills for a 35 miles distance with Pitoke pass on the south and Koorali pass on the north (they are said to be the descendants of Hindu Raja Bhaung Singh who ruled over Niram Kote (or Hyderabad in Sind) before Arabs seized the region.²² Lund Tribe : live in the foot hills between the Gurchani Tribes; Laghari Tribe : are the tribes of the northern frontiers from Sukki Surwur Pass to Koorch Pass.

Bugti or Zirkan Tribe : Their area stretches along the frontier of Sindh in the south and in the north touch that of the Marris and the Gurchanis; Marri tribe : occupy the extreme northern frontiers, they were constantly engaged in plundering expeditions across the borders (their clans are Ghazeni, Loharani and Bijrani); Mazrani tribe : are the branch of Marris tribe, live west of Sewi on the Bolan pass; Khetrani tribe : are the pure Baloochees, their territory is sandwiched between the Bozdar tribes in the north and the Marris tribe in the south ; Kosah tribe : are the land owning tribes in Khelat, they sided emperor Humayun when he passed through Dera Ghazikhan and fought on his side, in return he gave them lands at Soonee; Miani and Hyderabad in Sindh; Bozdar Tribe ; Their area is from Sunghur Pass in the north to the Vidoore Pass in the south ; Kashrani tribe : they are the tribes occupying the most northern most positions of all the Balooch Tribes.

Hazara Valleys

Hazara lies between the Jhelam and the Indus at the north-west corner of the Sind-Sangur Doab. The area is extended into 2500 sq. miles. The entire area is traversed by hills and ridges and only one tenth area is level ground. Hazara was a part of Dogra Kingdom but later was exchanged for a tract adjoining the Jammu State. Different kinds of tribes occupy the lateral valleys of Hazara. Hussunzye Tribes : They occupy the strip of land called the Black Mountains, between the extreme northern boundary of the Hazara and the Indus river : Kohistanee Tribe : are originally from Swat and Kohistan and they are settled to the north-east of Hussunzye Tribe, adjacent to Agore Tribes of Hazara, and Kaghan. Turnoubee : are the Pathan tribes of Jehnabad area, they have lands also on the western banks of the Indus; Gukhur Tribe : are aboriginal tribes, their chief is residing at Khanpoor, they created raids and plunders and focussed the attention of Punjab rulers in old times.

22 Opp., P. 47.

Dhoond Tribe : The area east of Gukkur tribe upto Jhelam is inhabited by Dhoond tribes. The region is rocky and the tribes are wild and hardy ; Sutte tribe : Occupy the Central part of Hazara, they also possess land, Saiyids of Kaghan : they live in Kaghan which is a long narrow glen, extending in the north-east of Hazara for a distance of about 150 km. Swatees Tribe : are originally from Swat Valley and settled in the parts of Agrore, Mansera and Gurheg. Kaghan was formally ruled by the Saiyid ruling family. In 1852 Saiyids assumed an attitude of resistance to the British India Govt. and intrigued with the Sitana fanatics Saiyids, and with the Hussunzyes who were hostile to British. A small expedition under Col. Meckeson was despatched. The rebel Saiyids were exiled for years as a punitive measures (Report from the Punjab Govt. Records No. XII, Pp. 45-46).²³

Helmund Valley

Is a veritable valley as it starts through various valleys in the mountainous regions, drained through its tributaries; then it widens in the plains and thereafter extends into the sandy deserts and finally ends in the lake. The total river course of 700 miles²⁴ has to be covered by the Helmund river which rises from the south-eastern slopes of the Kohi-Baba Mountains for about 110 miles it flows in south-western direction below Girishk; then turns west in 70 miles distance; and then again changes to North-west till it discharges into the Sistan Lake. Helmund receives a very important tributary. The Argandhab from the Kandahar valley. The Kandahar valley is the Chief centre of the Durrani tribe which have been politically important in the Afghan History. Kandahar has been the important centre in ancient times. It is now established that the world is a corruption of the ancient Indian Gandhara.²⁵

The Arghandab receives the Tarnak river from the west, it drains the Tarnak valley. In fact Ghazni (7726 ft. high) is at the top of the

23 Opp., P. 13.

24 Malleon, G.B., "History of Afghanistan from earliest period to the out break of the War", 1878, W.H. Allen & Co. London, 1878, P. 4.

25 (i) Sykes, Perry, "A Histroy of Afghanistan" Vol. I, Macmillan & Co. Ltd. London. 1940, P. 9.

(ii) Rhys Davids. 'Budhist India' P. 28 also says that Gandhara, the modern Kandahar was the district of East Afghanistan.

(iii) There is no proved etymological connection between the names Kandahar and Gandhara.

(Law, Bimla churn, "Tribes in Ancient India", Bhandarkar Oriental Research Institute Poona, 1943, P. 9).

valley of Tarnak, from Ghazni Kabul is about 150 km and Kandahar at about 375 km. distance. Infact Ghazni town is crossed by the Logar river which enters into the Kabul river.

The Murghab river drains the Murghab valley and rises from the southern slopes of the Kohi-Baba ranges, it runs westward (to the south-west of Merv) and joins the Helmund river.

The Sistan lake is the important reservoir to collect waters from different rivers of Afghanistan. The Kash-rud, Farad-rud and Haru-rud rise in the southern slopes of the Kohi-Siah ranges and flow into the Sistan lake. Each river represents a beautiful valley after the name of the river.

Hari-Rud Valley

Is a big and important valley and involves the territory of Herat State. The valley is drained by the Hari-rud river which rises in the southern slopes of the Kohi-Siah ranges. The river takes a western course and runs south of Herat town. The river further empties itself into the Tojend swamp, out of the Afghan territory.

Nubra Valley

Is a beautiful valley about 20 miles long and 2 miles broad watered by the Nubra river. It is situated west of Leh and is reached after crossing Khardungla Pass (15000). The valley is green surrounded by high and barren mountains. The rivers and brooks are ever flowing as these rise from the perpetual snow lines. The apple and apricot fruit trees poplar and willow are grown all over the valley. Lyakjung, Hindar, Tertse, Unmaru, Kuru and Waris are the villages enroute the Nubra course. The Nubra river collects waters from the Siachen and the Terong Glaciers. Nubra itself means garden or green valley, the fact is virtually sustained by the river. The crops are : wheat, Barley, peas, millet, Buck wheat, onion and vegetables. Nubra valley was enroute the ancient silk route. "It used to take 6 weeks to reach Kashgar, on the Caravan route. It took 2 weeks to Daulat Bag and oldi near Korakorum Pass, then 3 weeks to Yarkand, and further one week to Kashgar, the caravan covered 35 km per day".²⁶

Yarkand and Kashgar are like Leh only and resemble in climate and natural setting around. The people of Nurba are of two races : one a mixture of Mongoloid and Aryan with goat beard, and on other of pure Dardic race. Overall a Nurba lady feature is not distinct from the

²⁶ Ahluwalia, H.P.S., 'Hermit Kingdom Ladakh, Vikas Publishing House, Delhi, 1980, P. 124.

rustic Kashmiri lady. With respect to religion, 90% people are Buddhist and the rest are Muslims. The oldest Monastery is at Deskit which is 500 years old, there are about four other also.

Sayok Valley

After Layakjung the Nubra river, through a narrow gorge enters into Sayok valley which is drained by the Sayok river. From the lakes nearby Daulat Beg Oldi, above Kizil Langar in Dispang plains, the river passes through a narrow valley with sharp rocky gorges. Enroute in the valley are places like Gapshan, Saser La (links upper Sayok Valley with that of Nubra, Kataklik (nearby) Mandatang, Agham (east of Khardungla Deskit near it receives the Nurba river). The combined waters flow in the westward direction in the main Sayok valley through places like : Bogdang, Turtuk, Khapalu and Kitis where Sayok joins with the Indus. The Syok also receives a tributary from the east, from the Pangong Tse lake before Agham. For the caravan traders on the ancient silk route the Sayok upper reaches were important as through its valley the winter route was possible, to cross the Terrain was difficult with narrow roads. "Camping ground on left bank of a tributary of Shyok..... No fuel or forage procurable. Road very narrow and difficult, and risky from stone avalanches. Follow up course of stream and cross it repeatedly by narrow fords, it flows in a raging torrent, rolling over great boulders in a tight winding gorge".*

From Kataklik caravan traders followed diversion through the Dipsang plains or through the Sayok course, just below the Saser Pass travelled via Gapshan. The Dipsang plains are unique in themselves. To the Dipsang Plain (17800 ft.) about 18 miles broad. Cross this bleak barren undulating plateau from which the world around subsides, the highest hill tops only appearing above the horizon. Soil soft and spongy, gravel and clay mixed, and where water logged, soggy, breathing distressed.** The Sayok valley is stony, barren and desolate.²⁷ The mountains around are of black slate through the villages Chorbati, Chulung Ka, Turtuk, Pranu, there are orchards of apricot, walnut mulberry and vine farms. Then comes Khapalu plains drained by Machalu river, it joins Sayok river.

* Gazetteer of Kashmir and Ladak, Govt. of India, 1890, Pp. 970-1.

27 Thomson, Thomas, "Western Himalayas and Tibet", Ratna Pustak Bhandar, Kathmandu, Nepal, 1979, P. 187.

** Gazetteer of Kashmir and Ladak, Govt. of India, 1890, Pp. 970-1.

Baltistan Valley

After Skirbicham near Khaltse the Indus river enters into the country of Baltistan. The Sayok river also joins the Indus in the Baltistan Valley. Infact Baltistan is above Harmosh and Boonizi. The valley was known to the Chinese pilgrims as well : Hwen Thsang travelled 500 Li or 83 miles, over a mountain range and up the valley of the Indus to Po-Lu-To or Bolar. This district was 400 Li (or 666 miles) in circuit. It was surrounded by snowy mountains and produced a large quantity of gold.† The language spoken in the valley is Balti which is a mixture of Tibetan and Dardic dialects.* In Baltistan the Drogpas or Brogpas tribes populated the village of Da-Hanu, Dhartsing and Gorkon, which are situated on the northern bank of the Indus, are the high landers. The Drogpas are considered to be of pure Aryan race. They are said to have migrated to this area, via Gilgit, from Central Asia about 1000 years back. The Baltistan Valley entirely is traversed with high mountains which are bare and steep. Iskardo is the capital of Baltistan and the valley drained by the Sigar river which runs in it for about 20 miles and then it mingles with the Indus at the Iskardo town itself (7200 ft.). There are Satpara and Kachara lakes at Iskardo which are beautiful and charming with their crystal clear waters.

The entire Baltistan is populated by Baltis. They are Tartars but different from the Ladakhi Tartars and support thicker beard, better cut features and are taller in stature. Though the Baltis have undoubtedly a considerable amount of Aryan blood in their veins, they must be classed as Mongolian race; but due to existence of a caste system they must be ascribed to Dard or More particularly to shin influence.* They have broadly four sub-castes : Sharsing, Gaboor, Doro and Yoodcy. All groups intermarry freely amongst themselves. At Haramosh there are Shins and Yeshkuns and speak Gilgiti dialect of Shina, at Romely the Baltis and a few Yeshkins are living; Iskardo is mostly populated by Baltis and a few shins, at Khurmang the Balt Shins and yeshkuns are living at Hembas. The Baltis, Shins and Yeshkuns are living in almost all places, the Doms tribe also are living in the valley but their percentage is very less. Above Haramosh the Baltis speak their Tibetan dialect.

† Cunningham, Alexander, 'Cunninghams' Ancient Geography of India' Chuckervarty, Chatterjee & Co. Calcutta, 1924, P. 96.

* Grierson, G.A. 'Linguistic Survey of India', Vol. III, Part-I Motilal and Banarsidas, Delhi, P. 32.

* Biddulph, J. 'Tribes of the Hindokoosh', Office of the Superintendent of Govt. Printing, Calcutta, 1880, P. 40.

Ladakh Valley

Is a beautiful valley in its natural setting in the cold desert region of Himalayas. Its mountains in all sides are bare, barren, lofty and rocky, but the valley shows the green patches. The barren mountains reflect various hues of brown, grey, dull red, pink, purple, russet, green, black and violet when the sun beams sparkles on their body surface. The white snow on the tops adds further colour to the natural beauty of the mountains. Ladakh is thus nicknamed as "Central Asian Diamond". It was enroute the ancient caravan trade route. The Buddhism was introduced in Ladakh as back as under Ashoka's rule through the missionary Madhyantika and his disciples, in about 250 B.C. "It would seem very likely that Buddhism first appeared in Ladakh from the Indian side long before the Tibetan rulers of Western Tibet gave it so great an impetus."²⁸ Also the Kushanas must have added to the Buddhist growth as is evidenced through their patronage of Gandhara Art. In Ladakh the earliest art work of Buddhabronzes reveal influence of the Gupta period of 5th and 6th CAD with a slight touch of Gandhara art. The Ladakh bronzes transparent robe recalls impact of some of the Gupta Master Pieces of stone sculptured at Sarnath (5th and 6th CAD). The sheath like garment reveals the beautifully molded limbs giving an illusion of a nude figure.²⁹ Along with the synthesis of Gupta, Kashmiri and Gandhara styles Madanjeet Singh further adds that the features reflect the faces of original and ethnic groups of the local people of Ladakh. It definitely shows that the Ladakhis have achieved the touch of art, culture and religion since ancient times. The entire valley reflects the rich material culture in all aspects.

Racially Ladakh must have been occupied by the Dard Tribe in their earlier migrations. From the racial composition of Ladakhi people, a blending of the Indo-Iranian and the Mongoloid is inferable through series of immigrations, the "bottom" layer probably represents the Dards who were spread down to the Indus, and find mention in the classical Writings of Megasthenes and Ptolemy.³⁰ The Mongoloid Tibetans might have entered Ladakh as nomads and spread into the entire region of

28 Snellgrove, David, L and Tadeusz Skorupski, "The Cultural Heritage of Ladakh", Vol. I, Vikas Publishing House, New Delhi, 1977, P. 6.

29 Singh Madanjeet, "Himalayan Art". The MacMillan Company, New York, 1971, P. 45, 48.

30 Rizvi-Janet, Ladakh : Cross Road of High Asia, Oxford University Press, Delhi, 1989, P. 36.

(Rock carving of Maitreya at Mulbek. These earlier Rock-images carved in a deep rounded relief, are very different than others with shallow carvings).

Ladakh. They also subdued the Dard, a future generation came up with a sort of intermixing of both the racial characters. The muslim invasions further added a new racial element, especially in the lower Ladakh. From Zozila pass the Ladakh valley starts upto Chishul, and further to the Akshai Chin in the north west; and to the mountain pass Jara La, near Demchuk in the south-east on the Indus course. From Zozila onward; at Dras, Kargil upto Mulbekh, in the Suru valley upto Sankhu, at Pashkyum and Shagkar-Chigtan the entire population is Muslim. Enroute Ladakh, at Mulbekh and Bodh-Kharbu the Buddhists and Muslims are mixed in the population. The Kargil Muslims are Shias. It appears that Mulbekh is the starting point of Buddhist Ladakh. The Maitreya Buddha image on the rock greets the travellers entering the village.³¹ After this village onward you find a transition in the dress and culture, as it turns more Buddhist. At Shagkar Chigtan some people have converted into Muslims after the Balti invasion in the beginning of the 17th century A.D., may be its rulers resorted to Islamic conversions, on political reason. In the Suru valley upto Sanku it is populated by Balti people. Before Balti invasion there must be Buddhist religion as evidenced by the Buddhist rock carvings near Sanku village at Bya-ma-Khumbu.³² Enroute Zanskar, is reached Zhuldo village where from Buddhists again populate upto Padam. So far as the language and dialects of Ladakh are concerned, the Purik dialect is spoken from Dras to Mulbekh and Ladakhi* in the main Indus Valley in Ladakh and in areas from Mulbekh to Bodh-Khabru and further in Lamayuru to Khatshi. The Zangskari is spoken in Zanskar region.

Zanskar is a mountainous country in isolation among the high peak of the Himalayas. The valley is dotted with clumps of willows. The mountain slopes are covered with grassy meadows. Zanskar in natural setting is like Dras, but it is situated in the interiors of the high mountains, therefore, it has achieved its special status of being world's most suitable and adventurous trekking zone. The tracks open to this zone are from Kargil, Lamá Yuru, Leh, Bara-Lacha, Manali, Chamba, Pangi and Bhadravah etc. On all track, one gets the best of the mountain world enroute Zanskar. While in this zone one is really dependent upon

31 Snellgrove, David, L and Tadensze Skorupski, 'The Cultural Heritage of Ladakh', Vol. I, Vikas Publishing House, New Delhi, 1977, P. 6.

32 It represents Padamapani Avalokitesvara flanked by two goddesses, the devotees, in lay costumes on right and left. (Snellgrove, David, L and Tadensze Skorupski, 'The Cultural Heritage of Ladakh', Vol. II, Vikas Publishing House, New Delhi, 1977, P. 4.)

* Grierson, G.A. "Linguistic Survey of India", Vol. III, Part-I, Motilal and Banarsidas, Delhi, P. 42, 51.

himself, infact there is nothing artificial to support between the man and the nature around. It is the world's most peculiar topography which sustains the human population. I think it is the very reason that the Postmaster General of Jammu & Kashmir State is constrained to evolve the world's most peculiar system of mail to serve the public of the area. It is the uniqueness of the Mail System which ensures the Dak to these far flung areas.³³

Zaskar may be a remote and isolated valley but it has lot for spiritual development, as the entire valley is represented with Monastery in each village. Rangdum : after village Panikar is the Rangdum village where there is a monastery of Gelug-pa-sect; Sani : is a village on Doda river, 10 km before Padam, it relates to Drukpa Kagyupa-School and is believed constructed originally in 2nd Century A.D.; Padum : the old capital of Zaskar valley, is at the bank of the Tserap Lingti-Chu river, nearby the town is Stagrimo Monsatery which belongs to Drukpa Kagyupa order, founded in 17th C. A.D.

Bardami : is in the Tserap Lingti Chu river valley, east of Padam, there is a monastery belonging to Drukpa-Kagyupa School ; Mune : is on the left bank of the Tserap-Lingti Chu, there is a Gelugpa Monastery in this village ; Char : is on the right bank of the Tserap Lingti Chu, there is a Buddhist village Gompa; Phugtal : is on the right bank of the Tserap Lingti Chu, the monastery is founded in 15th C. A.D. and belongs the Gelugpa order, it exists elegently at the mouth of large cave, the cave contains a Chorten with the relics of Shesreb Zangpo (The Tserap Lingti Chu further extends upto Lunga-Lacha-La, infact the river comes from the north western part of the Bara La Cha Range) ; Phe : in Doda river valley on left side of the river, there is a Dzongkhul monastery opposite this village, it belongs to Drukpa Kagyupa School, there is a

33 For Ref. see mail File on Zaskar % PMG J & K Srinagar or Supdt. Post Offices, Ladakh, Leh).

The Author has served as Asstt. Postmaster General of Jammu & Kashmir State and was posted in Srinagar during 1983-84, in that capacity as incharge of the Mail System the author was well aqinted to the system : The transportation of Mail to Zaskar area from all parts of India and world is arranged through different modes of mail transmission as per the season. From March to may the mail is arranged through human Dak Couriers, from June to July through Mules; from August to October by Motors and Mules; from November to December by Mules only; and from December mid to March mid or Feb. end by Human Dak Courier who travels through the Zaskar river from Nimu to Padam. The Dak runner virtually walks over the frozen river. And this is the only available alternative as other modes of transportation are stopped due to closure of all possible routes by snow in winter.

cave in which Mahasidha Naropa is believed to have meditated for seven years ; Karsha : is a village on the left Bank of the river Doda, here are Chamba Ling temple is 4th C. AD and a Gelugpa sect monastery 15th C. AD; Tonde : the village on the Zaskar river is a desert plateau, the marpa-Ling monastery is situated above the village, it was founded in the 4th C. AD by Marpa, the desciple of Naropa, Zangla : the 2nd capital of the Zangskar valley having the Zangla' Royal Caste built on the mountain ridge, the village is on the right bank of the Zaskar river. The Doda valley is comparatively more green than the Lingti river valley. The Zaskar river valley further joins into the Indus valley, its river Zaskar mingles with the Indus river near Nyemo village.

From Mulbekh onward enroute are Buddhist villages upto Namika-La, the area is extremely desert and it is rare to find greenary. After Namika-La is reached Bodh Kharbu which is an open valley with sandy deserts surrounded by the bare rocky mountains. Here the population mostly comprises of the Buddhist tribes, however, some Muslim tribes also live alongwith their Buddhist brotherms. On forward march the valley ends and the barren mountain rises, it is crossed through the highest pass Fatu-La (4019 M) on Srinagar Leh Highway. In the lap of the Fatu-La Range is situated the Lama Yuru village with its famous Lama Yuru Monastery which belongs to the Dridgung kagyupa Sect. Thereafter the Indus basin is reached by the famous Lamayuru turns on the hill in descending gradiant of the road. "Lamayuru is the site of a very large establishment of Gelums and Chumas, amounting, according to some accounts to five hundred. The monastery of Lamu Yuru is invested with the privileges of a sanctuary, which they assert have been confirmed to it by edicts from the Emperors of Delhi and their governors of Kashmir".* From Khaltse onward in a north-east direction the Indus covers the entire Ladakh valley right upto Demchok near the Jara La from where the Indus enters ladakh. It is the main Ladakh valley walled by the Ladakh Range and the Zaskar Range in the north and south respectively. The centre of the valley is Leh. From Khaltse to Upshi, on the both bank of the Indus are living the Ladakhi tribes. The most of the people are Buddhist but some villagers have some percentage of

* "Documents which they showed me, with the seals of Aurangzeb, Fidiakhan and Shirkhan, were however, only to the purpose of directing that the Gelums should not be disturbed in their religious usages, and that thier lands should not be encroached upon. A similar injunction has lately been obtained by them from Ahmed Shah, the Shiah Raja of Balti, drawn up in more explicit language, and a still more liberal spirit"—Moorcraft, William and George Trebeck, 'Travels in the Himalayan Provinces of Hindustan and the Punjab in Ladakh ad Kashmir, in Peshwar, Kabul, Kunduz, and Bokhara. (from 1819 to 1825) Sagar Publications, New Delhi, Vol II, 1971, P. 11, 14.

Muslims as well, especially south of Leh. At Leh we find a cosmopolitan nature of the town. From ancient times the merchants have been visiting this trade centre. Some of them have also married the local ladies. Ladakhis are not very particular and orthodox about religion, caste and community. A Ladakhi woman can marry a Hindu as well as a Muslim or any one subject to her choice. Since ages we find merchant communities settled at Leh are from : Yarkand, Khotan, Kashgar, Gartok, Lahasa, Srinagar (Kashmir), Punjab (Amritsaris, Ludhianavis, Hoshiarpurias, Lahulis³⁴ and Kulavis (from Kulu) and Pitais (from Spiti).

Ladakh is the land of Buddha and Buddhist mysticism which is reflected through the monasteries in the land. The main Indus valley of Ladakh represents several famous monasteries. Their existence is evergreen due to the art and mysticism they have preserved through their artefacts of antiquity. The work of old artists preserved in the monasteries explains the Buddhist mysticism, dogmatism, metaphysical psychology, Tantricism and the theme of the Buddhist doctrines, Jataka-Stories. For example the Alchi paintings in the monastery expresses not only the plasticity of designs and figures but also the mysticism of colours : Yellow, green blues and reds. The remotest place in the Trans-Indus, at Haule too has monastery, however, it has no permanent population there. The main Indus valley of Ladakh is therefore, consecrated by the presence of these monasteries of their own fame and status : Alchi Monastery lies on the left bank of the Indus in Alchi village, famous for wall paintings ; Bazgo monastery : In Bazgo village on the right bank of the Indus between Saspur and Numa village, dedicated to Martreya and Serzang; Chimre Monastery : In Chimre village on the right bank of the Indus near Karu village belongs to Drukpa Kagyupa sect; Hemis Monastery : Most important and rich monastery of Ladakh, belongs to Drukpa Kagyupa sect, founded in 17th C. A.D.; Leh Tashi Namgyal Monastery : built in 16th C. A.D., is a royal temple; Likir Monastery : is situated between Bazgo and Saspul, belongs to Gelugpa sect; Manggyu Monastery : is at the end of the lateral valley of the Indus to its left side, belongs to Nyingmapa

34 In 1983 the Author met his close friend and class fellow Shri Harish Sharma at Leh, who is a Brahman tribe from Lahul and now settled at Leh and having a flourishing business. Infact he inherited the business at Leh from his father who had come to Leh long ago and married a Muslim Ladakhi lady, had two sons, and one daughter with her, these all together run business with their step brother without any hesitation and family feud. These Ladakhi born children have well maintained the joint family system of their ancestral family, of Pandits of Lahul for which the family is well-known in Kulu and Lahul.



Solang Glaciers, seen from Manali.



Anini, Arunachal Pradesh.



The Nishi Ladies.



The Bangini Tribes.



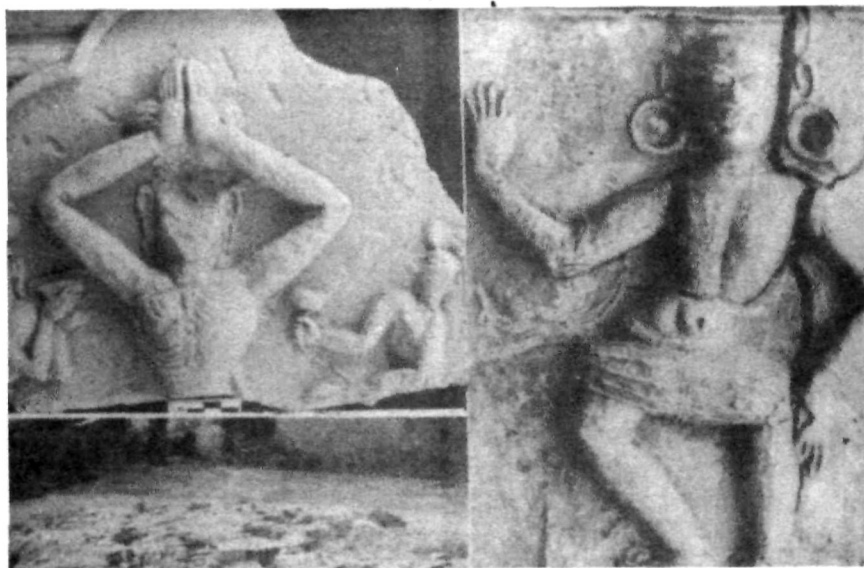
The Buddha Idol, Tanzin Gong Monastery, Arunachal Pradesh.



The Naga Tribes.



Miniature Hindu Temple, Jagatsukh (Kulu).



Top - Terracotta Sculpture of Arjuna.

Below - Remains of the octagonal temple.

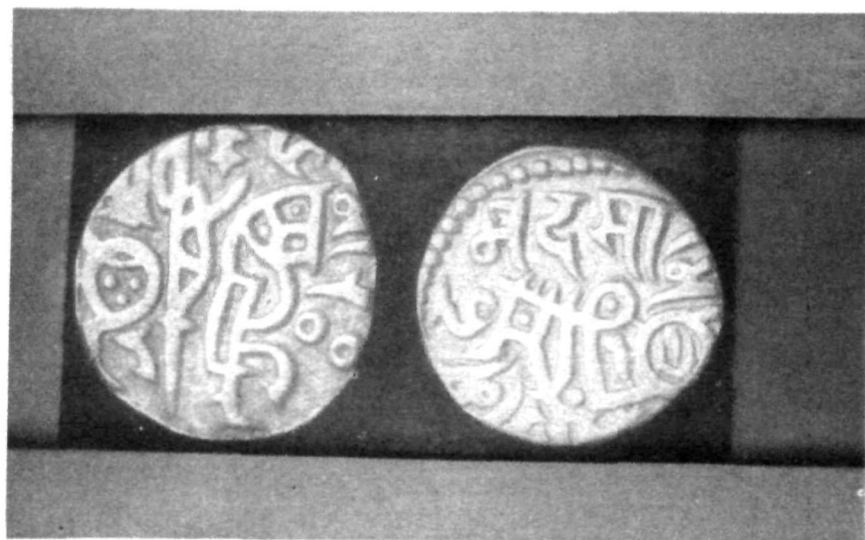
Right - Mridanga Vadni.



Kusana : Vima Kadphises, Stater.



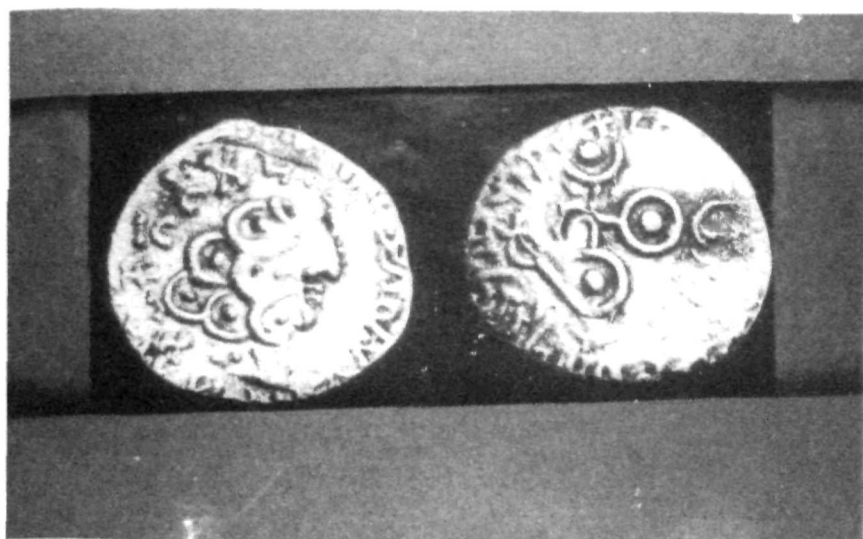
Ksatrapos : Rudrasimha I Potin.



Ghorid Muhammed Bin Sam, Billon.



Satavahana : Vashistiputra Sri Pulamavi.



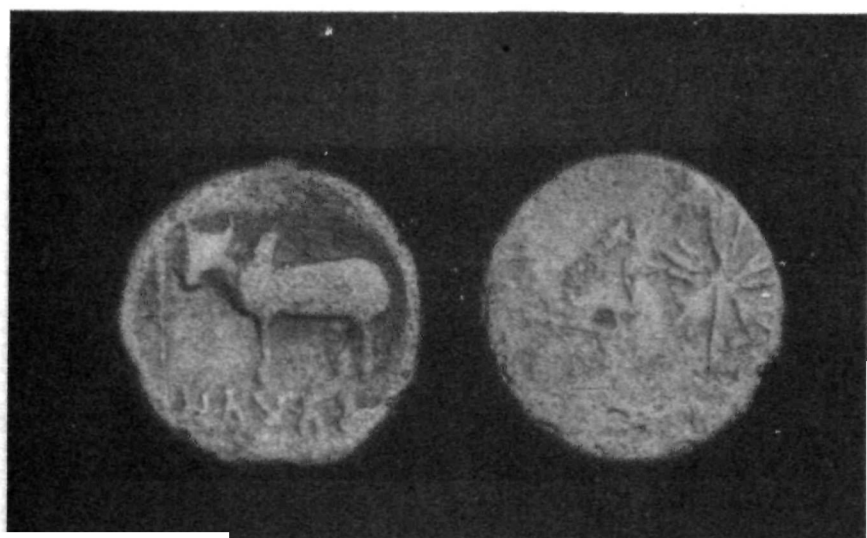
Satavahana : Nahapana (Overstrike).



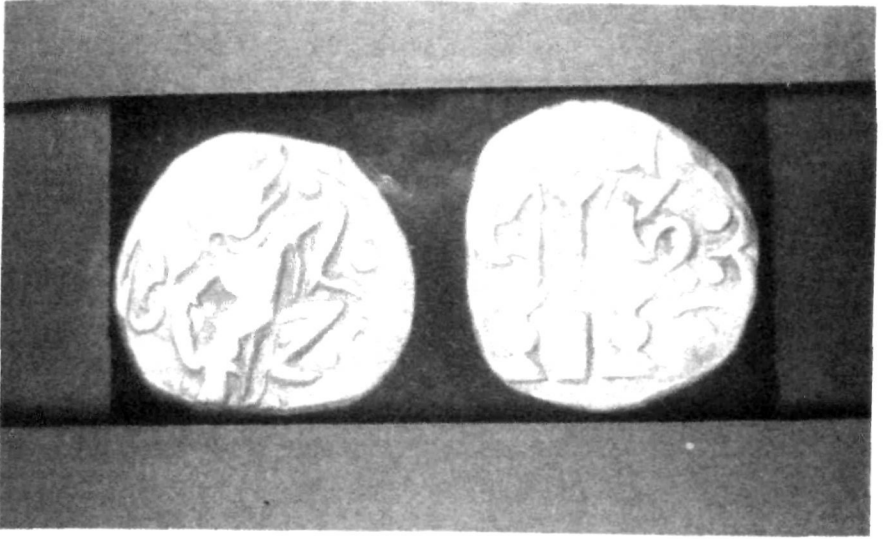
Taksasila : Puslavati, Copper.



Indo-Greek Alexander The Great, Tetradrachm.



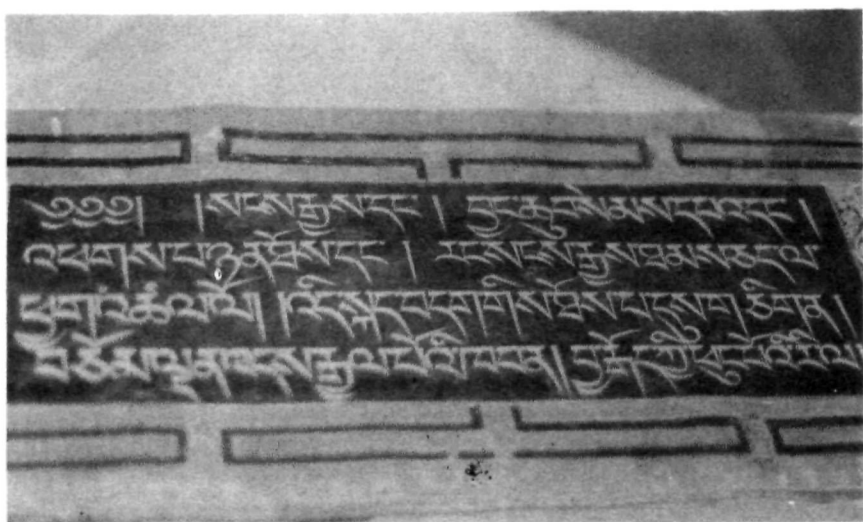
Kosala : Satyamitra, Copper.



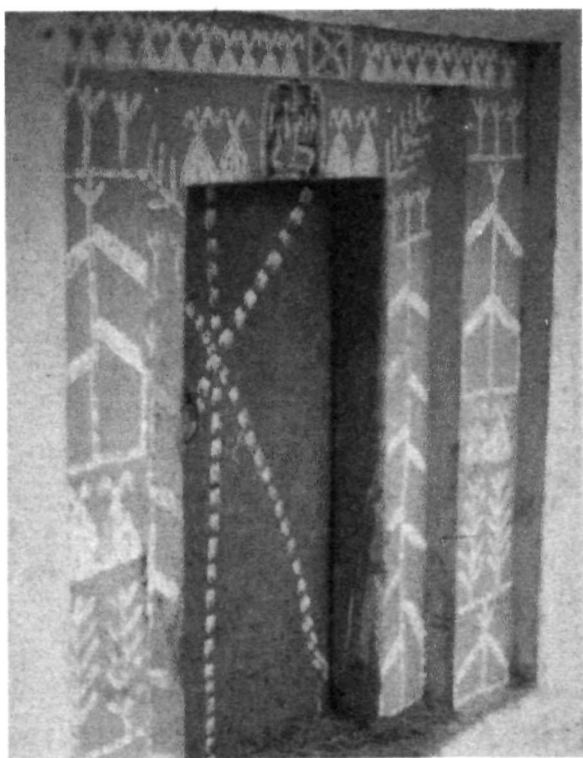
Gurjura Pratihara : Bhoja I, Billon.



Samanta Deva Silver Coins : 10 C.A.D., Gandhara (H.P. State Museum).



The Gold Letters of Buddhist Scriptures.



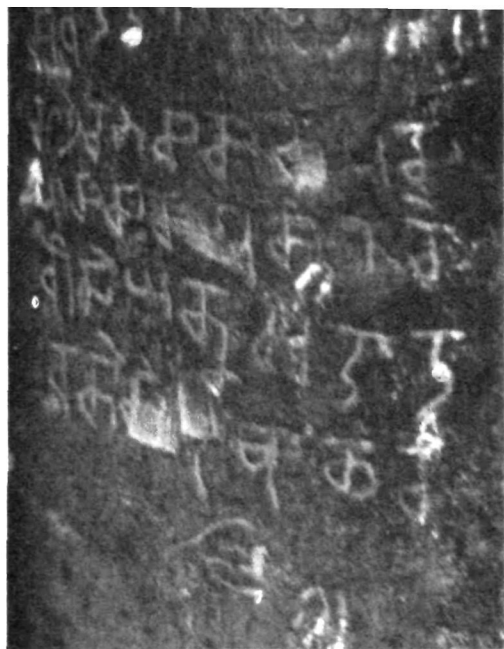
Folk Art Jhecha Shephard Ujhi Manali.



The Author with his wife (Bomdila, Arunachal).



Kinnaura Settlements.



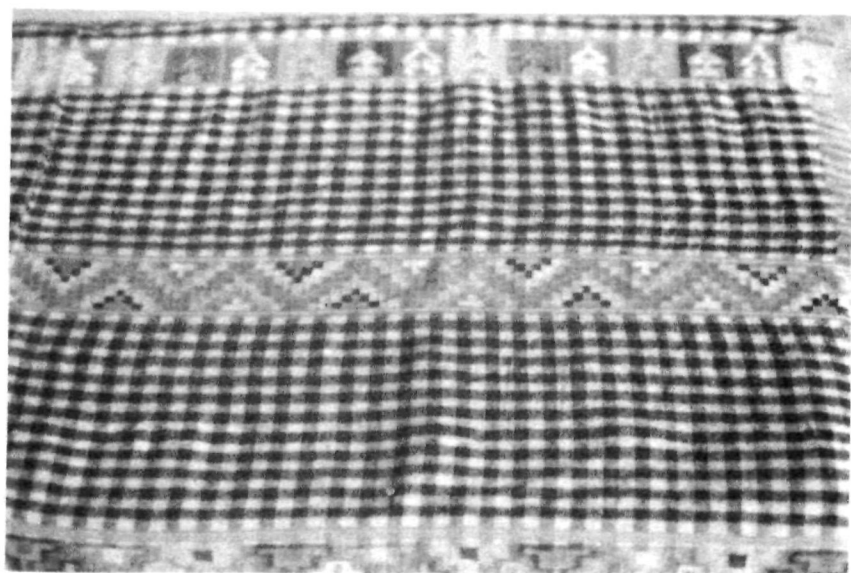
Stone Inscription of Baijnath Temple.



Kinnar Lady.



Kulu Ladies.



Kulu Shawl.



Chelet, A House Building, Manali.



Mishmi Ladies.



A Sulung Tribe Girl.



Head Hunting : The Heads of the Chief's Morung (Naga).



The Adis.



The Wancho Chief.

sect; Matho monastery : is at 6 km from the Indus on the left bank is the only monastery of Sasyapa sect in Ladakh, is about 500 year old ; Phyang monastery : is at the ridge between Nimu and Leh, on the right bank of the Indus, but far away, belongs to Drigung Kagyupa (Red hat Sect). Shaugar Monastery : is about 3 km from Leh, towards Khardungla belongs to Gelugpa sect; Spituk Monastery : lies on the right bank of the Indus on road from Nimu to Leh, belongs to Gelugpa sect, dates back to 11th C. AD; Stakna Monastery : enroute from Hemis and Stok, built in 16th C. AD and belongs to Drukpa Kagyupa sect; Tikse Monastery : is on Leh Karu Road on the right bank of the Indus, belongs to Gelugpa sect, founded in 15th C. AD, is a big and rich monastery ; Trag-thok Monastery : about 10 km from Chimre, above Shakti village on the right bank of the Indus; belongs to Nyingmapa sect; Tsemo gonpa also called as Red Gompa, built by King Grags-Pa-Bum Lde in 1430 AD, above the Leh Palace. Some other monasteries which are as away from the main route and the main Indus course in Ladakh are as below (Chomo Ling near Uletokpo Village); Mulbekh- (in Kargil), on Srinagar-Leh Road), Rangdum (on way from Kargil to Panikar and Parkutse); Rizong (In the valley right of the Indus near Uletokpo village) Sabu (7 km from Leh in the valley) right of the Indus ; Shergol (on road from Kargil to Mulbekh); Sumda (in the mountains at 4000 M. above the Indus, south of Alchi; Naula (reached from Lamayuru crossing 4000 M high Prikiti pass and Wanla valley, built in 11th C. AD)

In the Changthang (Northern Plateau) areas at about 4500 M heights of Ladakh live the Changpas. They are nomads. They depend upon the cattle herds and rear yak, sheep, goat and horses. They are subject to seasonal migrations from one place to another, mainly in the search of pastures to their herds. Their houses are tents, which are made of black-yak hair. Usually they go to high pastures during the summer and come down near the Indus basin for the winter. Chang Thang area is spread in about 250 sq. miles and only a portion of it is in Ladakh, in Akasaichin and Rupshu regions and the major portion about two third of the plateau is in Tibet. Rupshu lies south of the Indus. In fact the Manali-Leh highway passes through the Rupshu District of Changpas, their area north of the Indus in the Aksaichin and Chushul, north of the Pang Gong Lake or near by it. The entire area is populated by about 265 different groups of nomads. Topographically the area is flat grass land enclosed by mountain ridges and dotted with crystal clear waters of land locked salt lakes with elevations between 14,000 and 18,000 feet, the Chang Thang suffers extremes of weather : daily temperature variation upto 80 degrees; winter temperatures of minus 40°F; and

sudden storms whose gusts can blow a rider off his horse or yak or bury him under drifts of freezing snow; the nomads inhabiting such a habitat have adapted themselves by converting the energy locked in wild grasses into food, clothing and shelter.³⁵ In the present times some nomads have established some kind of house enclosures in their areas where they spend winter, these are more comfortable and accommodous for them than the traditional tents. There are little chances for the transformation of their nomadic way of life as there is less interference of outside civilisation and nomads here have no competitors. The Chang-Pas of Ladakh today follow a life style that differs very little from that of their fore fathers. They exist in relatively small extended family groups, and in these incredibly harsh climatic conditions each individual is dependent for his survival on the goodwill of the rest*. But sometimes they face problems due to exodus of tribals which exert pressure on pasture lands due to increase in number of animals. Some lurement of additional trade practices also may cause imbalance in the pastoral way of life of Changpas.

Kashmir Valley

Kashmir is one of the rare and most beautiful valleys of the world surrounded by the snowy tops of the mountains with their lush green slopes, the valley skirts at the base of these mountains, appearing as the Jewel fitted to the Himalayan ring. The moment you enter the valley, you get the feel of the natural enchantment of the valley, and really, you find a kick of the unusual intoxication, which only Kashmir and a few other valleys can offer. The Dal lake, the Wular lake and the Nagina lake add to the charm of the valley. The Gulmarg (2700 M), Sonmarg (2740 M), Yusmarge (1829 M), Tangmarg etc. are the beautiful meadows in the interiors of valley in the mountain setting among gala greens and pines. These meadows are pasture lands for the pastoral tribe of Kashmir who visit these areas along with their herds during the summer months. Kashmir is watered by the Jehlum river which almost flows through the centre of the valley and it receives several of its tributaries from all sides which run through the side and parallel sub-valleys. Kashmir everywhere is beautiful, it appears the nature has lavishly offered it beauty and charm and also the beautiful flowers and fruits. Kashmir grows apples, apricots, pears, almonds, walnut, mulberries

35 Goldstein Melvyn, and Cynthia Beall, "The remote World of Tibet's Nomads", *Natioal Geographic* Vol. 175, No. 6, Washington DC, June 1989, P. 758 and 764.

Rizvi, Janet, Story of Pashm, "The Indian Magazine of her people and culture", Vol. Ten, October, 1990, P. 85-86.

etc. abundantly, the entire valley is dotted with fruit gardens. Its beautiful towns are : Srinagar, Sopore, Baramulla, Anantnag, Pehalgam, and Sopian. Srinagar itself has overgrown enormously and is causing imbalance to settlement plans. In the nineteenth century expansion continued along the river bank and European style mansions were established, the continuous construction activity causes disruption to the historic fabric of the city.*

Kashmir has been inhabited since prehistoric times. Burzahom, Gurfkal and Martand carry a flat elevated terrace, locally called Karewa, Geologically the remanents of lake-beds of the early or late pleistocene times, the lands were inhabited by establishing pot dwellings of irregular shape.³⁶ Such people might have further developed their culture, it is also possible that a few ethnic groups could have entered the valley from other places. The Kashmir valley and its people were also known to Greeks. Herodotos named Kashmir as Kaspatyros : Herodotes mentions the city of Kasyatyros as the place at which the expedition under Seylax of Koryanda sent by Darius to explore the course of the Indus, embarked.³⁷ Kashmir has seen many historic ups and downs, the valley was ruled by different dynasties like : 1st Gonandya Dynasty (1894 to 2871 Laukika).³⁸ Partapaditya Dynasty (2896 to 3041 Laukika), second Gonandya dynasty (3088 to 3641 Laukika); Karkota Dynasty (3677 to 3929 Laukika); Utpala Dynasty (855 to 939 AD); Viradeva Dynasty (939 to 980 AD); 1st Lohara dynasty (1003 to 1080 AD); 2nd Lohara Dynasty (1101 to 1128 AD), Muslim Rulers (1339 to 1585 AD); Mughal Dynasty (1585 to 1755 AD); Afghan Rulers (1756 to 1818 AD); Sikh Ruler (1818 AD to 1846 AD); Dogra Rulers (1846 to 1947 AD) and then in October 1947 Jammu and Kashmir became as an integral part of Indian Union.

The ancient Kashmir was populated by Kashmir Brahmanas, Damaras, Doms, and Gujars. At present most of the agricultural caste

Chaturvedi Anuradha, 'Srinagar : A Heritage in Turmoil (The Indian magazine of her people and culture, Vol. 10, March 1990, Bombay P. 69).

36 Sankalia, H.D. 'Prehistory of India', Munshiram Manoharlal Publishers, New Delhi, 1977, P. 163 and 164.

37 Stein, M.A., "Kalhana's Rajatarangini : A Chronicle of the Kings of Kashmir", Vol. II Motilal Banarsidas, Delhi, 1961, P. 35.

38 Laukika or Saptarisi era, as it is also often designated, is still in current use among the Brahman population not only in Kashmir but also of the hill territories to the south-east, such as Chamba, Kangra, Mandi etc. Prof. Buhler was the first to prove that the commencement of the Laukika era is placed on Caitra Sudi I of Kalisama 25, (Expired) or the year 3076-75 BC) (Stein M.A., Kalhanas Rajatarangini : A Chronical of the Kings of Kashmir, Vol. I., (1st published 1892) Reprint copy p. 58.

and Doms are converted into Muslims. However the Brahmans now still present the separate class by themselves. Undoubtedly now it is becoming as a minority community. The Kashmiri pandits are living almost in each town and the village of Kashmir valley. Since long they have been a special class of social caste system of Kashmir. Today also they are considered the intellectual class but are being surpassed by the Muslims in art and craft since the Brahmans in Kashmir remained elite class and never experienced the manual work which is involved in handicrafts, carpentry, masonry, agriculture etc. No Kashmiri Pandit is involved into the profession of animal herd grazing hence Pandits are not living in the interiors among the migratory tribes. They prefer the valley life. Kashmir is a Brahmin country. The lower classes have long been converted to Mahomedanism, but they seem to be ethnically identical with the Brahmins, and tradition also asserts that they are of the same race. At the present day no other Hindu caste, save the Brahmin is known; nor is there any trace that there ever was any other in the country.³⁹ Gujars are also widely spread in Kashmir. They rear herds of goats, sheep, buffalo and go to the high pasture lands in summer. In winter they come down to the valley areas. The Gujars, therefore, populate the frontiers of the valley. In Kashmir particularly they are concentrated in Tangdar, Karna, Gurez, Shopian, Banihal, Anantnag, Kupwara, Pulwama, Baramulla, Duksum, Pahalgam and Uri. The Hanzis in Kashmir are seminomadic tribes. The House Boat Hanzis in and around the Dul lake of Kashmir are well-known as they deal in the house boat business and thus connected with the tourists visiting Kashmir, the Doonga Hanzis in earlier times were engaged in commercial transportation through river, so they populated all towns on the banks of the Jehlam upto Baramullah. The Fishermen Hanzis are present almost in all places near the lakes and the river banks, but their main settlements are from Khannabal to Baramulla on the banks of the Jehlam. The Khokhas and Bombas are the descendants of the ancient Khasas and populate the narrow valley of the Jehlam from Baramulla downward : There are Khokhas and Bombas, they populate the banks of the Jehlam between Gingal and Muzaffarabad and up the lower parts of the Kishan Ganga valley. The Bombas prevail on the right bank of the Jehlam and the Khokhas on the left.⁴⁰ Now they are Muslim converts but still follow certain Hindu traditions as remnants of their old connections. The Kuli Faquirs occupy the outskirts of Baramulla, the areas like Janbaspora, Nadihal and Binnier and also settled in Kupwara, Dangiwach, Nurpora and Sopore. They are like Afghans. Before their

39 Camphell, George, "Ethnology of India", P. 57 to 59.

40 'The Gazetteer of Kashmir and Ladakh', 1890.

conversions to Islam they were Rajputs. In 14th Century AD they entered Kashmir with Sultan Shams-ud-din and got jobs in administration. They belong to Shah Caste and are as gypsy community from Swat, Hazara and Quetta.

Chandra-Bhaga Valley (Lahul valley)

The Chenab river is comprising of the waters of Chandra and Bhaga which rise in the Bara Lacha range in Lahul valley and they independantly form Chandra and Bhaga valleys. The Lahul is a sort of round valley broken up by high mountain ranges and dotted with glacier stretches into the vast expanses skirting the base of these mountains. The entire valley is walled by the Himalayan range and the Pir Panjal Range. The Chandra river coming from the Baralacha drains the eastern periphery of Lahul and from Karchams it bends westward. No permanent population is there in the valley however the highland pastures in this part of the Chandra valley are visited by the Gaddi tribes of Bharmaur and Kangra and also by the Jhecha tribes of the Kulu valley, where they roam in search of pastures for thier goat and sheep herds in summer. But no one lives here for the winter. Khoksar, just as the base of the Rohtangla, on the bank of the Chandra river has the permanent population of Lahulis tribes. The village with a few houses is on the right bank of the river but on the left bank some shops, tea stalls, rest houses, offices, etc. are established, and in summer the tourists, labourers, workers, shepherds and officials visit this place. Further villages in the Chandra valley are Sisu, Gundla and Tandi. Infact at Tandi it receives the Bhaga river which rises from the Surajtal and passes through the places like : Zingzingbar Patseo, Darcha, Jispa, Kolang, Kyelang and Tandi. In Bhaga valley upto Darcha the villages have permaent settled population. People are agriculturists and grow wheat, barley, potato, vegetables, kuth and buck wheat etc. All the above mentioned villages are populated by Lahulis having different classes among themselves: Buddhist Lahulis, Shipi Lahulis, Brahman Lahulis and Lohar Lahulis. Almost in each village in Lahul there are these castes among the inhabitants. All these caste groups do not intermarry with other groups. The Shipis and Lohars are considered to be the lower castes. The Thakurs of Lahul comprise the landed aristocracy of the valley. Thakur Amar Chand, for his services to the British Govt. in the World War 1st, took more than hundred men to Mesopotemia in the 6th Labour corps. He got the title of Baziriat from the British Govt. and had some magistrial rights which the descendants of his family enjoyed till 1947. The Thakur families of Gundla, Kyelong and Kolang are well known and still held some respect in the society.

Sir James Lyall Sub-Divisional Officer Kulu in 1862 has given a report about the Lahulis : The Character of the people is solid and conservative, their power of united action is considerable; they seem to me not quick witted but eminently shrewd and sensible.⁴¹ Lahul upto Pangri was once under the Buddhist Kingdom of Guge. It was also visited by the Chinese pilgrim Hiuen-Tsang : Going north from this along a road thick with dangers and precipices, about 800 or 1900 Li, along mountains and valleys, we come to the country of Lo-U-Lo (Lahul),⁴² The Buddhist traditions still continue and there are some important monasteries such as : the Guru Gantal Monastery, belongs to Pangtan Dechinling Monastery of Bhutan; Shashur Monastery : is near Kyelong, is famous for the Death Heads dances; Trilokinath : is basically a Hindu temple of Siwaitecult but presentaly having Lamaistic image of Avalokiteswara-Trilokinatha (cannot be earlier than 12th century AD); Udyapur temple : called Markula Devi temple, at the junction of the Maiyar Nala with Chandra bhaga river, it is still a Hindu Shrine but Buddhist equally pay visits and goddess is recognised as Kali. In fact the Bhaga valley is called the Gahar valley, is more Buddhist and population with more Tibetan race characters; on the other hand after Tandi the valley of Chandra-Baga is called Pattan valley which is more inclined towards Hinduite faith and population shows mixed character racially. They are most forward in trade and education. "The Kaneits are partly Tibetans and partly true Kaneits. It is supposed that the majority of the inhabitants of Puttun are descendants of settlers from Kolloo or Banghal."⁴³ The ladies show more mongoloid features and the gents tend to resemble the Kaneits of Kulu. Moreover Pattan Valley was under Chamba during Udai Singh (1690-1720). The Maryul village was named as Udaipur and made the centre of Lahul in 1695. The Lahul valley was annexed to Chamba State by Chattar Singh (1664-1690). Towards the end of 17th century Raja Budhi Singh annexed Lahul with Kulu. In 1840 Raja Jeetsingh of Kulu was expelled and Sikhs took over Lahul and Sikh rule continued in Lahul upto 1846 and in that year it came under the British rule. The temples of Pattan valley also reveal the Kashmir and Chamba style in architecture. In Lahul valley the language also differs slightly from area to area : True Tibetans is the dialect of the Gahar valley (upper Bhaga) in Kolung, Bhaga valley,

41 Khosla, G.D., "Himalayan Circuit : A story of a journey in the inner Himalayas", Macmillan & Co. London 1856, P. 205.

42 Beal, Samuel, "Buddhist Records of the Western World", Vol. I, Trubner & Co. London, 1884, P. 177.

43 Harcourt, A.F.P. "The Himalayan districts Kooloo, Lahoul and Spiti", W.H. Allen & Co. London, 1871, P. 128.

Koksar and Chandra valley ; Boonum : the dialect of the Bhaga valley is spoken at Goomerung Kothee, Kardung Kothee and Brbok Kothee; Manchat Pattan the dialect of the Pattan valley is basically a Hindi with a mixture of some Tibetan words, it is spoken in six Kothees like Tandi, Warpa, Ranika, Yanampel (Yampee), Jabrong, Gocce (Gooshal); Tecnu-un : is a mixture of Tibetan, Manchat, Hindi and a few Persian words, this language is spoken at Gondla village and in Chandra valley. In fact the Lahul dialect offers a link between the western and central Tibetan*. On one hand, and between India and Tibet on the other. The Shipi tribes of Lahul speak a dialect which is highly Sanskritised and is extremely different from the other tribal dialects. Only a few Bhotia words are borrowed otherwise it has its own aboriginal roots.

Pangi Valley

The Chandra Bhaga valley in Pattan valley enters Pangi valley near Throt, through extremely narrow and deep rocky gorge, and the valley is for miles very narrow just sufficient to allow the river to flow. The track through the steep rocks is adventurous and dangerous. The entire Pangi valley is a mountainous valley where the high mountains upto the 2000 ft. and 21000 ft. height, rise from the valley which itself is about 10,000 ft. high. The valley is isolated and mountain chained, therefore, aloof the other civilization. The tribes inhabiting the valley are known Pangwals. Some Pangwals are of Tibetan origin called Bhots but by and large the Pangwals are of mixed race, like Lahulas, and carry Tibetan or Mongoloid characters alongwith kaneit and Aryan traits. The ladies are more Mongoloid in features. They follow the caste system and in each village there are Brahmas, Rajputs, Rathis, Lohars, Meghs and Dagis etc.

They are god-fearing and superstitious tribes, believe in Hindu God and Goddesses. They are also Buddhists and there are a few Gompas in some villages. In temples the idols of Devi, nag, Shiva, etc. are installed. At Mindhal there is a principal Devi temple.

Doda-Kashtwar-Bhadrawah Valley

The valley was once under the control of the Kashtwar State in the Chandra Bhaga valley, extending from Nagsum to Ramban. The valley is spread into several lateral and sub-valleys : Kashtwar, is the plateau on the bank of the Chinab; Nagsum: is the main valley of Chandrabhaga (Chinab) between Kashtwar and Padar; Saratali or Shatli :

* Grierson, G.A., "Linguistic Survey of India", Vol. III, Part-I, Motilal and Banarisdass, Delhi, P. 69.

is a small valley on the left bank of the Chandrabhaga; Surur : a small valley south of Saratali; Bhoijwah : is the valley of Bhoujwah Nala ; Maru-Wardhan : is a valley of Kasher Khol which joins the Maru-Wardhan ; Koutwar : a valley on the right bank of the Chinab ; Doda-Saraj : is the area of the valley of Chinab with Doda as town on its right bank ; Banihal : is the Chinab valley portion between Doda and Ramban. The inhabitants are both Hindus and Muslims. There are Gujars, Bakarwals who go to the high pastures during summer with their herds of animals. The valley is full of luxuriant pine forests. The tops may be covered with snow but slopes have a cover of evergreen belt which support rich wild flora and fauna. At Kashtwar there are two Muslim Ziarths where Muslims pray, the Hindus also go the Ziarth to pay homage. The Gujars of this area are of Pathan race. Among Hindus of Doda and Kashtwar the castes like Brahmans, Rajputs, Kolis, Rathis are in each village. In general they are called the Dogras, their Hindu temples are universally spread in villages and towns. In culture and traditions they resemble with that of Jammu, Chamba, Kangra and Kulu.

Bhadrawah was also once a small princely state, it was comprising of the valleys of the Niru and the Kargad (or Balesa) both of these valleys are watered by the Niru and Kargad rivers respectively, and they join the Chinab river. Bhadrawah valley is having the Kashtwar valley in the north and the Chamba valley in the east; in the south is Basali and in the west the Chanehni. The entire valley is picturesque and full with green forests of pines. The valley had attracted the attention of the European traveller, G. Vigne, when he visited the valley in 1838 : The prettiest country he had seen in the mountains, with exception of Kashmir, was Bhadrawah.⁴⁴ The Chinab river flows its north and the Bhonjwah Nala or kali Nai forms the boundary between Bhadrawah and Kashtwar. The Dagani-dhar separates Bhadrawah from Chamba valley; Chatar-Dhar Range from basoli, and Dodharar from Chanehni. The State was ruled by Ranas. As everywhere in the hills, so in Bhadrawah, traditions are common of the rule of the Ranas previous to the foundation of the state.⁴⁵ The valley is mostly dominated by Hindu Dogra-tribes however a thin population of Muslims also have spread. The Gujars are also living in the valleys but migrate to the high land pastures during the summer. The Nag-cult is prevalent among Hindus. Otherwise in all customs they are akin to Kashtwar people.

44 Vigne, G.T., "Travels in Kashmir and Ladakh", Vol. I, London, 1842, P. 194-98.

45 Hutchison, J. and Vogel J. 'History of the Punjab Hill States', Vol. II, (Reprint) 1982, P. 615.

The Chandra-Bhaga river also now known as Chinab river, passes through Ramban, Riasi and Akhnur in Jammu. The valley of Chinab in this portion is mainly populated by Dogras and a thin population of Muslims as well. The Gujars rearing the herds of buffalo are very common to come across in this valley. Some of them now have adopted a fully or partially settled life. But majority move with their buffalo herds from place to place. The people living in this portion of the Chinab valley are to be considered the sub-hill Himalayan tribes, therefore, they are not exactly in culture and traditions, akin to the high land tribes, since they imbibe a few cultural values from their neighbours of plains as well as from the high land societies, so have intermediary cultural traits. This fact is very common to be seen among the Ramban-Riasi Hindus, Muslims and Gujars, Hindus here have castes like Brahman, Rajputs, Kolis, Doms, Chamars and Julahas.

Chamba Valley

It is a beautiful valley drained by the Ravi river. Chamba lies between north latitude $32^{\circ}11'30''$ and $33^{\circ}13'6''$ and east latitude $75^{\circ}49'0''$ and $77^{\circ}3'30''$. It was once a state and is one of the oldest Native States in India, having founded not later than 600 AD.⁴⁶ and perhaps as early as 550 AD. The valley is walled by the Dhaula Dhar to the south east; Pir Panjal to the north west and north-east; and sub-hills to the south-west. The main valley in the interior, gets branched off into several parallel sub-valleys which enter into the interiors of the high mountains zones. One such valley is of Barabanghal from there the Ravi gets itself originated. Barabanghal is the abode of Bangahali people who live in the valley, they are agriculturists and shepherds. They are the Kaneits like that of Kulu and Kangra. Sheep and goats are reared by them and taken to the high pasture lands in the summer. In winter some of them come to Baijnath and Palampur areas with their herds. They also have matrimonial relations with people of Kangra and also with the people of Lag valley of Kulu. Another important valley is the Budil valley which is the abode of the Gaddi tribes of Chamba. Bharmaur,⁴⁷ the ancient capital of Chamba is situated in this valley. In fact the area between the Ravi and the Budil rivers is known as Gadderan,

⁴⁶ Hutchison and Vogel, "History of the Punjab Hill States" Vol. I, Department of Language & Culture, Himachal Pradesh, 1982, P. 268 (Reprint).

⁴⁷ The Author visited Bharmaur in 1978, when he was posted as Sr. Supdt. of Post Offices of Kangra Division. The author accompanied with the world famous Anthropologist Mr. Roger M. Keesing of Australian National University, Canberra, who visited Bharmaur in connection with his studies on the Gaddis of Chamba.

the homeland of the Gaddis. The prominent villages with Gaddi settlements are : Bharmaur, Holi, Kharhamukh, Diyol, Chhatradu, Tissa, Rakh, Kugali, Gim, Kandi, Chandi, Tareta, Sultanpur, Chaurasi etc. The Gaddis of Bharmaur have thier houses in Gadderan but the entire population does not live permanently. The reason is that in summer they have to go to Lahul and Kulu in search of pasture lands. The Gaddis of Bharmur, therefore, could be seen with their healthy sheep and goats in the high pasture land of the Chandra valley in Lahul and some even cross the Kunzum La and go for grazing near the Chandertal lake, and a few more enter the Spiti valley. In September they return back on homeward journeys and reach Bharmaur but after some time they move with their herds to the valleys in kangra, Nurpur and Palampur where they spend their winter and towards the spring they starts their homeward journeys. This cycle goes on and the Gaddis are used to this way of life. In the Ravi valley above Chamba almost all villages are populated by the Gaddi tribes. In general, the Chamba population comprise of Koli, Hali, Sipi, Chamar, Dumna, Barwala, Megh, Darain, Behara, Sarara, Lohar, Bhatwal, Dhanguri of lower caste, and Brahmin and Rajputs of higher caste. Gaddis castes are : Brahmans, Rajputs, Khattris, Rathis, Sipis and Reharis. The Gaddis are also now having their settlements in the valleys of Bhattiyal, Chamba and Saluni but here they have migrated from Gadderan when many of them have also changed their profession of herd rearing. The Gaddis are also settled in the hills of Saluni and Sihunta Sub-Tèhsils and still continue their pastoral way of life. "The gaddis are believed to be semi-nomadic tribe inhabiung the Punjab, probably Takkadesha, though originally they have come from the Hindukush Region, as they have many affinities with Kafirs. In 10th century AD the invasion by Gaddis resulted, the downfall of the Barhmor kingdom. Gaddis movement from Punjab towards Himalayas may be forced by Muslims invasions of plains. The Nagar Kot (Kangra fort) attacked by Sultan Muhammad must have resulted further move of Gaddis beyond the Dhaula Dhar and settle into Brahmor which since then has become the Gaddi country par excellence (Gadaran). In such circumstances the weakened Chamba State was invaded by Avantideva (1028-63) of Kashmir and its Raja Salavahana defeated and killed in 1059/60."⁴⁸

The Gujars of Chamba are generally Muslims, they are mostly living in Bhattiyat, and lower parts of Chamba, Chaurah, Saluni and Sihunta areas and their settlement concentrations are at Surangani, the

48 Goetz, Hermann, "The early wooden temples of Chamba", E.J. Brill, Leiden, Netherlands, 1955, P. 34.

valley below Dalhousie, Bakloh and sub-hills between Pathankot and Dalhousie. Here the Gujars are dealing in herds of Buffalo and not that of the sheep and goats as it is monopolised by the Gaddis. Now the Gujars also have started cultivation and are having settlements in different areas.

Chamba valley is the treasure house of antiquity, there are several temples, bronzes, paintings, handicrafts which reflect the cultural richness of the past Chamba state. The antiquities, have helped tremendously in the reconstruction of the political and cultural history of Chamba; what has helped in the preservation of such antiquities is the mild climate and the mighty hills, which acted as sentinels against invasion and plunder. This also helped in the survival of its artistic and architectural heritage.⁴⁹ It is unique about Chamba that there is quite a good material available through epigraphic and copper plates which reveals its past. "The evidence available from a few inscriptions and the artistic influence on temples and sculptures reveal Pratihara or Gurjara-Pratihara impact, political and cultural, on Chamba and its rulers. The cultic side of the early Chamba epigraphs is mainly reflected in eulogies (Prasastis) land grants and image records, especially in their references to Brahmanical deities. Although sculptural representation of various Brahmanical divinities is available in Chamba, the inscriptions, particularly the official records like Prasastis and land grants, mostly, extoll Siva in his various aspects. For instance the Sarahan Prasasti praising prince Satyaki and Somaprabha his wife, refers to lords Ardhanari form in these term."* Siva Shakti cult was prevalent in Chamba right from the ancient times is evident from several artefacts, art pieces, inscriptions and temples. The Hinduite element is strongly preserved among the Gaddis. They have not undergone any conversion under the influence of any other religion. Shiva Parvati are mostly worshipped in each house.

Kothi of Brahmor : built by Raja Prithvisingh (1641-64) and Umed Singh (1748-64); Lakshana Devi Temple : is at Brahmor, with late Gupta Style of art; Meruvarman Ganesa : a brass image with copper pedestal bearing inscription of King Meru-Varman ; Narasimha of Brahmor : is man-lion Avatara of Vishnu; Sakti Devi temple of Chatrari : resembles with Lakshana Devi temple and was built by Gugga during Meruvarman; Hari Rai temple of Chamba ; has a Chaturmurti image of

49 Ohri., Vishwa Chandra, "History and Culture of the Chamba state, "Books and Books, New Delhi (The India Magazine, of her people and culture, Volume Ten, July 1990, Bombay, Book Review P. 91).

* Ohri, Vishwa Chander (Ed.) "A Western Himalayan Kingdom : History and Culture of the Chamba State", Book and Books, New Delhi, 1989, P. 20, 26.

Vishnu enshrined in the temple, is made of bronze with copper and silver inlay (10th C. AD); Lakshmi Narayan temples : are a group of stone temples raised in a line of temple galaxy with a magnificent architecture.

Jammu Valley

The area of Jammu comprises of the sub-hills and valleys between the Jehlum and Kavi rivers, also between these two river flows the Chinab. All these rivers in the sub-hill terrain below the Pir-Panjal spread into their own valleys and the valleys of their respective tributaries. The entire area is therefore traversed by hill ranges enclosing small valleys which are lush green and having hills with forest covers. The valleys towards the Pir Panjal are more beautiful than those nearing the Punjab plains. The type of forest cover also is more with pine trees in valleys of the interiors but hills skirting Punjab plains are devoid of pines but having luxuriant growth of deciduous forests. All the hills and vales in Jammu area are rich in wild fauna.

Jammu was a state and its original name was Durgara, and, according to tradition, the capital was at Bahu, where the ancient fort and a small town still exists,⁵⁰ on the left bank of the Tawi river. Throughout the Dogra tribes inhabit the valleys. Some of the Dogras claim their descent from the royal line and trace their birth from Kush, the elder son of Rama, who came from Ayodhya and settled in this valley. The Manhas Rajputs, large agricultural tribe found along the foot of the outer hills, between the Ravi and the Jehlam also claims to be descended from the same ancestors as the Jammu royal clan.⁵¹ In general the Dogras are Pahari tribes or people whose ancestors must have entered the sub-hills and vales of Jammu as immigrants from the plains of Uttar Pradesh, Bihar, Bengal, Rajasthan and Gujarat. The migration might have taken place before the Muslim invasions. The migrated people got mixed up with the original Pahari tribes giving rise to Dogra race. Some of the Dogra families established their principalities in the area. About 20 such families came into existence whose historic origin could be traced as back as 10th Century AD. The royal families in particular and other inhabitants sometimes name themselves after their principalities but are under the general name of Dogra. These names are : Jammu (Jamwal); Mankot (Mankotia); Jasrota (Jasrotia); Lakhanpur (Lakhanpuria); Samba (Sambial); Tirikot (Tirikotia); Akhnur

50 Hutchison, J. and Vogel, J. "History of the Punjab Hill States", Vol. II Deptt. of Language and Culture, Himachal Pradesh, 1982, (Reprint), P. 514.

51 Opp., P. 519.

(Akhnuria); Riasi (Riasial); Dalpatpur (Dalpatia); Bhau (Bhauwal); Bhoti (Bhotial); chenehni (Hantal); Bandralta (Bandral); Basholi (Baluria); Bhadrawaha (Bhadarwahia); Bhadu (Bhaduwal); Kashtwar (Kashtwaria); Punch (Manjwal); Kotli (Mangra); and Rajouri (Jaral). Before these royal principalities of Dogras the entire valley of Jammu was divided into smaller jagirs under the rule of the feudal Cheiftains called the Ranas and Thakurs.⁵² From the ancient times the Dogras have been interested in the nature. The Dogras were a handsome and artistic people who loved beautiful things.⁵³ The old architectural evidences are still preserved in the temples at Krimchi, Babbor and Fort Bahu. In the Muslim period, especially during the Mughal empire, the Jammu and its other neighbouring states in the hills got the influence of artistic values and this induction of art was translated by the Dogra tribes into beautiful paintings, the centre of which in Jammu were at Jasrota, Lakhanpur, Bhoti, Samba, Punch and Rajouri. The earliest paintings known today from jammu are of the time of Hari Dev (1660-90 AD). The other artistic adventure in the Dogra tribal area was that of wall-painting (period 1832-90). The remains of the forts and palaces even today give evidences of such activities by Dogras. The centres of the Dogra wall paintings are : at jammu-Raghunath temple, Purani Mandi, Ramjeeka Mandir, Pir-Khan, Diwan Jeeka Mandir, Old Fort, Bhurj, Suisimbtu, Parmandal, Mule Chauk and Mira Sahib; at Punch : the Fort of Dhainsingh; at Ram Nagar : the palace and Manesar.

The Ravi river after leaving Chamba Districts flows into the Jammu District, in the areas of old Samba State. The area is inhabited by Dogra tribes and also the Gujars have their settlements in some areas. Some of the Gujars have now established their permanent houses but many of them move with their animal herds. In the areas of Jammu, Udhampur, Akhnur, Manshehra, the Dogras are predominantly populating the valleys but some Muslims and Gujars also form a part of the population. In Rajouri and Punch the population of Dogras and Muslims converted from Dogras or Rajputs are almost in equal proportions. The interiors are populated by shepherds belonging to the Gujar tribes. They are mostly Muslims. The shepherds take their herds of sheep and goats to the high pasture lands to the Pir Panjal and other ranges branched from this. Some Gujars also keep herds of Buffalos and move with them to high pastures. Rajouri is in the valley of Rajouri or Minawar Tawi. The area was the abode of ancient tribes. "The entire area between the

52 "Imperial Gazetteer of India, Jammu & Kashmir", Calcutta, 1900, P. 24.

53 Seth, Mira, "Dogra Wall Paintings in Jammu and Kashmir", Oxford University Press, Delhi, 1987, P. 2.

Jehlam and Chinab in the outer hills, bore in former times the names of Darvabhisara from two tribes, Darva and Abhisara, by whom it was inhabited."⁵⁴ The Khasha tribes are also reported the inhabitants of Rajauri and Punch valleys. Darvabhisaras are people in the north-east division of Brihat-Samhita. Darvas lived with the Abhisara between the Vitasata and Chandra-Bhaga.⁵⁵ In the later times the Darvabhisaras were conquered by Chibh tribes, who established Bhimbar and Khari-Khariyali states in the area south of Rajouri and Punch. At Bhimbar there is a tomb of Pir Haibal of Kandahar, the shrine is known as Sursadi Shahid. Both Hindus and Muslims visit the Shrine. The Chibh tribes offer the lock of their children at the Shrine. They established a prosperous state but later on were subjugated by Sikhs.

The language spoken in Jammu valleys is generally a Dogri dialect which is classified as Pahari language under the Central Group of the Indo-Aryan family and is described alongwith the Kangri and Chambiali.⁵⁶ If it is the dialect of Durgara community then it must be spoken by all the inhabitants of the mountains and submountainous region between the Satlej and the Chinab and even beyond, upto Manewar Tawi.⁵⁷ There is no doubt about this, infact, the eastern Pahari dialects like Kangri, Chambiali, Mandiali, Kulabi, Shimli and Bilaspuri do not differ much from the Dogri Dialect of Jammu. In cultural traditions also Dogras of Jammu are having resemblance with those of Kangra, Chamba, Kulu, and Mandi, Dogras are Hindus and there is caste system prevalent in all areas of Jammu. The main castes are Brahmans, Rajputs, Thakurs, Kolis, Julahas, Doms, Chamars etc. In each village almost all castes are available alongwith Gujars and Muslims. The temples, Gurudwaras, Mosques are constructed everywhere. The Hindu temples are pre-dominently spread throughout the Dogra area. The temple Goddess Vaishnu Devi is most famous and nestles in the lap of a mountain range near Katra in Udhampur district. The devotees from all over India pay visit to this Shrine. The temple is at a distance of 13 km from Katra town through a road or steps over the steep hill. Some Muslim Dargaha are also famous in Rajauri. The

54 Hutchison, J. and. Vogal J. "History of the Punjab Hill State", Vol. II, 1982, P. 665.

55 (i) Brihat-Samita, XIV, 30.

(ii) Fleet, J.F. "The Topographical list of the Brihat Samvita" Edt., Dasgupta, K.K. Semushi, Sarat Rose Road, Calcutta, 1973, P. 32.

56 Grierson, G.A. 'Lingusitic Survey of India', Vol. IX, Part IV, Motilal and Banarasidass, Delhi.

57 Nath, Shiv, "Dogri Literature, A Broad Survey" "Seminar Institute of Jammu and Kashmir Affairs", April 1984, P. 2.

Dargah of Sharda Sharif of Thana Mandi is most famous where all Hindus and Muslims pay visit. Similarly the Gurudwara of Nangali Sahib, near Punch is a sacred place where the devotees pay their holy visits.⁵⁸ Almost all places in each valley are beautiful. In Punch, a side valley leads to the Gulmarg on the Pir-Panjal. This valley is infact a Mini-Kashmir, and grows plenty of apples, pears and almonds. It is mostly inhabited by Shepherd Gujars. In Rajauri the Budal valley is the most enchanting. It is the interior Tehsil of Rajauri. The climate is cold, the hills are covered with Oaks and Rohodenderon and at higher altitudes the valley gets ornamented with beautiful lofty tapering pine fir trees.

Kangra Valley

It is one of the most beautiful valleys of the Himalayas. The valley has been the playing ground of human civilizations right from the prehistoric times. The Palaeolithic and the Neolithic man established several industrial sites in the valley at Dehragopipur, Haripur, Kotla, Nakhur Khad valley, Bengot and Jamal, at these sites some unifacial and bifacial stone implements have been discovered.⁵⁹ In fact the implements occur in different terrace sequences and each terrace may reflect a different cultural set up. It is thus possible that the stone age human habitation might have taken place in this region after the formation of these terraces.⁶⁰ However, in Kangra valley an admixture of the pebble tool and handaxe-cleaver groups were found from the loose gravel. But the discovery shows that the prchistoric man has established his stone culture in the valley. Kangra valley as such comprises of several valleys. The sub-hills below the Dhaula Dhar run in different directions making a terrain of hills and vales, the tributaries of the Beas river form valleys in all directions : Banganga valley, the river Banganga rises from Supdhar hills of the Dhaula Dhar and forms a valley, Kangra is on its bank, the valley is inhabited by Hindus of

58 The Author served as Sr. Supdt. of Post Offices, Jammu during 1983-84 and had chance to visit all the Hindu, Sikh and Muslim Shrines in the State. A sword was presented to the Author which forms the part of Author's collection and following is inscribed on the sword in English and Punjabi : "This saropa was presented to Shri C.S. Panchani, Sr. Supdt. of Post Offices, Jammu by the Head Priest of Shri Nangali Sahib, Gurudwara (Poonch) on 31.12.1983.

59 Sankalia, H.D. "The Pre-history and Proto-history of India and Pakistan", Deccan College, Postgraduate and Research Institute, Poona, 1974, (New Edition), P. 32.

60 Ohri, Vishwa Chander, "Prehistory of Himachal Pradesh", State Museum Shimla, Deptt. of Language and Culture Himachal Pradesh, Simla, 1979, P. 27.

different castes like Brahmans, Rajputs, Ghiraths, Thakurs, Rathis, Kolis, Doms, Lohars and Chamars. In the regions of upper reaches the valley is inhabited by the Gaddis who are the Hindu tribes following a pastoral way of life, these tribes have got settled in the foot hills of the Dhaula-Dhar after they got migrated from their ancestral villages in Bharmaur in Chamba. In Kangra the Gaddi settlements are at villages like : Kothi-Koharu, Birh, Gunehrh, Sansal, Utrala, Kanaryu, Bayori, Bathar-Diyol, Gawal Tikkar, Kardyarhi, Lot, Sapadu, Bandala-Duhag, Kandi, Ras, Banrotta, Narbana, Jiya-Barsar, Lambapat, Darati, Dharot, Nurpur, Sihunta, Nagrota, Palampur, Sadherh, Maranda, Darhi, Tanga and Dharmasala. A few of these are totally inhabited by Gaddis but in other they form a substantial percentage of population. The Banganga valley must have also been inhabited by prehistoric man as evidenced above. Kangra and Dharmasala are the important towns. The new settlements of Gurkha tribes round Dharmasala town and Tibetan Refugees at Meeleodganj are the latest additions to the earlier local population.

Nakehr Khad valley is a tributary nala of the Beas which drains into the river near Dera Gopipur. The valley is inhabited by the local Kangra local people who are mostly agriculturists. At Dhawala the stone age implements were found in this valley. Similarly Sukhar-Di-Khad valley in Nurpur and Jawali is an important sub-valley. It is inhabited by local Hindu population. Some area is submerged in Pongdam. At Panjasaran some stone age implements were discovered. The small valleys like Thor Khad valley and the Chumar nala valley extend their area through the hill ranges. The Kangra local population inhabit these places. In some places Gaddis and Kashmiri immigrants also live with local people.

Important portion in the Kangra valley is that of the lower Beas valley which almost starts in Kangra valley right from Jai Singh Pura. It passes through the Tira, Sujanpur and Nadaun in Hamirpur which are the important towns of the valley. The Beas river further passes through Dehragopipur and Dada Sibba and at Damtal enters Punjab plains. Now there is a Pong Dam created on the river near Dada Sibba, at Sansarpur Teras, the waters of the reservoir recede back submerging the entire Pongal valley which was once the granary of the Kangra valley. The inhabitants of Pongal valley were displaced and got settled in other parts of Kangra. Right from Jai Singh Pura to Damtal the lower Beas valley represents the main portion of Kangra valley. The sub-valleys of different rivers on the both north and south side from the lower Beas valley. The rivers in Kangra valley are the tributary of the Beas. The Beas river rising from the Pir-Panjal in Rohtang La, in Manali, follows a steep gradient and its thrust in upper reaches is very high and hazardous

but in its lower valley i.e., in Kangra valley when it reaches Guler, the gradient is very low (16 ft. per mile or 3 m per km). The lower Beas valley is a broad and shallow valley but its banks are high, sometimes rising as high cliffs. The industries of stone culture are traced in this valley as well. At Dehra Gopipur and unifacial and bifacial choppers of quartzite pebbles and a few flake-scrapers have been discovered. The stone age implements like unifacial and bifacial choppers, flakes and scrapers of quartzite pebble are also discovered at Guler, Haripur and Kuparlahr. It reveals that the lower Beas valley since the stone age had been the cradle of human settlements. Today, the valley is thickly populated by different tribes. The valley is inhabited by Rajputs, Girath and Kolis as in other parts of Kangra. The villages are mostly concentrated on the banks of the river Beas. The entire valley is very fertile, the wheat, rice, maize and all kinds of pulses and vegetables are grown. The hills are richly decorated with forest cover. The wild fauna is distributed throughout. In this valley and other parts of Kangra valley the Rajputs are dominant. They have different Biradaries and these could be classified into upper and lower classes, infact, the Rajputs in Kangra follow these very strictly. The members of the particular Biradari share, broadly speaking, a common style of life and a common set of customs, to some extent and differentiate them from the members of other Biradaries; the Biradari holds symmetrical exchange of women and may consist of series of clans.⁶¹ The Mians are from royal clans and belong to Jaikaria Bradari, "Jaikaria means a group of clans which deserves right for special salute from the public. This must be a practice going since Rajput rule in Kangra. The practice was that a commoner coming across a person of royal family will stand and salute with words saying 'Jaikar' (success to the lord) and Peripauna (to Prostrate before the feet of the lord). At present these customs are no doubt prevalent in villages but are on dying stages, only the old folks follow these feudal traditions. Some superior classes of Rajputs are Jamwal, Katoch, Pathania and Guleria, these clans are spread throughout Kangra valley. The next royal clans are Sapieya, Dadwal, Jaswal, Chandel and Mankotia. The royal lowest class among the Rajputs are clans Bhangatia, Rana, Jaryal, Manhas and sonklas. The clans of agriculturist Rajputs or commoners are Kanthwal, Jaggi, Changre, Khaurwal, Patial and Indauria etc. An important class of upper caste is that of Thakurs who are mostly in Nurpur, Palampur and Hamirpur. Their clans are Sanghotra, Bhandari, Chambyal, Sankariya, Katiyal, Mehta, Ranot, Phangu, Sariyal, Bhateria, Saurbiyal, Bhuria, Balouria, Kathuria etc. Kangra Thakurs are

61 Parry, Janathan, P. "Caste and Kinship in Kangra", Vikas Publishing House, New Delhi, 1979, P. 200.

agriculturists or they go to army. The lowest among the Rajput are the Rathis and are widely populating in Kangra valley. They are almost in each village. They can be equated with Kaneits of Kulu. Barnes depicts them as a breed of bastard of Rajputs. The offspring of a Rajput father by a Shudra mother would be styled as a Rathi.* They are mostly agriculturists. The above mentioned royal clans now are important only if they economically well off otherwise they lead a life of a common people and follow agriculture as a profession. Some go to army and some others are engaged in trade or in government official jobs. Kangra valley as a whole produces the largest number of government employees in Himachal Pradesh, for each job from peon to the Secretary to the State Govt. and they are recruited from all castes like Brahmans, Rajputs, Thakurs, Girth and Kolis. The Girths are widely spread in all villages in Kangra valley. They were involved in duties like fetching water, cooking meals, fishing etc. The Rajputs and Thakurs consider them clean but not equal to their castes and thus don't establish matrimonial relations with them. But Girths consider themselves higher than Kolis and Doms. The present day Girths in Kangra due to their numerical dominance, are politically very strong and have claimed good jobs and trade practices. In Palampur, Hamirpur and Dehra Gopipur they populate villages with larger ratios with others. The Kolis in Kangra valley are wide spread and populate each village. In some villages in Palampur and Kangra they numerically are dominating castes. In general they are considered of low caste. But Kolis of Kangra are most dominating scheduled castes and have grabbed high positions in Govt. jobs. They are also politically very strong. However, the Doms, Chamars, Lohars and Julahas of lower castes are economically and educationally very poor. Their castes are available in villages in Kangra, Palampur and Himarpur. The Gaddis in Kangra inhabit the entire Dhaula Dhar belt right from Shahpur to Baijnath. So to say the villages north of towns like Shahpur, Dharmasala, Yole Camp, Maranda, Palampur and Baijnath, are predominantly of Gaddis inhabitants. The reason of their occupying the Dhaula Dhar belt may be due to their migration from Chamba and Bharmaur. Moreover the settlement in this area facilitates their pastoral way of life. Many of them carry their herds to the high pastures over Dhaula Dhar and even beyond Kangra valley to the mountain pastures of Kulu and Lahul. In winter some Gaddis migrate to lower heights in Hamirpur, Dhera Gopipur, Nurpur and Indora. It is curious to find the Gaddis now settled in their winter homes permanently. I think that is possible when they have shifted to other profession than that of herd

* Barnes, G.C. 'Land, Revenue Settlement Report of Kangra District, 1889', Punjab Civil and Military Gazette Press, Lahore, P. 39.

rearing. The Gujars generally are inhabiting the lower valleys of Kangra, i.e., in Hamirpur Dehra Gopipur, Nurpur, Shahpur, Ranital etc. In summer many of them carry their herds of animals to the hills beyond Dharmasala and Palampur in the pastures over the Dhaula Dhar. Most of the Gujars are Muslims but some are Hindus as well. These Hindu Gujars are in all respect pastoral tribes, but only their religious way of life is Hinduic. Even the Muslims Gujars follow certain traditions of Hindu faith, which shows that all these tribes must have been Hindus before the Muslim invasion in India. The Gujars even today claims themselves to be the descendants of the Rajputs. The Hindu Gujars of Kangra valley must be those pastoral tribes who did not go into the fold of Islamic faith. Some Khampa tribes of Tibetan origin are also scattered in Palampur, Baijnath and Dharamsala. A few years back they were nomads and visited Kangra valley in winter while returning from Kulu, Lahul and Spiti areas where they visited in summer for trade and tended Mules and Horses, the herds of which they carried along with them during their seasonal migrations. Today also some Khampas of Kangra are engaged in these practices but most of them are now permanently settled in Kangra. Their main profession is trade.

The Kangra valley was suitable for human habitation in stone ages, similarly its importance continued in all ages and in each era the civilization sprung with a unique kind of material culture. In ancient times Kangra region was known as Trigartta. The reference of Trigartta king is given in the Puranas⁶² and trigarttas are reckoned among the mountain tribes. Cunningham also describes Trigarttas related to Jullundhara Kingdom; "The Royal family of Jullandhara, and Kangra, is one of the oldest in India, and their genealogy from the time of the founder Susarama Chandra, appears to me to have a much stronger claims to our belief than any one of the long strings of names and shown by the more powerful family or Rajputana."⁶³ Trigartta meaning : The Land of the three rivers. The three important tributaries of the Beas river are Banganga, Kurali and Nayagul which unite at Haripur and are named as Trigadh, which is same as Trigart (Tri = three) (gar = river) and mingle with the Beas near Siba Fort. Trigart may be the name of Kangra State. According to Vogel Trigarttas means three valleys (Tri and Gata-deep hollow place on valley). Trigartta was linked up or may under Jullandhar Kingdom, as Jullundhar may be the name

62 (i) markandeya Purana P. 57.

(ii) Matsya Purana P. 114, 56.

(iii) Brahmapurana P. 14, 46.

63 Cunningham, Alexander, "Cunningham's Ancient Geography of India", Edt. Surendranath Majumdar, Susten Chuckerverthy, Chatterjee Co., Calcutta, 1924, P. 158.

of the portion of the Kingdom in the plains, and Trigartua of that in the hills, and these names may have been used interchangeably for the whole kingdom."⁶⁴ Kangra Fort or the Nagarkot is the landmark of Kangra antiquity. Its old name is reported to be Kangarh (the fort of the ear) pointing to the legend that it stands over the ear of the buried demon, Jalandhara; or possible to the fact that the configuration of the ground bears a strong resemblance to the shape of a human ear."⁶⁵ The name of the Kangra must have been derived from this fact (from Kangarh). The Kangra valley is known for its forts, which offers an evidence of Rajput rulers who established Kingdoms in this hilly terrain. Nurpur fort was initiated by Raja Basu (1580-1613). It overlooks the Jabhar Khad; Forts of Haripur and Guler; Kotla Fort and Siba Fort are the other important forts of the valley. Kangra valley was subject to the influence of Foreign invaders. The Alexander the great or his forces are said to have been visited the Nagarkot. Sakas, Huns were the Central Asian tribes who plundered India, as Sakas established 1st empire between 88 and 60 B.C. The old Kharoshthi inscription have also been found at Pathyar and Kanihara in Kangra, at Karnal and at Mathura, and it is possible that Saka suzerainty was acknowledged in these districts as well, but it is hardly possible to draw the eastern frontier of the empire.⁶⁶

Kangra valley has never left behind in achieving the best in expression of art and architecture and thereby contributing to the Indian culture. The Baijnath Temple (13th A.D.), the rock cut temples at Masrur (8th C. A.D.) and temples of Nurpur fort (16th C. A.D.) are the master pieces of the architectural culture of the valley which today stand as the witness to the old glory of Kangra. The best has been reflected, with respect to art and culture, by the Kangra Valley through the Pahari paintings for which the Kangra School of Painting is the world famous. Kangra, Haripur and Guler were the main centres of Kangra School of paintings which flourished in 17th and 18th century under the patronage of Katoch kings. The evidences of kangra paintings are still available at : Thakurdwara of Nurpur (18th C. A.D.) ; Gaurishankar and Narnadesvar temple of Sujampur Tira (18th C. A.D.); the Maths of Dharamsala, Dada-siba and Damtal (all of 19th C.A.D.). The artists in Kangra paintings have captured the spirit of the nature which flourished in the hills and vales of Kangra. "They saw nature as the eternal

⁶⁴ Hutchison, J. and Vogel, J. 'History of the Punjab Hill State', 1982 (Reprint), P. 103.

⁶⁵ Opp., P. 107 and 108.

⁶⁶ Konow, Sten, "Corpus Inscriptum Indicarum", vol. II Part-I, Kharoshthi Inscription, Govt. of India, Central Publication Branch, Calcutta, 1929, P. XXXII.

manifestation of God and found in landscape, an inexhaustible treasure chest of beauty".⁶⁷ The landscapes in Kangra are most attractive especially when they roll down in the undulating forms over the sloping hills dotted with lines or other trees. In such a natural setting, the Kangra artists have added the gentle grace of the Pahari feminine, and oriented the theme on Radha-Krishna, therefore, each piece of painting describes the essence of beauty of nature and nativity ; man and women; and divine and diety. It is a matter of credit that the Pahari tribes of Kangra have tremendously achieved the combination of this aesthetic culture through their brush (Kalam).

The language of all the groups of population in Kangra valley is generally a Kangri dialect which is in resemblance near to Dogri of Jammu and borrow several words from the Punjabi. "Kangri Boli as a dialect intermediate between standard Punjabi and the Pahari of the lower Himalayas".⁶⁸ However, there is a local variation in the style of pronunciation of Kangri and could be distinct in Kangra proper, Palampur, Baijnath, Dehragopipur, Nurpur and Hamirpur. The Kangra boli of Una, Indora, Damtal, Amb, nearing Punjab plains have more of Punjabi influence.

Kulu Valley

The Kulu valley is one of the most beautiful valleys in the world and in India. It is the second best and next to Kashmir. Its mountain spell mysteries; the pine forests spread enchantment; the orchards produce delicious apples; the glamorous fields reflect their colours from green to gold; the deities dance and move in gala processions, when these are out on tour from their temples shrines; and the river Beas drains the valley and sustains the flora and fauna. Kulu valley infact is the upper Beas valley and lies between 31°2', and 32°3' latitude and 76°50' and 78°35' longitude alongwith the side valleys of her tributaries and the areas of Kulu District. The main upper Beas valley starts right from the foot of the Rohtangala of Pir panjal i.e. from the Solang Nala upto Aut. In its upper region the valley must have experienced the ancient cone formation during the glacial times. The best example of moraine is in Kuaran in village Burua which is about 10 km from Manali, on the right bank of the Beas river. This is an example of glacial features having an ancient lateral moraine*. At the same place

⁶⁷ Basak, Sohini, "Miniature Land Scapes", The Indian magazine of her people and Culture", Vol. Ten, October 1990, P. 59.

⁶⁸ Grierson, G.A., 'Lingustic survey of India', Vo. IX, Part-IV, Calcutta, 1916, P. 608, 637.

* Ohri, Vishwa Chander; 'Prehistory of Himachal Pradesh; State Mueum, Simla, Department of language & Culture, Himachal Pradesh, Simla, 1979, P. 11.

at the Kuaran, there is a small dome shaped hillock where the forest deptt has developed a beautiful forest cover over it. The young pine trees look as if rising their ever green heads to form a green ball rolled among the moranics. Here, over the hill lock are seen the remanants of some human habitation; the stone pounder; earthen wares, implements etc.** Further excavation of the hillock may throw some light on the type of the culture of human habitation. From the above artefacts, it appears some advanced society than the Meolithic must have settled here. It is the area of Jhecha tribes, perhaps the ancient pastoral shepherds must have been inhabiting the hillock, who later on settled in villages of Burua or Solang, which are nearby settlements of Jhechas.

At Aut the valley opens with a narrow gorge and upward to Solangnala it is a flat plateau covered on both sides by the lofty mountains. The valley is strongly walled by the Pir Panjal range at its northern extremity and is thus separated from the Lahul valley. As a matter of fact the creation of wall by the Pir Panjal Range has caused the preservation of the natural beauty of the valley, otherwise it would have been subject to the exposure of the cold winds of the northern cold deserts, resultantly the entire vegetation could have been non-existent, moreover there would have been low precipitation. Thanks to the Pir Panjal range that it maintains reasonably sufficient precipitation in Kulu valley to sustain the rich vegetation. The lush green cover of pine forests on the slopes of the towering mountains is in fact leased by the existence of the mighty mountain massif of Pir Panjal. The valley has thus ensured the pastoral and agricultural way of life to its inhabitants. The ancient tribes of Kulu are called Kulutas which find mention in Puranas.⁶⁹ Kish Kandha Kand of the Ramayana also makes mention of such tribes. Kulu valley was known as Kuluta to the ancient writers Brahmi-hira makes its mention in his North-West Division and also in North-East Division, as a country.⁷⁰ Kulu valley was very well known

** The author himself has personally seen a few stone pounders, when he visited the hillock while grazing the herds alongwith his parents, during childhood. The place is known as Kuari Dhar (the virgin hillock), that is the reason nearby area is known as Kuaran (related to Virgin). There is a legendary story prevalent among the Jhechas that during the deluge or great flood, only a girl and a boy were saved as they accidentally had been over the hillock playing some game, all other villages nearby were destroyed alongwith the human-beings. The surviving girl and the boy later on got married and produced several children who later established a settlement over here. And this was the first settlement in Kulu valley. Jhechas thus claim to be the first inhabitants of the valley.

69 Kurmanivesa Section of the Markandeya Purana, LVII, 49.

70 Fleet, J.F. "The Topographical list of the Brihat-Samhita", (Edt. by K.K. Dasgupta), Semushi, Sarat Rose Road, Calcutta, 1973, P. 57.

and must be a prosperous valley since ancient times, this fact is revealed by the issuance of the Kuluta coins by Vijyamitra and Virayasa.⁷¹ The additional advantage for the valley to gain affluency was its being enroute, 'The Silk Route'. "The discovery of Mitra-ending and Virayasa coins of the Kulutas in the Audumbara territory would indicate that these people enjoyed cordial trade-relations with the people of the plains and the inner Himalayan Kingdom and beyond, being on the major international trade route in the north-western part of the sub-continent".⁷²

The upper Beas in its interiors towards Rohtang and Solang nala is locally known as Ujhi valley, the main river is the Beas. The inhabitants are called the Jhechas. The important clans among the Jhechas are : Goshalis (of Goshal village on the bank of Rhindi river); Shanagis, Panchanis,⁷³ Monjhalus (of Shanag village); Majhachis (of Majhach village); Bhikhyari, Chantu, Dala, Dhalu, Gur, Holla, Juani, Khindu-Bhagat, Nazu, Monzhalu, Panchanis, Soha (of village Burua); Solangi (of village Solang), Kulangi (of village Kulang); Sarehi Parle (of village Ruarh, Palchan and Khoti). Racially all Jhechas are Kneits. In old days they were like semi nomads and subjected themselves to seasonal migrations. They are basically shepherds but also engage themselves into agricultural profession. In summer they take their herds to the high pastures on the Rohtang La or beyond into Lahul and Spiti, and in winter they go to lower heights, to the places like Bhuntar, Bajaura, Mandi, Suket, Bilaspur and Nalagarh etc. All such families going to winter in other districts have got grazing rights and jungles are allotted to each such family. These are inheritable rights for grazing. Similarly the grazing rights are with each such families who go with their herds to high

71 Please see Himalayan coins under chapter History.

72 Handa, O.C. "Numismatic Sources on the Early History of Western Himalayas", B.R. Publishing Corporation, Delhi, 1984, P. 17.

73 Author belongs to the Panchani Clan of Jhechas. This clan is a big clan and its members inhabit both Burua and Shanag villages. Panchani is the name given to the clan of Muchiani who conquered the Mandal Kot fort of Manali from Jhina Rana during 16th C. A.D. and had the command over the Ujhi valley and the rice fields of Khumana. The Panchani family members also fought for the grant of privy purse, to their family in distinction from the Govt. of India. (Khosla, G.D. "Horscope does not lie and other stories". The Khumana Rice fields are still under the control of Panchanis (Howell, G.C.I., I.C.S. "Some Notes on Ancient Kulu Polities", *Journal of Punjab Historical Society*, Vol. VI, No. 2, 1917, P. 73). To establish the latest facts : the Author's father Shri Attoo Ram, S/o Shri Renoo Ram had a rice field as an inherited property which is available in the Revenue Review papers of Burua-Vashisht Patwar under Khasara No. 95, Land Settlement Report Kulu dist. 1947, Barua-Boshisht Patwar, Khumana Seri and Several of scions of Panchani clan still own the rice fields of Khumana.

pastures in Kulu, Lahul and Spiti.⁷⁴ The valley below Bahang to Manali proper is inhabited by local Kulu Kneits along with Kolis and Lohars who are racially not very different to Jhechas. Manali town is a cosmopolitan, most of the trade is in the hands of Lahulis and outsiders. Now the flourishing business of hotel have made people crazy over this. The mushroom growth of hotels in and around Manali has made this beautiful town to turn into a commercial town. A few local have started interest in trade and hotel business but they remain at a low profile. Below Manali upto Mandrol the valley is a beautiful plateau and the land tables rise on the both banks of the river. It was the rice bowl of Kulu valley till recently but now the rice fields are being transformed into apple orchards. Still interspread among orchards are the rice fields. In the rice fields of Sajala, Karja, Nagar, Laran, Kelo, Mahili and Kais. One may even today find the aggregations of small houses in the rice fields. These are for seasonal use during the crop-season, for the inhabitants having their villages in the distant place over the hills. These temporary settlements are called "Shorn" in local language. According to Herald Uhling these additional temporary settlements are necessary for these rice-lands, the so-called "shorn".⁷⁵ The whole plateau of the valley is inhabited by the Khasas or Kneits who now write themselves as Thakurs. In each village the Thakurs, Kolis and Lohars will be necessarily forming the part of the population. The Brahmans are very few and not in each village. The settlement of Brahmans families have been necessitated by creation of Vaishnavite Hindu temples. It is observed that wherever there are such temple, the Brahmans family or families are there. In the entire Kulu valley the Brahman families are settled at Dhungari, Jagatsukh, Sajala, Simsa, Haripur, Nagar, Baragran, Larankelo, Katrain, Kharal, Bhaikli, Seobag, Hata-Baikar (Bajaura), Manikaran, Sainj and Banjar. By and large all these villages have some Vaishnavite temples. Infact the priest class was imported from Mandi, Kangra, Baijnath for the services in the temples. From Mandrol to Aut, the valley is plain and not raised into a table land except at Bashang and Seobag. The valley below Bashang is mostly suitable for crops like wheat, maize, pulses and vegetables but not equally so for rice as compared to table land between Manali and Mandrol. In irrigatable land called Ropa, is in less area in lower Kulu,

74 I am thankful to my school time class-fellow and trusted informer, Shri Chunnilal Thakur, he is from Jhechaa tribe of Ujhi Manali, village Burua. The following is the grazing right licence which he has got as an inheritance from his father . permit No. 26/1337 winter grazing in Khoti Nala, Damehar, Baini Nala (in Distt. mandi) Summer grazing in Chhola (Lahul and Spiti Distt.) Grazing right holders are Ram Dyal, Chunnilal and Meghnath, S/o. Tuarsu.

75 Uhling (Giessen), Herald, 'Rice-Cultivation in the Himalayas', German Scholars on India, Vol. II, Nachiketa Publications, Bombay, 1976, P. 307.

known as Bhahl. The climate of Bhahl valley is hot, the apple here is grown in plenty but it is not as sharp in colour as in upper Kulu valley. Thakurs, Kolis, Lohars are very common as in upper valley, but some more castes are added at lower and higher levels of castes. Instead of Thakurs, in Kharal, Kulu, Rupī, Bhuntar and Bajaura we may find Mianes, Katoches, Vishats and Khatri. At lower strata are added the castes like Chamars, Telis, Dumna, Churhas. All these castes in lower as well as higher strata are immigrants from Mandi, Suket, Bilaspur and Kangra areas.

Parvati valley opens from Bhuntar, where the river parvati mingles with Beas, the whole valley through Jari, Kasol, Manikaran and Khirganga is a narrow valley. The inhabitants are Thakurs, Kolis and Lohars and Brahmans in some villages. However manikaran is the town of Brahmans majority. Some chamar (who are originally from Kulu or must be degraded from Kolis or Lohars) are also found in some villages. In the Sainj and Garsa valleys the forests are thick but communication is poor. The interiors are devoid of human settlements. Sainj valley provides a magnificent forest reserve in the back drop in the higher reaches of the Sainj river. It is now being developed into a wild animal sanctuary. This is the best plan to conserve our vanishing treasure of natural beauty and wealth. These valleys too grow varieties of fruits. Thakurs, Kolis, Kotoches, Lohars and a few Brahmans are the inhabitants in these valleys. The people below Kulu proper in Parbatī, Sainj and Garsa valleys are comparatively darkish in complexion and are not fair and ruddy as in upper Kulu.

The Banjar valley is one of the charming valleys of Kulu district. It is watered by the Tirthan river, a tributary of the Beas, it mingles with the later near Thalot. The main valley is forked into two, from Banjar : one leads through Soja to Jalori Pass; and the other through Gushaini, Bandal, Bathad to Bashleo Pass. These valleys are silvin and at selected slopes they have terraced fields for cultivation. The apple, apricot, sentarosa, plums, peaches, cherries are the fruits grown here, as is done in the main Beas valley in Kulu. The inhabitants are Thakurs and Kolis who are predominantly settled in the valley but in some villages a few families of Brahmans and Lohars are also settled. Among lower castes the Bhedas, Domnas and Chamars are also added. Similarly the Gulerias, Mians, Katoches are added to Thakurs. All the additional castes are immigrants from Karsog, Mandi and Suket areas. The Bashleo pass⁷⁶ (10750 ft.) links

76 (i) The author has crossed Bashleo pass alongwith his wife in December, 1979, while as Sr. Supdt. of Post Offices, Chandigarh.

(ii) The Jalori pass was crossed twice by the Author alongwith his wife in 1981, while as Sr. Supdt. Post Offices, Shimla.

the Outer Seraj valley of Nirmand with Banjar valley. The pass rises from Bathad (6,000 ft.) in Banjar valley and on the Nirmand valley side Kulu Sarahan is at the foot of the pass. Sarahan is a most beautiful village nestling in the lap of the Bashleo. Further in south Sarahan opens into the Nirmand valley. The entire valley is beautiful and richly utilised for agricultural purpose. The slopes are transformed into the terraced fields. The Koel and Bael are the most prosperous villages in Nirmand (in fact these villages are in the Satej valley, entire Nirmand is in Satej valley but a part of Kulu district). The interiors of the Nirmand Tehsil are Pandrah-Bis villages which are really the remote villages in high hills over looked by Shri Shankar Massif of Pir Panjal. The tribes living in these villages are very backward and they are mostly shepherds. The Nirmand valley is inhabited by Kneits or Thakurs (as they now write themselves), Kolis and Brahmans. The Brahmans in Nirmand village are in majority, rather it is the village of Brhamans. The whole Nirmand Tehsil represents 42.92%⁷⁷ of schedule caste population where as the percentage of schedule caste population in Kulu district is 28.41%. In fact the Nirmand valley is Koli dominated area. Adjacent to Nirmand valley is the Ani valley which is reached from Banjar through the Jalori pass, like bashleo, Jalori pass is also equally a beautiful alpine resort wooded with pine forests. From Khanag villages the human habitation starts in the Ani valley. The valley is dotted with rows of terraced fileds and orchards over the slopes, the flat portion of the valley is irrigatable and rice fields are tabled there. The valley is populated by Kneits (Thakurs), Kolis and Lohars. The Kolis in Ani Tehsil comprise 29.54%⁷⁸ of population. Ani valley further opens to the Sutej valley.

At Kulu proper the Beas river recieved the Sharvari river. This tributary of the Beas drains the Lag valley. On both banks of the Sharvari river are numerous villages settled in the valley. The villages are remote and inhabited by people locally called Lagals. They are backward and orthodox but of hard working race and are enterprising people, some of them have settled in the main Kulu valley having flourishing orchard and trade activities. Some however go still as labourers on log span projects of Timber merchants in Garhwal, Uttarkashi, Jammu and Shimla. Those at home in the Lag valley are mostly agriculturists or shepherds. The interior inhabitants of the valley are mostly shepherds and take their herds to Bhubhu pass and a few even venture their summer migrations upto Manali and Lahul Spiti. The Kneits, Kolis, Lohars are

77 Negi K.L., 'Census of India', 1981, Series-7, Himchal Pradesh, Part-XII, Director of Census Operation, Himachal Pradesh, Simla, P. 207

78 Opp., P. 207.

the castes mostly available in villages. The Lag valley is also now growing apples, peaches, pears, almonds and slopes in the whole valley are seen covered with beautiful orchards.

The most remotest village in Kulu valley is the Malana village. It is reached from the main Beas valley, from Katrain to Nagar, then a steep route over the hill, one reaches the Chandarkhani pass, then further through a descent of a few miles one reaches the village of Malana. However on the Parbati valley it is approachable from Jari, the Malana Nallah leads into a narrow gorge with steep cliffs, the village is visible over the glen fortified by mountains around. The 13 km path from Jari to Malana is in fact a tedious journey but you forget the tiredness the moment you enter the mysterious village of Lord Jambalu or Jamdagani Rishi. He is locally known as Jamlu Devta. The deity is everything for them : "he is the Guardian Deity of the village; Chief Justice to decide the disputes; and the Supreme God in all respects, deserving the claim of all sacrifices. The system of Devta is very deep rooted in the society, it is an institutionalised fact and the beneficiaries are a selected few but for the rest the Devta is malevolent provided they appease him, indirectly the material benefit of appeasement goes to the beneficiaries. The God in short is a popular local institution managed by the village for its own benefit, conducted on these lines he becomes something more than what he originally was a mere malevolent being whom it was as well to honour and obey lest harm should happen to one.**

The element of malevolency has been increased in the faith or Devta by the selected beneficiaries otherwise in a normal way of faith there is nothing of malevolency, it is a faith of worship of an object which is by nature benevolent. "Devta jamlu, appears to be the spirit of the great peak of Deo Tibba (20,417 ft.), and he is said to be the brother of the Gycphang peak and deity in Lahul. Devi Prini, near the hamta pass is their sister".⁷⁹ Malana is a big village with about 500 houses, entire village is divided into four wards (Chugs). There are two big wards : Sora Berh and Dhara Berh; and four small wards : Thamyani, Nagarveni, Durani and Palchani. The village is governed by a democratic system, the Janapad. Lalchand Prarathi⁸⁰ believes this Janapada to be

** Young, G.M., 'Malana and the Akbar-Jamlu Legend', 'Selections from : 'Journal of the Punjab Historical Society Punjab', Edited by Jullfiqar Ahmad Sang-e-Meel, Publications, Lahore (Paksitan), 1982, P. 169.

79 Whistler, Hugh, 'In the High Himalayas', H.F. & G., Witherly, London, 1924, P. 208.

80 Prarathi, Lalchand, 'Kulut Deshki Kahani', Neel Kamal Prakashan, Kulu, P. 238, 239.

the preserved entity of the several ancient Janapadas of India, others have vanished with times but Malana could survive due to its geographical isolation in the interiors of the mountains. The village is inhabited by curious people. Mr. Harcourt visited Malana village in 1870. He gives an account of these people as below : It is perhaps one of the greatest curiosities in Kooloo, as the inhabitants keep entirely to themselves, neither eating nor intermarrying with the people of any other village and speak a language with no one but they themselves can comprehend..... I am inclined to believe that Malana villagers are colony driven up from plains centuries ago ; they certainly have several words in use which are of Tibetan origin; but I cannot believe that their ancestors even crossed over from the mountains in their rear, for these people have no affinity with the Bhot race, and again the ranges that lie behind the⁸¹ township are quite impossible". These high land people throng to Kulu valley, especially, they visit the Devgharas, which mean the villages with temple shrine of Jamlu. Often they are thus seen at Nagar, Chhani and Dwara villages in Katrain and Seol in Haripur. They are also seen at Jari, Kasol and Manikaran. I find them of alpine stock, however, nearing the Kulu people, they show distinction due to isolation. They are all of Kneit race and of one caste only. There are no Kolis, no Brahmans, only one family of Sarsei (near Nagar) Julahas have settled at Malana, which have been accepted by their society since it serves their purposes as a temple musicians. Many years back the Kolis of Rumsu and Lahan villages above Nagar, functioned as music players in the Jamlu temple of Malana. They never settled there but attended the temple service on appointed times in a year. Malana tribes are shepherds. Each family tends several sheep and goats. They also grow some crops. The lust and craze for orchard cultivation and cash crop growing has inducted to them as well. The terraced fields and slopes now are seen dotted with fine orchards. The apple here is colourful and delicious. Their language is Kanashi, which appears to be a mixture of Tibetan, Kulubi and Munda dialects. Grierson has classified it under Tibeto-Burman family.**

The Kulu valley is well known as 'The valley of Gods', it really deserves its name. There is about 360 gods and goddesses in the whole valley. Almost each village must have a diety with a temple shrine as its enclosure. Then each clan has its clan-diety and in each family there is a mini-shrine for a family god. The gods and goddesses in Kulu valley own their lands, with respect of land holding-wise, some are rich

81 Harcourt, A.F.P., 'The Himalayan, District of Kooloo, Lahul and Spiti', W.H. Allen & Co., London, 1871, P. 311, 312, 313

** Grierson, G.A., "Linguistic Survey of India", Vol. III, Part-I, P. 442.

and some are poor. The diety is considered 'Navalic' or 'Minor' in revenue papers but own several Bighas of land, the land-management is in the hands of Kardar, in practice he is the over all incharge of the land. There are instances that the Kardars have been grabbing the lands, of these innocent, in-animate and helpless objects of these Demiogods. But the system has been going on since ancient times. The land belonging to the Diety is also distributed among different categories to people engaged in the Diety's service. The music players, Diety-Chelas, Priests and Kardars have share of land in lieu of service to the gods, but lion's share goes to the priest and Kardars, the functionaries don't even get the genuinely due according to their hard nature of services. It was infact a unique system of land—feudalism in Kulu in the name of objects of worship, but thanks to the Govt. of Himachal Pradesh that under the able guidance of the Govt. of India such a system has been abolished and all the tenants of the gods now have been virtually made the masters. This has given a jolt to the Kardari system in Kulu but still they function on the lease of whatever small benefits they still hold in the system. The Kardar system in Kulu has envisaged the prevalance of the clannish system of gods and goddesses. "The celestial figures have clanish organisation, Within them are found brothers and sisters, wives or husbands with other relatives to boot..... each village has its local diety, so has each mountain-top, spring, grove, river and the like. If one were to visit a different devta each day, it would take upwards of a year to meet all of them".⁸² The social gatherings, festivals, celebrations, marriages and other social functions, must be presided over by the deity. The temples and the Dieties infact control the socio-religious pschye of the people of Kulu. The gods are taken to other villages or for sacred abolution to a holy spring or river; or to attend the famous Dashehra festival at Dhalpur maidan in Kulu; the Dieties are necessarily carried in nicely decorated Palanquins in a lively procession of men, women and children. "In the valley of Kulu, the peasants follow the procession of local gods : to pull the heavy palanquin, covered with bright cloth, of god Raghunathji. In the old times attendance of diety during the pulling of the Palanquin (Ratha) at Dashehra time was essential, otherwise Raja (later on the Govt.) would impose heavy fine or even order forfeits of gods right of land holding. To keep up the cultural heritage the tradiuion is still kept alive, however, on voluntary bright cloth, of the God Raghunathji."⁸³ In old times attendance during the festival. The Kulu valley is the unique in having tradition of carrying the Deities in procession. It may be derived from Persia. Infact in art and culture this valley owe much to Central Asia and Persia, at least

to a certain degree. Alexnader Cunningham gives a reference to this fact: The custom of carrying images of the gods in procession may have been derived from the Perssians as Strabo relates that on his first visit to the joint temple of the Persian deities, Anaitis, Omanus and Anaddtus, in Cappadosia, he saw a wooden statue of Omanus carried in procession⁸⁴ The Persian link is acceptable so for this tradition is concerned.

The other speciality of the Kulu valley is that its temples are ancient and there is a lot of material with respect to temple art. A few such temples are mentioned here : Jamblu Devta temples are at twelve places (called combinedly Barah Devgharas) Malana, Kulang, Majhach, Burua, Prini, Scol, Barhagran, Channi Duwarha, Lahan, Jagatsukh and Shangchar; Siva temples at : Sial, Nagar, Larankelo, Bran, Dalach, Bijali Mahadev, Vishveshwar Mahadev Bajaura, Jogeshwar Mahadev at Dalash; Brhma temples at Khokhan and Shilahari. Vishnu temples at : Sajala, Suarha, Manikaran, Nagar, Haripur, Jagatsukh, Bashishat, Shuru; Goodesses temples at : Sandhiya Devi temple, Jagatsukh; Ambika temple at Nirmand; Dhaneshwari Devi temple Nihtar; Chugharsi Devi (Durga) temple at Chong. Other temples at : Kartekeya temple Seumsa near Manali, Markanda Rishi Balagad at Banjar, Manu Rishi temple Shainsher, Parshuram temple Nirmand. Pagoda Styled temples at : Hidimba temple Dhungari near Manali, Tripura Sundari temple Nagar, Triyuginarayana temple at Diyar near Bhuntar, Prashar Rishi temple Kamand.

Mandi and Suket Valleys

From Aut the Kulu valley through Beas river is linked to the Mandi valley at Pandoh, by a narrow rocky gorge of about 15 km distance. This natural barrier causes slight variation in the cultures of Kulu and Mandi. According to Vogel Mandi means market or in Sanskrit Mandapika means an open hall or shed or 'mand' means to adorn or distribute, but he considers the name of the town to be the centre of the trade its being enroute Yarkand and Ladakh. The earliest mention of the town, according to Vogel, is in the inscription at the Trilokinath temple in Old Mandi, dates back to 1520 A.D. (2264 the kaliyuga era, 1442 of the Saka era). Mandi is also known to Tibetan as Zahor since the Buddhist teacher Padma Sambhava (750-800 A.D.) was sent from Mandi, at the request of the Tibetan King Srong-Ide-Letzan, to preach the doctrine of Buddhism in Tibet. The Guru is associated with Rawalsar

83 Gandhi, Indira, "Eternal India", B.I. Publications, Delhi 1980, P. 152.

84 Cunningham, Alexander, 'Coins of Ancient India', 'Indo-logical Book House, Varanasi, 1963, P. VIII.

lake which is a sacred place for Buddhists. The Hindus consider Rawalsar as the abode of Lomasa Rishi.⁸⁵ Alexander Cunningham also considers the ancient town of Mandi to be identifiable on the Beas river.⁸⁶ It is in fact between 31°23' and 32°4' N, and 76°40' and 77°22' E, extended into 55 miles long and 33 broad, covering an area of 1200 square miles.

The Beas river turns westward from Mandi forming a main valley till it reaches Jai Singhpora to join with Kangra valley. Here the valley has a bit hot climate but quite fertile and green. It is inhabited by Mandiyals who comprise of Brahmans, Rajputs, Thakurs, Knaits, Mians, Katoches, Vishats, Jhibars, Kolis, Rathis, Ranas, Dumnas, Lohars, Chamars etc. The people are mostly agriculturists and a few join Dogra Regiment in Indian Army. The Tungal area of the valley is known for animal husbandary, each family tends buffaloes, cows, goats and sheep but never move along the herds. However, a few Gujar families of Hindus and Muslims are scattered who follow a pastoral way of life. Similarly the above mentioned racial/caste distribution is in Suket, Chachyot, Karsog, Bali Chowki, Sandhol and Sarkaghat valleys. As per percentage wise Chachyot Sub-Tehsil shows 36.05% of S/C population, which shows high concentration of scheduled castes as compared to other areas.⁸⁷

The principal crops are rice, maize, wheat, barley, pulses, millets, potatoes. Nearly three-fifths of the state is occupied by forest and grazing lands, deodhar, chill, tun, khirk are found in general. The Ghogar Ki-Dhar is rich in minerals, the most important mineral is rock salt, which appears to be connected with the territiary bed.⁸⁸ Suket valley in Mandi is called the Bhahl valley and is the most spacious among the Himachal valleys. The valley is distantly walled by the sub-hills. It is drained by the Suketi river which is the tributary of the Beas.

In Suket and Mandi (and also in Bilaspur and Hamirpur) a nomadic tribe, named Bangali, is inhabiting as nomads. They don't have settled villages but move from place to place in a group of a few families. They catch porcupine, hunt jackals and foxes and trade in rawhides

85 Hutchison, J. and Vogel, J. 'History of the Punjab Hill States', Vol. II, 1982, P. 373.

86 Cunningham Alexander, 'Cunningham's Ancient Geography of India', (Edited by Surendranath Majumdar Sastri), Chackerverty Chatterjee & Co., 1924, P. 164.

87 Negi, K.L. 'Census of India 1981', Series-7, Himachal Pradesh, Part-XII, Director of Census Operation, Himachal Pradesh, Simla, P. 208.

88 'The Imperial Gazetteer of India, Vol-XVII, Oxford University Press, London, 1908, P. 152 to 158.

or make iron implements. Some families are also engaged in arranging feasts and jugglers shows to the rural folks. The Lobana tribe is another wandering tribe which deal in sale of animals like cows, horses, bulls etc. In Suket they are mostly seen moving with their saleable herds. In summer they venture into Kulu, Banjar and Simla hills.

Spiti Valley

To the east of Kulu valley is the Spiti valley, drained by the Spiti river. From Chandra valley, by crossing the Kunjum La one can enter the Spiti valley. It is a unique valley; devoid of green vegetation; the mountains walling the valley are barren, the valley shows green patches where there is water available; the climate is extreme and often the dry winds blow; the winter is extremely cold. Apart from these hazardous conditions the valley is charming and offers an intoxicating spell over the visitors. This is due to the fact that the mountain around are lofty and provide a magnificent setting with tops covered by whitish snow, the gentle slopes reflect the red, blue, violet, brown and yellowish tint; and sometimes the sloping ridges expose a green Oasis in the furrow. This sort of mountain setting is raised on the flat valley on both sides and adds to the green pockets which are possible due to growth of wheat, barley, some kinds of pulses, potatoes, vegetables and the groves of poplar. The grazing pastures are rich with nutritious types of grasses.

The valley enters into the Sutlej valley. Kaza is the head quarter of the valley. At Tabo, Kee, Hangrang there are Buddhist monasteries. In Pin valley the vegetation is improved and some trees are seen growing. The entire valley is populated by Mongoloid race. The inhabitants of Spiti are Bhots with a strong⁸⁹ infusion of Tartar blood. In Spiti there is no caste system but high and lower societies are there. The land owners consider themselves at par with Lahul and Kulu Kancits and do not marry with Lohars, Hessis and Bedas. The Kancits are in truth, pure Tibetans and may be said to constitute the majority of the inhabitants.⁹⁰ The Buddhist Gompas are in each village. All people are Buddhists. In Pin valley the Lamas are Buzhens, they do not shave their heads but keep their hair long and arrange into Plaits behind the head. The butter, cheese and curd are very common and each house produces it. Spiti valley is famous due to the wall paintings of Tabo monastery. The illustrations from the monastery are known as the 'Ajanta of the

⁸⁹ Harcourt, A.F.P., "The Himalayan Districts Kooloo, Lahul and Spiti" W H & Co., London 1871, P. 133

⁹⁰ Opp, P. 133.

Himalayas', these are classified into three period : Fourteenth-fifteenth centuries; Sixteen-seventeenth centuries; and post seventeenth century.⁹¹ Throughout the valley the dialect spoken is called Spiti dialect, it is spoken in Spiti as well as in Pin valleys and resembles with Jad dialect of Bhotias of Tehri Garhwal.⁹² Now there are schools in most of the villages but a few decades back the students of Spiti were sent to boarding houses at Manali High School. When the Author visited Spiti in 1980 and 1981 he met the several of his school fellows who were together with him at Manali school in sixities. It was nice to see these class-fellows holding some important positions like village head-man Pradhan, Branch Post mater, School Teacher and even as political leader. The education has really made a positive change in the valley.

Sutlej Valley

The Spiti valley ends at Khab when its rivers enters the Sutlej river. The Sutlej valley from Khab to Rampur Bushahr is called the Trans Sutlej valley, however it also extends, beyond Khab and Shipkila, in Tibet. From Khab to Tarandha the Sutlej is in Kinnaur area and forms a narrow valley. The river course is very much compressed by rocky banks on both sides, where ever the banks are not rocky the soil is loose and unstable. The rain and glaciers cause boulder, rock, and earth slides, these are so massive at times that these block the river causing formation of lake. After 1962 the Shimla Kaza Road was constructed along the Sutlej and Spiti rivers , therefore, possibilities of blockade of river has increased due to the loosening of the soil. The Trans-Sutlej valley is infact a very unstable zone, but its montain slopes on each sides have numerous tribal villages nestling in the spurs of the ranges of hills. Some villages are so high on the mountains that only strong legs can make a journey, the paths leading to many are narrow and sometimes just sufficient to accommodate your feet. The valley upto Samdhu is barren, dry and desolate but the slopes near water support greengrass meadows which form the beautiful pastures. Below Samdhu the entire Kinnaur valley is having luxuriant growth of the gala greens and pines. The famous chilgoza cones provide a dry fruit of priced value and Kinnaur is the only valley after Afghanistan growing this dryfruit. The Deodar, firs, junipers, chils and alpine trees are nicely growing according to the heights suitable to them. In fact these pine forests cover the portion below the snow peaks and really add to the

91 Ohri Vishwa Chandra, "Arts of Himachal", State Museum Simla, Deptt. of Language and Cultural Affairs, 1975, P. 201.

92 Grierson, G.A., 'Linguistic Survey of India', Vol.-III, Part-III, Delhi, P. 83.

charm of the valley. The silvin setting of such a pine forest is intoxicating and enchanting and produces a mysterious spell on the human mind in all the Himalayan valleys.

The inhabitants of the Kinnaur district of Sutlej valley are Kinnars, the ancient tribes, mentioned in the Vedas and Puranas. Māngain describes the country of Kinnaur or Kimpursas to the west of Kailas and lake Manasa, he identifies it with the present day Kinnaur district in the upper valley of the Sutlej.⁹³ In Ramayana, Mahabharata, Puranas, Jatakas and in Jain theology they are mentioned and are described as celestial beings, semi-divine beings, musicians, cave-dwellers and fruit gatherers in the mountains, judged by sculptural and inscriptional, indications, Gandharvas, Kinnaras and other godlings were to attend on the principal deity central figure, doing dancing waving by fly whisks offering garlands of flowers, etc.⁹⁴ Even today they are the most hilarious people, mostly engaged in dances and music performance, and take life in an easy way, however, the living conditions in the valley may not ensure all the comforts of an easy life. I think the usual expression through dance and music drifts them apart from the day to day tension of hard living conditions. They are really gala and glamorous tribes, if you happen to visit their area then you may realise that how easily and honestly they be friend with you and make your stay easy and carefree. Their society is divided into two kinds of classes or castes : One, the Khasians who are primarily the Kaneits and Jads; the second, the Beru or scehduled castes which includes Champangs (coblers) and Domangs (Black smiths). The Julahas (weavers) and carpenters are also considered as low caste or Domangs.⁹⁵ The language of Kinnaur is Kanawari which has dialects like Milchange or Milachanag and Malhesti⁹⁶ In other words Kanawari has two dialects : One is spoken in upper Kinnaur above Kanam which has most Tibetan influences; the other spoken in area below Kanam to Tarandha, which has more influence of Hindi or Sanskrit.

The most important and beautifulside valley is the Sangla valley, drained by the Sangla river. The valley is in about 15 km stretch walled by the Kinnaur Kailash on the west and by a range emerging from Chitkul. On both sides the mountains have slopes with pine forests; there are many shaved spots seen over the slopes, these are the glacier

93 'Himachal Art and Archaeology', State Museum, Deptt. of Language and Culture, Himachal Pradesh, Simla, P. 61.

94 Negi, T.S., 'Scheduled Tribes of Himachal Pradesh', P. 13, 14 & 16.

95 'Gazetteer of India, Himachal Pradesh, Kinnaur', 1971, H.P. State Govt., Distt. Gazetteer, P. 76.

96 Grierson, G.A., 'Linguistic Survey of India', Vol.-III, Part-III, P. 431.

tracks and they come down dancing over these traks causing havoc in the valley below. The valley is a peaceful and flat plateau having Sangla river course from the centre of the valley. However, the main Sutlej valley in Kinnaur is narrow and much disturbed and unstable belt, but once you enter the Sangla valley, it appears as if the Himalayas have enclosed the valley in the interior of their house to be unseen and unpolluted by civilized exploiters. People here are like Kinnaur but more alpine and with coarse features, no doubt added with extra ruddiness.

Kinnaurs are agriculturists and shepherds, and few engaged in trade practice. They have their permanent houses in Kinnaur but a few come to winter with their herds in lower hills of Simla, Bilaspur and Solan. In March-April every year they move towards their homes from these lower heights. Kinnaurs grow wheat, buck wheat, millet, barely, vegetables and potatoes. They also collect 'Chilgoza' and 'Zira' from forests for sale, these are very costly products of Kinnaur. Now the apple orchards are grown every where and the almonds are most famous and grown in several varieties. The cash crops have changed the life style and mentality of these innocent tribes in the valley.

From Tranda the Sutlej valley enters into Rampur Bushahar, the valley is broad and slopes thickly wooded. It is the abode of Khashas or Thakurs (Kancits), Kolis and Lohars. They are like Kulu people, their profession is mostly agriculture but in interiors they are also shepherds. Sarahan Bushahar, Kotgarh, Kumarsan are situated over the slopes of the hills having patches of apple orchards. Kotgarh is the real apple belt of Himachal. Hiranand Stokes, a Christian missionary turned into Hindu by faith, first introduced the apple here. The Kotgarh village is just on the top of the hill range which walls the eastern bank of the Sutlej. Apple have brought affluency to these innocent people and have changed life style. They live well, dress well and eat well. I think it is the best example of economic transformation of hill tribes. They have achieved *Susanskara* (the activity values) through the medium of apple orchards. In fact Kotgarh is considered the richest village in Asia and may be one of the richest villages in the world. The growing of apple has inducted into the Kaneit and other castes of the Rohru, Nahan and Solan valleys (these valleys are related to the tributaries of the Yamuna river). In all the valleys the inhabitants are not different than those of the Shimla Hills. They all speak Pahari dialect.⁹⁷ There may be a local variation to the dialect of each valley. In Dodra and Kavar and the

⁹⁷ Grierson, G.A., 'Linguistic Survey of India', Vol. IX, Part-IV, 1916, Supdt. of Govt. Printing, Calcutta, P. 2.

interiors of Nahan and Sirmour, the inhabitants are tending herds of sheep and goats. In summer they go to high land pastures, in winter a few shepherds migrate to the lower heights in Sirmour and Nahan. Doda Kwar is a grand interior in the splendid isolation of Simla Hills. Through the mountain passes it crosses to the Sangla valley of Kinuar through Roopam Ghati (18000 ft.) 'Doda-Kwar is a god forsaken place in Himachal Pradesh. No road, no electricity and the people live in a world of their own. It is approachable in summer only by crossing about 13,000 ft. high chanshal Ghati via Chirgaon. The Postal Department has opened three Branch Post Offices in the Dodra-Kwar valley at Dodra, Kwar and Jiskoon. During summer the mail is conveyed through the mail-runner from Chirgaon-Larot-Chanshel Ghati-Dodra-Kwar-Jiskoon and vice-versa. During winter the mail is conveyed via Uttar Pradesh and takes about 20 days to reach there.**

Some Gujars also are living in Sirmaur and Nahan. Many of their families have permanently established their settlements and a few have changed their pastoral way of life. In all the areas of Nahan, Pachhad, Paonta, Rajgarh, Renuka and Shalai Tehsils of Sirmaur are now growing the apples. People of Sirmaur are near in resemblance to Kumaon Hill people. In Simla hills the areas of Chaupal, Jubbal, Kotkhai, Kumarsaion, Nankhari, Nerwa, Rampur, Seoni, Shimla, and Theog Tehsils are the House of apple and produce one of the best apples in India. The areas of Solan district of Arki, Kasauli, Kandaghat, Nalagarh, Ramgarh and solan tehsils produce rice and vegetables in plenty. Solan and Arki Tehsils are best know for producing off season vegetables. In all these Tehsils high hills grow apples but in lower heights apples are not successful but Senta-rosa, peaches, plums, apricots are grown everywhere. Simla⁹⁸ elevation 7100 ft., latitude 31°6' longitude 77°13' E has the credit of being the summer capital of India, today also it stands on the world map. It is not only a beautiful city but also unique and rare on such a hill top crowned with various species of pines. The first permanent building built was the Kennedy House, in 1819. Then came the series of vice-regal buildings when Simla became the capital of India. These are as under : Bentinck castle (Grand Hotel), Auckland House, Strawberry Hill building, Barnes Court, Peterhoff and Vice Regal Lodge (occupied on 23rd July, 1888 by Lord Dufferin.⁹⁹ Later Retreat

** Thakur, T.R., 'Post Office high up in the Himalayas', The Tribune, 1987 (Shri T.R. Thakur has served as Director Postal Services, Shimla, he has visited the valley and the write up is from the travelog of the officer).

⁹⁸ The Author has his own credit of serving as the Sr Supdt. of Post Offices at Shimla during 1980-82, when he controlled the postal administration of Simla Kinnaur and Spiti and travelled widely in Simla hills and Tribal areas.

⁹⁹ Buck, Edward, J., 'Simla : Past and Present', 1914.

at Mashobra was also made for temporary or holiday use. Simla since then is a traditional town, it ought to be, since the British Empire controlled entire India from this lofty place among the Himalayas. Amherst the Governor General of India who visited Simla, once said, "The Emperor of China and I govern half the human race and yet we find time to breakfast."¹⁰⁰ Coming back to the Sutlej valley. Proper, the valley from Luri becomes narrow and in Suni Tehsils its course is very much compressed and the banks rise into high cliffs. At Tatapani it widens up. In Bilaspur area it gets further widened up, once the old Bilaspur town was on its banks now it is submerged under Govind Sagar. The Bilaspur valley of Sutlej is the warmer and dry area but not devoid of forest covers. In Bilaspur the Rajputs, Thakurs, Mian, Katoches, Kolis, Lohars, Dumanas, Chamars are inhabiting the hills and valleys. They are mostly agriculturists. The tribes like Gujars, Lobanas and Bangalis also inhabit the valleys. All these tribes are migratory. But some Gujars and Lobanas now are settled permanently in some villages or towns. Bilaspur due to hot climate is not very much suitable for fruits but still on some hills the plums and peaches are grown. The hill ranges are dotted with *pinus longfolia* trees. There are seven prominent hill ranges in Bilaspur area : Naina Devi Dhar, Kot-Dhar, Bahadurpur-Dhar. The ancient capital of the Bilaspur state was Kot-Kahbir on the Naina Devi Dhar.¹⁰¹ In each house the cattle like cows, oxen, goats, and sheep are reared, these are daily taken out for grazing in the nearby hills and return their herds back to home by evening. Some people go to join Army. The education among the population is increasing year after year people in the valley speak Bilaspuri, a dialect of Pahari language.

Kumaon Hills and Garhwal Valley

To the north of Uttar Pradesh plains the hills and valleys of the Kumaon and Garhwal are forming a patch between the Sutlej and the Kali rivers. The Kumaon hills comprises of Almora, Nainital and Pithorgarh, and the Garhwal comprises of Chamoli, Dehra Dun, Pauri Grahwal, Tehri Garhwal and Uttar Kashi. In the interiors the high mountains and glaciers traverse the land the valleys are snow bound and remote and open only in summer. But in the lower hills the valleys are full of life having several villages on the banks of the streams on the hill slopes and on the glens. The valleys of Yamuna, Bhagirathi, Alaknanda, Dahuli Ganga, Dharm Ganga, Mahakal, Mandakini, Hem

¹⁰⁰ Opp.,

¹⁰¹ Hutchison, J. and Vogel, J., 'History of the Punjab Hill States', Vol. II, 1982, P. 494.

Ganga, Nandakini, Pinder are several such valleys which are fully covered with green vegetations. "There is a road from Tiri to Hiundes across the Himalayas by way of the Nailang pass, which is said to be practicable for loaded yaks and mules. To Daba it is about a months journey.** Each valley is beautiful as the nature has bestowed each with mountains, flora and fauna and to flow in between is given the river with its numerous systems of tributaries of streams, nalas and brooklets. The most enchanting and giving a spell of fairy dreams is on the valley of flowers (400 km) : situated in the upper reaches of Bhyunder Ganga. It is an alpine valley enclosed by the lofty mountain peaks. The valley is peaceful and mysterious, the silence is broken by the gentle sound of the rushing river or the brooklets nearly, otherwise there is hardly anyone to cause noise, pollution or any other adulteration to the beauty of the valley.' The banks of the river, rivulets, brooke around are floored with lusty green grass through which come out the numerous alpine flowers (please refer the Himalayan Flora, the Alpine flora section in this Volume). The valley was first visited by the European, Mr. Frank Smythe during 1931 during his expeditions to Mt. Kamet.

The Kumaon hills and Garhwal valleys are populated by the race having characters of Aryan, Aborginal and in the interiors the above races have mixed their blood with the Mongoloids. "Two major ancestral stocks are generally believed to have contributed to the present pahari population : one is the indigenous group the Dom or low castes and the other described as Indo-Aryan of Central Asian Origin. Khasa or Khasiya are of the Central Asian Origin and comprise the present high castes of the hills.¹⁰² In the Uttar Pradesh Hills therefore the upper caste comprises of Khasiyas, there are bout 250 sets of Khasiya Brahmans of whom the majority are cultivators and plough the land themselves. All the Khasiyas are however Rajputs. Doms are existing alongwith Khasas and they are descendants of the Dasyus of the Vedas. In the U.P. Hills the Khasas are essentially polyandrous, they form in a way another exceptional community with their brabarc ideas of marital relationship.¹⁰³

** Moorcroft William and George Trebeck, 'Travels in the Himalayan Provinces of Hindustan and the Punjab in Ladakh and Kashmir, in Peshawar, Kabul, Kunduz and Bokhara (from 1819 to 1825), Vol. I, Sagar Publication, New Delhi, Reprint, 1971, P. 20.

102 Berreman, Gerald, D., 'Hindus of Himalayas', Oxford University Press, Bombay, 1963, P. 14.

103 Joshi, L.D., 'Tribal People of Himalayas : A Study of Khasas', Mittal Publication, Delhi, 1984, P. 2, 8, 11.

In social strata after Brahamans and Rajputs are the intermediary class of Bedi, Suna, Lohar, and Bajagi, they could be of the equal class of Kolis in Simla Hills or may be lower in status as Himachal Kolis right from Kangra to Nahan consider themselves very separate from any other lower class. The Koltas of Simla Hills and U.P. Hills are decidedly not of Kolis caste, Majumdar¹⁰⁴ has classified Koltas as the lowest class in U.P. hills and this class comprises of Chamars and Mochis. All the castes inhabit a village together no doubt each may have a separate ward in each village. The Brahman settlements are near or around the temple shrine of the village, then the khasas settlement, this is followed by the Koli, Lohar and Bajagi settlements and the Koltas occupy the remotest spot in the village.

The high hills and valleys are inhabited by Mongoloid races, they are called Bhots. Many of them are mixed stock and practise Hinduism, they are Negis, Rawats and Jads. Different tribes of Mongoloid character are as under : Mall Johar of Garhwal : their dialect is Rangkas or Sankya; in Darma patti of Almora are Darmiya they speak Darmiya, Chaundangs of Almora speak Chaundaigst dialect ; the Byangt of Almora have Byangt ; Chhipulas of Askok Mall in Almora speak Janggali dialect. All these dialects and many others in the interior valley of Bhots border Tibets, are dialects classified as Tibeto-Burnian.¹⁰⁵ But the language of the Khasas and other people is Pahari : Next, in Kumaon and Garhwal, we have the Central Pahari language, Kumauni and Garhwali. finally, in the west we have the western Pahari languages spoken in Jaunsar-Bawar, the Simla Hill states, Kulu, Mandi and Suket, Chamba and Western Kashmir.¹⁰⁶

The land in Kumaon Garhwal is not much fertile as it is in the western valleys of Himalayas from Kashmir to Simla, therefore, the spell of poverty in the hills continues. At 2.53 a.m. on 20th October, 1991, the earth quake caused a tremor of destruction in the space of 45 seconds, most of the Garhwal was tragically ravaged, and with over a 1000 dead and 30,000 houses destroyed, the process of rehabilitation is a daunting one. Nearly 250 villages revaged bridges smashed and 60 km of road ripped apart.¹⁰⁷ The entire Bhagirath valley stretch in from

104 Majumdar, D.N., 'Himalayan Polyandry', Asia Publishing House, Bombay, 1962, P. 23.

105 Grierson, G.A., 'Linguistic Survey of India', Vol. III, Part-III, P. 490, 497, 503, 508 and 530.

106 Grierson, G.A., 'Linguistic Survey of India', Vol. IX, Part-IV Superintendent of Govt. Printing, Calcutta, 1916, P. 1.

107 Pathak, Rahul, 'Tremor of Destruction', India Today, November 15, 1991, P. 24.

Dunda to Bhatwari blocks, was subject to devastation. This has added adversely to the poor inhabitants. The deforestation had already caused flood furies of the hill streams. The orchards of apple, plums, peaches have come up but are causing infertility of soil, these are not prospective in the long run. However, the crops of wheat, barley, maize, millet, rice have improved in the cultivated area. The villagers are cultivators or do some labour or craft work or they seek jobs in Govt. or in towns. Many Garhwalis also join army. They are intelligent people. The Garhwali Pandits are known for their intellectual worth. I know my respected and trusted informer Shri Maheshanand kandwal, himself a Garhwali pandit, is very intelligent and sharp in memory and spontaneous and witty to correctly jump at a right point. By nature he is most gentle and god-fearing as are most of the hill people. This quality of my informer is truly of most of the Garhwalis.

Nepal and its Valleys

Nepal cradles in the southern slopes of the Zaskar range which is also known as Central Himalaya or the Tibetan Marginal Range. Its area extend in about 480 miles (772 km) in length and 120 miles (193 km) in breadth; between the countries of India and China. The important rivers are Seti, Karnali, Bheri, Kali Gandaki, Buri Gandaki, Trisuli, Sun Kosi, Dudhkosi, Arun and Tamur. Throughout the area in the interiors the valleys and the gorges separates mountains systems into segments forming Himal. In other lower heights the rivers form valleys with sub hills. The valley of each river in the upper reaches is snow bound and covered with long stretches of glaciers, but these are followed by the belts of the alpine vegetations. The high mountains conceal the beautiful valleys with rolling alpine pastures where the sheperds graze their sheep, goats and yaks during the summer months. These pastures are upto 15000 ft. height. Therefore below this the pine, cedars, birch, oak, Rhododendron forests cover the mountain slopes. In lower reaches the hills are covered with the tropical forests. The orchids are also growing throughout the hills and vales. The nature has gifted Nepal with magnificent mountain tops which elegantly rise over the valleys. 'Nepal embraces the greatest concentration of the really high mountains in the world : 9 peaks of the world's 8000 mt. (26250 ft.) high peaks out of the total 14 in the world; there are 50 summits topping 24000 ft. (7300 m) and 100 peaks over 20,000 ft. (6100 m).¹⁰⁸ The clear weather may provide a chance to see the tops of the mountains from Kathmandu,

¹⁰⁸ John Cleare, 'The World Guide to Mountains and Mountaineering', May Flower Books Co., New York, 1979, P. 184.

these tops are : Dhaulagiri, Annapurna, Manaslu, Ganesh Himal, langtang, Goisaithan, Gaurishankar, Cho-Oyu, Mt. Everest. Lhotse, Makalu and also the kangchenjunga in the east. The valleys are not able to be distinguished from such a distance but all these tops have their base in their respective valleys. One could imagine the climax of the natures glamour which is set in the Nepal's interior valleys. It is a fact, these valleys and tops attract a large number of foreign tourists in Nepal, which is now the major industry of the country.

Nepal has its importance right from the ancient times. It was the kingdom of Lichhavis and Lumbini was the birth place of lord Buddha. Ashoka erected a pillar at this village. The Lumbini pillar inscription¹⁰⁹ of Ashoka is evidence to the fact. It mentions that the King Ashok paid a visit to the Buddha's birth place at Lumbini. "In his twenty sixth years after coronation Ashoka visited Lumbini, worshipped here and a stone made railing was caused to be built and a stone pillar was erected. Lumbini village was made free of taxes and paying only an eighth of the produce"¹¹⁰ Nepal is also mentioned in the Allahabad stone pillar inscription of Samudragupta (C. 330 to 75 A.D.)¹¹¹ Inscription on the coins of Chandragupta I (C. 320 to 30 A.D.) and Kumaradevi and the Lichchhavis,¹¹² further reveals, that, this type of the coins and the claim of Samudragupta to have a Lichchhavi-Dauhitra appears to point to the fact that Chandragupta I received the Lichchhavi dominion through the right of his wife. The republic tribe of the Lichchhavis is known to have ruled in North Bihar and later in Nepal. Alexander Cunningham describes Nepal 250 miles north-west and routes by Kamla river and Bhagamati and country by 667 miles in circuit, on the bases of Chinese Pilgrims. He further mentions : It is curious that the Kings of Tibet and Ladakh also trace their descent from Lichchavis. But if their claims are well founded they must have been off-shoots from the Nepal branch of family.¹¹³ It is true that Nepal has its cultural impact to Ladakh and Tibet.

109 Sircar, Dinesh Chandra, 'Select Inscriptions : Bearing on Indian History and Civilization', vol. I, University of Calcutta, 1942, P. 70 (Yuan Chwang refers to a pillar with a horse capital set by Ashoka at the Lumbini garden).

110 Chaudhary, Radhakrishna, 'Inscription of Ancient India', Meenakshi Prakashan, New Delhi, 1983, P. 89.

111 Sircar dinesh Chandra, 'Select Inscriptions, Bearing on Indian History and Civilization, Vo. I, University of Calcutta, 1942, P. 253, 254, 257. (Samtat, Dwak-Namrup-Nepal-Kartritpuradi).

112 Allan John, 'Coins of Ancient India', A Catalogue of the Indian coins in the British Museum, The Trustees of the British Museum, London, 1967 (Reprint).

113 Cunningham Alexander, 'Cunninghams Ancient Geography of India', 1924, P. 516, 517.

The main valley of Nepal is the valley of Kathmandu. The valley is situated between the Gandak and the Kosi river basin in latitude $27^{\circ}42' N$ and Longitude $85^{\circ} 36' E$ at the height of 4388 ft. covering an area of about 218 sq. miles. It is a very beautiful flat valley labelled with fields and dotted with trees of oaks, maples and pines. The valley is enclosed by the hills and mountains to the south by Mahabhartia range, which is the continuation of the Siwalik range into Nepal to the north by the Silvapur range, to the west by the Kopani range and to the east by Mahadco-Pokhari range. These ranges wall the valley from 5000 ft. to 8000 ft. high. The important passes are : Kuti (21544 ft.); Rasna (6000 ft.) ; Mustang (14700 ft.) in fact these are frontier passes and cross to Tibet. The valley is watered by several rivers, important ones are : the Bhagamati, the Vishnumati, the Hanumante and the Mandhara. All of them form beautiful sub-valleys. The valley is populated by different kinds of people. Newars constitute about 55% Kathmandu valleys' poplation.¹¹⁴ They are thickly populating the eastern side than the western side of Nepal. The main areas of their inhabitations are Sindhuli, Palachauk, Kabre-Palachauk, Dolakha, Chisankhu, Manghkrat, Bhojpur, Dhankutta, G-Thun, Dhankuta B-Thun and Ilam. The other tribes which live with the Newars in the villages in east Nepal are the Tamangs, Rais and Limbus. In each village these tribes have their houses alongwith the Newars but may be in particular clusters of houses of a particular tribe. The Chhetris are the Khasas of Nepal and found inhabiting the western valleys of Nepal. They generally occupy the valleys of the central temperate region, the Trai region. The other tribes among Newars and Chhetris in the valley of Central Nepal are Magars and Gurungs. Also in the western valleys the Magars, Gurungs and Chhetris inhabit villages alongwith the Newars. The predominantly inhabited areas of Newaris in the western valleys of Nepal are : Naokot Dhading, Gorkh, Tanhau, Lanjung, Kaski, Syanja, Naokot, Palpa, Baglung and Gulmi. In the southern valleys of Nepal the Newars are settled at Birat Nagar, Singhuli Garhi, Udaipur Garhi and Birganj. Particularly in Kathmandu the Newars are having their settlements at Kirtipur, Panga, Thowi, Sankhu, Thankot, Tukha, Phirping and Nagarkot.¹¹⁵ The Newars follow a caste system, their society is divided in each village into Priest class (Deva Brahman); high castes (Chhatharia, Shrestha, Panchtharia etc.); upper lower castes (Paharijunapoi, Hale or Guala); Lower castes (Gathu Nau, Khoosa, Chitrakar, Chhcepa, Manadhar Kou); Unclean castes (Duyceya, Balami,

114 Nepal Census Report, 1952 & 54.

115 Nepali, Gopal Singh, 'The Newars : An Ethno-Sociological Study of a Himalayan Community', United Asia Publications, Bombay, 1965, P. 23.

Sanga, Bha, Kasai or Jogi); untouchable caste (Pore-Kullu, Chyme and Hara-Huru).

The Humla Karnali valley starts from the base of the Nara-La, drained by Humla-Karnali river. Yari and Simikot are the important settlements of Humla valley. The Mugu valley starts from the base of Mugu pass. It is a remote valley, drained by the Mugu karnali. Both these valleys are the interior sub-valleys of the Karnali valley. Another side valley of Karnali is Bheri valley and is highly populated valley having important settlements at places like Tibrikot, Jagarkot, Surkhet. Its interior sub-valley is Barbung valley watered by the Barbung Kho, Phijor, Ringnom, Do, Tsharka, Mukut and Tarakot are the prominent settlements in the sub-valleys of Bheri. In the lower valleys of the Karnali and the Bheri rivers the Gorkhas inhabit the valley. They are fairly civilized, speak an uncultivated Hindi dialect and also profess a local form of the Hindu religion.¹¹⁶ The higher reaches of the valleys are inhabited by the Bhotias of Nepal. The Dolpo, Mugu and Humla valleys Bhotias used to operate trade with Tibet. "Taklakot was the centre of trade in ancient times. The traders could visit salt lakes carry salt after paying tax to the Tibetan officials. Himalayan traders journeying with their carvans through torturous gorges and across snow covered passes of the world's highest mountain range— all represent facets of human developmet indicative of the enormous variety of cultural potentialities"¹¹⁷ The valleys enclosed by the Annapurna (In central Nepal) and Daulagiri in eastern Nepal are the abode of these tough Bhotias who in fact in trade practices functions as middlemen between the Hindus (Gorkhas) of the sub-mountainous region of Nepal in the middle and lower ranges.

The Limbus are inhabiting the eastern Nepal, they are of Tibetan origin and comprise of Kirantia, Ekas and Rais etc. they are flat faced, beardless and keep long unplaited hair.¹¹⁸ The valleys of Kali Gandaki and Buri Gandaki, and the area between these two valleys, comprises of several sub-valleys and Himals, the entire area is known as Central Nepal. The Bhotias occupy all the higher altitudes and the major settlements at Mustang; Lo, Jomson, Morpha, Tukche, Ghasa, and Baglung, in the Kali Gandaki valley are mostly inhabited by Bhotias. In the lower heights are living the Gurungs and Magars, Pokhara and Gurkha towns are Gorkha dominated but with some percentage of

116 Jhonson, Henry (Edt.), 'The living races of Mankind', Vol. I, Hutchinson & Co., London, P. 268.

117 Haimendorf, Christoph Von Furer, 'Asian Highland Societies In Antheropological Perspective', Sterling Publishers, New Delhi, 1981.

Gurungs, Magars, and Nawars. Another tribes of Central Nepal is Chepang, who inhabit the Chepang valley.

To the east of the Kathmandu valley is the Sunkosi valley which covers the eastern Nepal. The side valleys are diagonally approaching the Sunkosi main valley. The Rolwaling, Likhu Khola, Arun and Tamur rivers have their respective valleys which touch the interiors of glaciers and Himals of the eastern Nepal. The valleys are remote, unapproachable and snow bound in the higher reaches. The communication is rare; the population is scanty; and the inhabitants are poor. The frontier inhabitants are the sherpas, then the valleys are inhabited by the Limbus, Rais and Kirantis as mentioned earlier. The Rais are the backward and some of them are still at food gathering and hunting stage of the culture. However, in the modern time, we find a lot of transformation among other Rais tribes, especially scattered in the regions having contact with other tribal groups and societies. The particular Rai villages of the Eastern Nepal are mentioned as : Kantoli, Ganagaon, Onottari, Kuta-Kanyal, Bhurain, Kimkholla, Chipatiara, Bakturva, Khirdwari, Pokhari and Naulara. The main valley of Sunkosi is inhabited by Newars and few Gurungs and Magars. Still lower heights are occupied by Chhetris. The Sherpas in Tibetan mean (Sher-Pa) easterner i.e., whose homeland consists of a number of narrow valleys surmounted by some to the worlds highest snow-capped peaks, including Mount Everest and Lhotse.¹¹⁹ Their concentration in Nepal is at Khumbu, Pharak and Sulu. Khumbu valley has its own dignity and status on the world map, as it represents the world's highest peak. It is mysterious and eternal, is a natural fact, the valley is infact enlightened by the sparkling beams of the white snowy peaks around. The natural setting is serene and splendid; the colour is added by luxuriant flora and movement offered by the wild fauna. The Khumbu area is flanked between Tigri Distt. of Tibet and the confluence of Dudh Kosi and Bhote Kosi. The Sherpa settlements lie at the altitude of 12000 ft. to 13000 ft. Their summer settlements are in high land pastures at the height upto 15000 ft. Pharak is broad valley in the interior extended in the Dudh Kosi gorge. The sherpas are inhabiting the entire valley, their settlements are on the banks of the river and some inhabit the slopes or the terraces high above the deep and narrow gorge. Their villages are generally at the height of 8000 ft to 9000 ft. height. The valley is beautiful, peaceful and wonderful with the rich wealth of pine and rhododendron forests. The meadows on the slopes are inviting and lustful. On the east of

118 Landor, A. Henry Savage, 'Tibet & Nepal', Light and Life Publishers, New Delhi, 1975, P. 52.

119 Halimendorf, Christoph Von Furer, 'The Sherpas of nepal : Buddhist Highlanders' Oxford Book & Co., New Delhi, 1964, P. 1.

Pharak the Sherpas are in Hongu Khola, Inukhu Khola on the both sides of Arun Khola.

The Sherpas are also having their habitations in the valleys of Likhukhola, Khimti Khola, Sunkosi and Yelmu region, in Kumbu the Sherpa villages are Namche bezar, Khumjung, Khunde, Phortse, Pangboche and Milingbo. At Tengboche and Devuche there are monastic settlements. Namche Bezar infact is a settlement of traders. The Bhotias of upper Arun and Tamur river are called Lhomis or Kar Bhotias or Bhotas. Their settlement are at : Chipna Ritak, Thundam, Topke Gola, Walengchung Gola, Tamur valley and Lhoni. Their economy is based on agriculture, basically a village is self-sufficient in food. They have two agricultural seasons (millet is principal monsoon crop). Sheep, cows and yaks are reared.¹²⁰ The Thak-Khola is a single valley and the inhabitants are tribes like Tamangs, Gurungs and Magars, they are infact trading communities here. The Thakurs and Chhetris as Hindus co-exist with Bhotias in villages like Daragao, Tulingdhara-pani, Chankhune, Hitan Kolchi, Lidekhe, Yangu, Karpel, Yangdzu, Gothi and Darma. The Byans of the valley of Byans are Hindus. At Simkot, Matwali, Nalla the Chhetris are inhabitaing the settlements. The valleys in Nepal are very unstable in many places. The land Slides, espially in the rainy seasons are very common and cause road blocks. The rivulets get swollen and wash down the vegetation and soil tops making floods here and there. These natural hazards create several problem to the tribes inhabiting the valleys. In fact it brings a biotic imbalance. The Paundne village study in Seti valley in Nepal offers a good example : The vegetation in the mid-lands ranges from sub-tropical hill forest to the evergreen mountain forest in the deeper valleys and non-cultivable waste on the northern slopes. In the inaccessible parts of the Seti valley mixed forest with Sal are found with an abundance of epiphites. In areas where deforestation is taking place drought resistant plants through seedfly birds and vegetative multiplications have been able to germinate and replace the indigenous flora. Many shrubs, dry plants have been able to replace the original forests to balance the anthrope changes with water storing ability to balance the micro climate and soil which resists erosion. Deforestation and grazing of fallow bush has changed the soil to wasteland.* This is not only true of Nepal valleys but also very

120 Hamiendorf, Christoph Von Furer, 'Himalayan Traders', John Murraray Ltd., London, 1975, P. 109.

* Barai, Daksh, C and Tek Bahadur Curung, Human adaptation, perception and behavioural patterns in relation to landslide hazards —A case study of Paundne village, Nepal'. The Indian Geographical Journal, Vol. 61, Dec., 1986, No. 2 P. 17, Indian Geographical Society, Madras.

common in the entire North-Eastern hills. It is not prospective to the tribal inhabitants of these valleys and forests.

The unstability of the Nepal valleys soil top, the mountains terrain, limited area for cultivation, lack of irrigation facilities are the contributory factors for the poverty in the valleys of Nepal. In fact added to these factors the population growth, which is growing at the rate of 2.5 percent per annum, is the main cause of poverty. Major population subsists on agriculture which offers a limited scope. Agriculture is central to the economy and society of Nepal. In this small mountainous Himalayan Kingdom, 91 percent of the work force is employed on the land; agriculture provides 55 percent of the GDP, 80 percent of the raw materials used by industry and 36 percent by value of Nepal's export..... There is population pressure on cultivated land largely because of its mountainous terrain, only 18 percent of Nepal is cultivated with an additional 13 percent used as pasture. The above mentioned prospects provide a possibility of bare subsistence or below subsistence of living condition for a larger population in Nepal. Resultantly a large population is subjected to massive emmigration.**

The language spoken in Nepal is Nepali, it is now the official language of the Kingdom of Nepal. It is classified under Pahari language. The Pahari languages fall into three main groups. In the extreme east there is Khas-Kura or Eastern Pahari, commonly called Nepali. The Aryan language spoken in Nepal.¹²¹ However different tribes speak different dialects and are non-pronominized (with simple grammar without pronouns) and some of them are classified under the Tibeto-Burman language group.¹²² Gurung is the Khas tribe of Nepal, their dialect is Gurung; Murini is the dialect of Tamings; Botias, Ishang and Sais, who are earliest settlers in Nepal; Sunwari is the dialect of cultivating Sunwar tribe of Nepal; Magari is the dialect of Newars, the ruling race of Nepal. The different dialects spoken in the Khanbu, Likhu and Arun rivers are : Bahing, Lohrang, Lambichhong, Waling, Chhintang, Rongchhenbung, Dougmati, Narcheerang, Tholung, Chourasya, Domi. In the valleys between Dudh and Thanboc rivers the dialect spoken is Rai. In Central Nepal the dialect is Chepang; in Terri region it is Bhramy and in Kosi river valley it is Vayu. Several varieties of dialects especially in interiors of Nepal may be due to sheer isolation

** Mike Sill, 'Growing Beyond Subsistence', 'Geographical', Vol. XIII, No. 10, Oct., 1991, London, P. 48/1, 2.

121 Grierson. G.A. 'Linguistic Survey of India', Vol. IX, Part IV, Superintendent of Govt. Printing, Calcutta, 1916, P. 1.

122 Op. Vol. III, Part, Motilal and Banarsi Das, Delhi, Pp. 182, 89, 98, 200, 203, 305, 316, 326, 350 to 450.

of these valley, which has necessitated a linguistic variation from the neighbouring valleys. This is also observed in other isolated valleys in the Himalayan belt.

In Nepal the biggest contribution, to preserve Himalaya and its flora and fauna, is the establishment of the Annapurna sanctuary. The project covers about 310 sq. miles along with village of Ghandruk and Chomrong conservation management area zones are divided into wilderness zone; intensive use zone; special management zone; anthropological/biotic study area zone and protected forest/scasonal grazing zone. The sanctuary area infact is between the Kali Gandaki and the Marsyandi. The area is really suitable for the purpose. "Not many parks in the world can match Annapurna for diversity. It has the 26,545 feet summit of Annapurna-I, plus one of the worlds deepest valleys, the Kali Gandaki. Jungles slope towards the plain of the Ganges to the south, and barren steppes merge into Tibet to the north.* The Kali Gandaki valley lies between the Dhaulagiri and the Annapurna-I, the giants of the mountains. The terraced fileds are sculptured on the slopping chest of the hills. The villages are established on the slopes in a cluster of a few houses having large slopes spared for cultivation.

The Valleys of Sikkim

Tista river valley is the most important valley, the sub-valleys of its tributaries form several side and lateral valleys in the sub-hills as well as in the interiors. The side valleys of Bari, Ranjit, Ratong, Lachen, Lachung and Rangchu are the most mentionable valleys, most of the Sikkimese tribes are inhabiting these valleys. In the lower heights the valleys are having sub-tropical forests. The hill ranges are splendidly covered with forests. The sub-hills and valleys are inhabited by Nepali Hindus, Lepchas and Bhotias. The Nepalis comprise about 60% of the Sikkim's population. People other than the Lepchas ad Bhotias are called 'Tsong'.¹²³ The interior valleys of Tistachu are remote but wonderlands of Himalayan flora and fauna. Joseph Hooker was the first to explore Sikkim Himalayan flora in 1847. He has described about his expeditions and about the rhododendrons and Orchids available in Sikkim.¹²⁴ The Lachenchu valley is an interior valley starting from

* Rowell, Galen, 'Annapurna : Sanctury for the Himalaya', National Geography, Vol. 176, No. 3, September, 1989. Washington D.C., P. 398.

123 Karan, P. Pradyumna and William M., Jenkins, 'The Himalayan Kingdoms : Bhutan, Sikkim and Nepal', D. Van Nostrand Co., New York, 1963, P. 63.

124 Hooker Josphe, 'Himalayan Journal (1)' Vol. I and Vo. II 1854, (i) 'Flora of India, (ii) 'Flora of British India'.

Lachen, it goes right to the base of Kanchen Jau range. Hooker has visited this valley. A north-south range from the Kanchen Jau parallelly divides the Lachen Chu valley and the Lachung-Chu valley. The Lachen Chu valley starts from Chun-Thang forming exactly a parallel valley reaching upto the interior to the east of the origin of the Lachen Chu. This valley is also properly decorated with rhododendrons and orchids. The Lohnak valley starts from Lachen, through, the Lohnak Chu river which is the western tributary of the Lachen Chu. Lohnak valley is a remote and extremely interior touching the glacier stretches beyond Dolme Sampa. On the South west of Lachen is the Zungtu – Chu valley and further west of which is the Taling Chu valley. Both the valleys are interior sub-valleys of the Tista alongwith above mentioned Lachen and other valleys. The inhabitants of these remote and interior valleys are the pastoral Bhotias. Their pastoral industrial products are : wool, skins, hides, milk products and meat and in these products they have a flourishing trade with outsiders. At Tadong and Lachung the potatoes are grown. The crops are rare but buck wheat and barley are grown in the valleys. The herdmen in summer carry their herds of sheep, goat and yaks to the high pastures but they go down to the warmer valleys to spend the winter. The life is hard and climate very cold but still they are adapted to this life and tend their animals with utmost care. The yaks are taken to more higher pastures. The Pandim, Prekchu, Pranh Chu and Jongri are valleys with charming meadows. On seeing the rhododendron and stunted juniper jungles, Shri P.M. Bose, the prominent geologist made these remarks: the view into the abysmal valleys on either side is superb.¹²⁵ In fact more you penetrate deep into the interior of these valleys, the better is the exposure of the nature around. It is lustful and ecastatic, really you feel deep among the nature.

The Lepchas are the ancient aborigines of Sikkim. They are Mongoloid people living in the Himalayas on the southern and eastern slope of the mount Kangchenjunga. They call themselves Rong. The census report of 1931 shows 25,780 Lepches in Sikkim and 13,000 Lepchas in Darjeeling.¹²⁶ They have a few prominent clans like 'Renjyong-mu' are those lepches who are in Sikkim including those of Darjeeling and Kurseong areas. The Illam-mu are the lepchas of the Illam valley. The 'Tam sang-mu' and the 'Dalim-mu' lepchas inhabit the valleys and hills east of the river Rong-nyu or Tista. Among Lepchas

125 Bose, P.N., 'From the travel Journals of a Geologist', Edt. Bunny Gupta and Jaya, Chaliha, 'The India Magazine' of her people and culture, July, 1969.

126 Geoffrey, Gorer, "Himalayan Village: An account of the Lepchas of Sikkim", Thomas Nelson and Sons Ltd., London 1967 (Second edition), P. 35.

no caste and social classification is seen prevalent. "We Lepchas have no class, creed and ranking among themselves. No one is big, and no one is small, there is no gradation as such. In our dealing with our fellow beings, it is only the seniority of age that is considered."¹²⁷ In olden times the Lepchas were the masters of the land in Sikkim but with the time they were shrunk to occupy limited areas in Sikkim, Darjeeling and Nepal. Their area was inturn taken by the Bhotias and Nepalis.

Lepcha dialect is spoken by the Lepchas which is classified under Tibeto-Burman language. The dialect of the sherpas of Sikkim is Kagate and those of Darjeeling is the Darjongka¹²⁸ commenting on their language Geoffrey refers to general G. Main Waring.¹²⁹ The language is a monosyllabic one (though not altogether an isolating one, as it possesses in a degree, as all languages however primitive do..... an aggeutinatine structure and is unquestionably for anterior to the Hebrew or Sanskrit. It is pre-eminently an Urspaache. Geoffrey further refers : "Lepcha script was invented at the end of 17th C. A.D. or at the beginning of 18th C. A.D. by king Cha-dor of Sikkim. The Lepcha alphabet is derived from a form of the Tibetan U-med alphabet: out of the 56 Lepcha characters 18 have no parallel in the U-med alphabet, and of the 38 signs common to both, over half have very different forms".¹³⁰ To have a script for the dialect, shows the cultural advancement of the tribe, and among the North-Eastern tribes the Lepchas may be one the few who have achieved this literary culture. Ethnically they could not hold strongly and under dominant groups could easily be subjugated. But still they form a prominent ethnical representation among the North-Eastern tribes.¹³¹

The religious conversion to Buddhism was executed by Padmasambhava, an Indian Buddhists holder, in 8th C. A.D. His preachings transformed the tribal races to embrace Buddhism, today Sikkim has the high tradition of Lamaism. The land is sanctified to the extent that it is now called as the Land of Buddha. The monasteries are

127 Fonning, A.R., 'Lepchas My Vanishing Tribe', Sterling Publication Pvt. Ltd., Delhi, 1987, P. 7.

128 Grierson, G.A., 'Lingusitic Survey of India', Vol. III, Part I, Motilal Banarsidas, Pp. 106, 119 & 233.

129 Main Waring, G.C., 'A Lepcha Grammar' Calcutta, 1876, and 'Dictionary of the Lepcha Language', Berlin, 1898.

130 Geoffrey, Gorer, 'Himalayan Village: An account of the Lepchas of Sikkim', Thomas Nelson & Sons Co. Lt., London 1967, Pp. 38, 40.

131 Dalton, E.T., "Descriptive Ethnology of Bengal", Office of the Superintendent of Govt. Printing, Calcutta, 1872, P. 100.

situated at different places in the valleys which offer an evidence of the land being of the Buddha. Rumtek Monastery : at 37 km from Gangtok, it is a replica of the Chhofuk monastery in Tibet, it belongs to Karmapa sect; Pemayangtse Monastery : is about 137 km from Gangtok, is at the height of 2085 m, it belongs to Nyingmapa sect; Tashiding Monastery : is considered to be the holiest shrine, is at a distance of a days march on foot from Pemayangtse; Tharpa Choling and Tirpai monasteries are in Kalimpong (in West Bengal), belong to Yellow sect of Lamas; Gangtok monastery: is the royal gumpa of King Chogyals of Sikkim, called Tsukla-Khang, Gangtok (Hill top) is itself at 1800 m height; Ghoom Monastery at Darjeeling : at 8000 ft. height, is about 10 km from Darjiling town, the palacial building of the monastery is on the hill having magnificent view of the Himalayan ranges of the north.

The tea gardens covering the gentle slopes of the hills in Darjiling are not only beautiful but also cash earning. Dr. Campbell introduced tea in Darjiling in about mid nineteenth century A.D. by obtaining a cross plant between the Indian tea plant and the chinese tea plant. The result was a most flavoured hybrid of tea plant, highly demanded throughout the world.

The Valleys of Bhutan

Bhutan, also known as Druk-Yul, the land of the thunder Dragon, is a wonderful country in the Himalayan system. The beautiful green valleys here run in north-south pattern enclosed by blue mountains and guarded by lofty snow tops. The valleys are the treasure houses of flora and fauna. You come across plenty of beach, ash, birch, maple, cypress, pines and variety of shrubs; added to these many plants are the glorious and colourful orchids, "Just as snow guarded by the Paro valley, so have the Himalaya long shielded Bhutan from the outside world. Wedged between China and India, Bhutan covers only 18,000 sq. miles, about the size of Switzerland and population of about 7,00,000 souls. Blue sheeps, wild poppies, and the elusive snow leopard thrive in this isolation. Bhutanees will tell you that several varieties of Yeti, the legendary Abominable, snowman, live here, as well. It is also a land of orchids and tigers".¹³² The mountain settings are geographically ideal for the valley formations and they run parallel to each other but communication is not so easy as each valley is linked to the other through mountain passes only. The major ranges from west to east are Tulela, Chile-la, Pe-la, Dokyongla, Black mountains, Kuli-Kangna, Rudongla and Donga.

¹³² Bunting, Brauce. W., 'Bhutan Kingdom in the Clouds', 'National Geographic' Vol. 179, No. 5, May, 1991, Washington, P. 82.

The Black mountains ranges rests between the Punakha and the Tongsa valleys. The entire Bhutan is therefore situated in a sort of irregular rectangular mountainous landmass between the Tule-la, in the west; and Tawang range in the east. The most interior and remote valleys express the beauty of nature in reality. The lofty mountain ranges shouldering above the lush green valleys and enchantment and mysteries to the charm of the natural beauties of these valleys. It appears as if the creator has specially designed and decorated the hills and vales to the best taste of his choice : Richly nourished by monsoon rains the valleys of northern Bhutan offer an unspoiled landscape at the eastern end of the Himalaya.* The important valleys are : Amo Valley, is drained by river Amo which rises in Tibet and flowing through Chumbi valley (in Tibet) it enters Bhutan, the important places are Phuntang Sholing and Duna Dzong, Ha valley : is a very picturesque valley shielded by high ranges and is just adjacent to Paro valley and it is watered by Ha river which joins Paro river near Chapcha, Hao-Dzong is the headquarter of the valley; Paro valley is very famous valley watered by the Paro river; Thimphu valley : is watered by the Thimphu river which joins the Paro river, the combined waters of these rivers then receive Ha river and then the waters of three rivers form river Wangchu creating a very open valley and at Chuka Dzong get into a hydel project ; MO valley: is a very remote and interior backward valley, important places of inhabitations are Laya and Gaz, the valley is watered by the MO river; Pho valley: is east of the Mo valley; watered by Phochu river, it mingles with the MO river; Punakha river which joins the combined waters of MO and Phochu rivers at Wangdi Phodang; Sankosh valley: the Punakha river after Wangdi Phodang is known as Punatsang or Sankosh and its valley as Sankosh valley; the Daga valley; is watered by the Western tributary of the Sankosh river; Tongsangchu valley; is a very long valley watered by Tongsang chu and is east of Sankosh valley, the important place of the valley is Shemgong, the eastern tributary of the Tongsangchu forms a long north-south valley parallel to the Tongsangchu, and collects waters from the Manglakchung; Kuru valley; is an interior and remote with Mongar Dzong as its headquarter, another important habitation is Luntshi and is drained by the Kuru river; Dangme chu valley: is the eastern valley which further intensively opens into the interior valleys of Yangtsechu, Radik and Twangchu etc., the most important place of the valley is Tashingong, the Dangmechu river joins the Kuru river and alongwith the waters of Tongsachu the Manas river is formed.

* Bishop, Barry C, 'A Fragile Heritage: The Mighty Himalaya' 'National Geographic', Vol. 174, No. 5, Nov. 1988, Washington, P. 629.

Over the hills and through the valleys a road from Tashingong via Khaling, Pemagtsei, Deothang and Samdrup Jogkhar enters into Assam plains. The Bhutan hills are linked with the Assam plains through different 'Duwars', they are also called Straths, there are "Eleven Duars between Bengal and Cooch Bihar and Bhutan and seven between Assam and Bhutan; these Duwars were attached by the British India Govt. with India in 1841.¹³³ This was a land mark and starting event of future succession of Indian Government to have further settlements with the Bhutan Naresh. After the annexation of the Duars, the British took up the question of the alignment of the boundary line between Bhutan and their own dominions in India. The Bhutanese and the British demarcated their common boundary along the Bengal frontier in 1867-68 and along the Assam frontier in 1872-73, in 1844 the Govt. of India ceded to Bhutan the hill tract near Baxa.¹³⁴

Ethnically the eastern Bhutan is inhabited by the Palaeomongoloid type of race i.e., the races akin to the Akas, Sherdukpens, Monpas etc. of the Arunachal Pradesh; and the western Bhutan is inhabited by the Proto-Mongoloid type of races i.e., the Tibetan races, also the western Bhutan is occupied by the Lepchas. Another evidence of ethnic divide is North and South. The North Bhutan is inhabited by the Drukpas i.e. the Bhutanese and the south Bhutan is inhabited by the outsiders mostly the Hindus from Nepal who visited Bhutan longback as labourers or as cultivators. The present situation is the Nepalese outnumber the original Bhutanese, the ratio is 25 to 1, this has formented a kind of ethnic stir. The king Lingme Singye Wangchuk also issued an order that all ethnic groups will have a Bhutanese national dress and follow certain traditions etc. This might have resulted into government excesses on the citizen, a wave of terrorism and demonstration started in Bhutan: since the beginning of the year, about 8,000 Bhutanese refugees of Nepali decent have crossed over into Nepal. The National Assemly has resisted the developement work in the southern districts of Samchi, Geylegphug, Sandrup, Jongkhar, Chirang and Chukha.¹³⁵

The Agriculture is a common profession among the Bhutanese tribes. The terraced fields are sculptured on the sloping surface of the hill ranges. The crops grown are rice, buckwheat, barley, wheat, potato

133 Mechenjie, Alexander, 'History of the Relations of the Govt. with the Hill Tribes of the North-East Frontier of Bengal 1884 (Reprint as the North East Frontier of India, 1981, Mittal Publication, Delhi, Pp. 9-12.

134 Rahul Ram, 'The Himalaya as a Frontier', Vikas Publishing House, New Delhi, 1978, P. 87.

135 Biswas, Sontik, 'Bhutan Shattered Silence', 'India Today', December, 1991, new Delhi, Pp. 177, 180.

and vegetables. In Interior valleys the tribes are shepherds and many follow transhumance way of life. The cattle are driven up the mountain sides in spring and down again in the summer, this enables Bhutanese to utilise pastures on the high Himalayan slopes during the warm seasons. Yaks as well as sheep and goats are employed by the Bhutanese as beasts of burden. Salt, the commodity generally transported in this manner, is carefully sewn up in small canvas bags which are hung over the backs of animals.¹³⁶ Infact transhumance is factorised by the climatic and inhospitable conditions of the winter at a particular place when it is not possible to provide sustenance to the cattle herds which is the main economic medium and means for these tribes. In all the Himalayan valleys at a particular height in a particular zone, where the winter is unbearable the tribal population is subject to follow the transhumance way of live. Infact the high pastures lands lure them in summer and the cold and snowfall forces them to get away in winter. This kind of a way of life has habituated them not to establish a permanent habitation.

So far as the religion is concerned Bhutan is mainly Buddhist. The Head Lama is re-incarnate of Dharma Raja, the religious king. On his seal is engraved, "Chief of the Realm the Defender of the Faith, equal to Sarasvati in Learning, Chief of all Buddhas, Head Ex-pounder of the Sastras, Caster out of Devils, Most Learned in the Holy Laws, An Avtar of God, Absolver of Sins and Head of the Beast of all Religions".¹³⁷ The king is, therefore, political as well as religious head. Bhutan is a land of the Buddha is proved by the famous monasteries which exist in the land..... Wangdu Phodong Monastery: established in 16th C. A.D., the bronze idol of Buddha is in Bhumi-Sparsha Mudra which is the Chief deity of the temple; Punakha Monastery: established in 17th C.A.D., the monstery is very ideally situated at the confluence of the river Mo and Pho with a magnificent back drop of the blue mountains, the idol inside is a lively large sized sculpture in clay, in sitting, earth touching attitude on a double lotus throne, profusely painted and gilded to give an appearance of metal and wrapped in the robes appropriate to the status and significance of the divinities;¹³⁸ Punkha Monastery : of 17th C. A.D., the gigantic and impressive Vajrasatva sculpture, the walls of the monastery: are lavishly

136 Karna, Prady Umna, P. and William, M. Jenkins, *The Himalayan Kingdom : Bhutan, Sikkim and Nepal*, D. Van Nortrant Co., New York, 1963, P. 43.

137 Waddel, L. Austine, *The Buddhism of Tibet or Lamaism*, Campbridge, W. Heffer and Sons, London, 1959 (2nd ed.), P. 242.

138 Singh Madanjeet, *'Himalayan Art'*, The Macmillan Company, New York, 1971, P. 274.

done with paintings; Simtokh Monastery of 17th C.A.D., with deity as Avlokisteshvara.

The language of Bhutanese is different in different areas but in general Bhutanese speak Tibeto-Burma dialects and the Nepalese speak Hindi and Nepali. The Hindi and Nepali are also spoken in general throughout the Bhutan without any hesitation. Lepchan or Rong: this dialect is spoken especially among Lepchas of Western Bhutan; Toto: this dialect is spoken among the Bhutanese immigrants settled in Buxa sub-division of Jalpaiguri and hill tracts.¹³⁹ The central Tibetan dialect Kham is also spoken in some areas of Bhutan, similarly Lhoke dialect is spoken by Dukpa Bhotias of Bhutan.¹⁴⁰ The Bhutanese of eastern Bhutan neighbouring Arunachal also speak language of Monpas and Sherdukpens wherever they are their neighbours. Similarly the Bhutanese skirting Bengal and Assam Duwars know Bengali or Assamese, respectively for business activities these tribes have lot of inter-action with the Bengal and Assam plains, therefore, the particular language media has to be adopted.

The Valleys of Arunachal Pradesh

Arunachal Pradesh, the land of rising sun, is situated in the North Eastern tip of India. Between 26°28' and 29°31' North latitude of 91°31' E and 97°30' E longitude. It comprises of mountainous and submountainous portions of the Himalayan system in its eastern extremity covering an area of 83,743 sq. km. Its inter-state border with Assam encircles Brahmaputra Valley in the form of an irregular crescent which extends from its periphery in the north bank from Bhalukpong to Sadiya. From Sadiya it turns southward extending over the periphery of the Brahmaputra Valley in the south bank upto the base of Patkoi Hills in the south-east. Its inter-state border in the south-eastern hills touches Nagaland. Its international border in the western side touches Eastern Bhutan; in the northern side from Kinzema range in the west to Isu Razzi Pass in the east, it touches Tibet; and in the eastern and south-eastern side, it touches North Burma. Its international border thus extends to 1628 km in length. The high Himalayan ranges with perpetual snow exist along with the Tibetan border in the north. These ranges form the McMahon line as border between India and Tibet and are the source of water sheds of the river system which flows down these ranges and further penetrates into several river courses thorough the hills and valleys

139 Grierson, A, 'Lingusitic Survey of India'. Vol. III, Part I, Motilal Banarasidas, Delhi, Pp. 233, 250.

140 Op. cit. Pp. 72, 129.

of the territory of Arunachal Pradesh. Ultimately all these river enter into the Assam Valley where their waters mingle to form mighty Brahmaputra river. The Patkoi ranges of the Lohit and Tirap regions with their lofty peaks and luxuriant growth of flora form the borders between India and Burma. The territory between the peripheral line of Brahmaputra Valley and High Hiamalayan ranges, on its northern bank and Patkoi ranges on its southern bank, is entirely of hilly terrain. The vast expanse of hill ranges arranged in parallel system to each other. These ranges enclose between them the ravines, valleys and different gorges. The lush green growth of vegetation with its thick jungles makes the entire area formidable. But still it has not been devoid of human habitation, even in the prehistoric times, on the basis of limited sources of material evidence available it is believable that the region enshrined the flora and fauna alongwith the early ancestors.¹⁴¹

The entire Arunachal Pradesh was divided into five Frontiers, the name of each was based on its main river. Each frontier has several valleys, the abodes of different kinds of tribes. The Kameng Frontier is inhabited by Sherdukpens, Monpas, Akas, Mijis, Khawas and Daflas. The Sherdukpens tribe inhabit the Rupa, Shergaon, Kalaktang and Jigaon valleys which are very small valleys but most beautiful, now Rupa and Shergaon valley are full with apple trees. All these valleys are interconnected with each other by a narrow gorge and the entire strip is surrounded by the hill ranges of the Bomdela to the north, the Bompula to the south, the Naringla to the west and the Aka hills to the east. The Sherdukpens were ruled by Bhotia Chiefs called Sat Rajas: east of Bhutan of Duars of Darrang is known as Koriapura Duar, which was held by certain Bhutia Chiefs called Sat Rajas, where hills form frontier of the Province of Tawang, an outlying dependancy of Lhasa. Here also, there were numerous outrages and disputes until 1843, when the local chiefs ceded the Duar in return for an annual payment of Rs. 5,000, or one third of the supposed revenues which is handed over to them every year at the time of the Udalguri fair.¹⁴² The Monpa tribe inhabit the Dirang valley upto Bomdila and in the Sangte valley and Kalaktang valleys, their main inhabitations are in the valleys and hills in the north-west of Kameng area i.e. the areas beyond Sela pass, on each side of the Tawangchu river; the areas of Zimithang and Thingbu and the Lumla area. Tawang valley is the most beautiful among the

141 Panchari, Chander Shekar, 'Arunachal Pradesh: Religion, Culture and Society', Konark Publishers, Delhi, 1989, Pp. 1, 2.

142 Gait, Edward, 'History of Assam', Thaker Spink & Company, Calcutta and Simla, 1926, P. 312.

valleys inhabited by Monpas. The valley beyond Se-le pass is infact comparable to any beautiful valleys of the Himalayas: The roads leads upto Se-La pass in serpentine turns. The opposite range provides one of the best scenic forests of Arunachal. Up the Se-la pass the hill is with loose sandy soil which is very unstable both in raining and snowing seasons. The Se-la pass is lovely place. It is cup-shaped with wide outlet towards Tawang-chu, the southern wedge extends into a long range with its base down to the Tawang-chu river. In north and north-eastern directions the huge masses of broken rock boulders are accumulated in form of mounds which extend down followed by beautiful alpine meadows. The sides enclose two water reservoirs of natural lakes: one is smaller in area and the other one which follows is towards the outlet, is larger. The crystal clear holy waters of both lakes go down to the Tawng-chu river. The pass is sanctified with the creation of Siva temple just on the road side and enterance spot of the pass. The road further leads down the gorge with lofty mountain peaks on both sides dotted with fine deodar pines. After a few kilometres run the road leads on a sloping spur of terraced fields. On the opposite side one can see the same sloping spur of Bumla range raising Tawang town on one side of its chest. The Tawang-chu with its clear water comes from the formidable high Himalayan ranges of Thingbu region. On the north-west side of Tawang Monastery is Lumla, situated on the base. From Lumla the foot track leads to the Zimithang area, the terrain is comprised of high mountains and lovely alpine meadows which form the grazing land for Yaks, sheep and goats. These high land pastures extend into Sumdorongchu valley right upto the McMahon line. The Yak graziers every year carry their herds right upto interior high land pastures in Bangdong and Thangdrong areas of Zimithang. They reach there in the last week of May or 1st week of June, when the pasture lands area is clear to snow and continue there till October-November i.e., till the snow fall starts. Lumla is the head quarter of Extra-Assistant Commissioner. The place is just on the border between India and Bhutan. The hill ranges of Bhutan on the other side of the river are seen spread into a series of ranges.¹⁴³ The Tenga valley is just at the base of the Bomdila, the peculiarity of the valley is that it shows the transition from the subtropical forest cover to temperate zone, therefore, an overall change in topography, vegetation and atmospheric humidity. The hill ridge and the slopes are dotted with fine trees with thorny shrubs with visible patches of the ground. The Tenga valley on one hand connects

143 Panchari, Chander Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society', 1989, P. 74.

with the valley of Shergaon and on the other it connects with the Kameng river valley. The valleys of Bichom, Tengapani and Kheyang are inhabited by Akas tribe. Their areas of habitations extend upto Khari-Dikhari river. The rivers of all these valleys are the tributaries of the Kameng river. The Bichom valley villages like Kujjalong, Nakhu and Bameng are completely inhabited by Mijis tribe. The valleys of the Kameng the Dikrang, the Kuru and the Kamla rivers are the abodes of Dafla tribes. The Daflas of Kameng region are called the Banginis and those occupying the areas of lower Subansiri district are known as the Nishis. "The name of the tribe is given as Singhi which I assume means Dafla. The Daflas call themselves 'Sing' or 'Nysing' and the locality described is that now inhabited by this tribe."¹⁴⁴ The Kameng main basin is the area of Banginis and its side valleys are populated by different tribes as mentioned above. The Kameng valley in its entire length get narrow aspects throughout but at Seppa, the District Head Quarter the valley is comparatively broader. The interior sub-valleys of Kameng tributaries are mainly remote, backward and formidable. The hills and small valleys between Panior and Paniji rivers in the upper reaches of Par river and the hills flanking Selu river are inhabited by Arunachals most backward tribe, the Sulungs. The Sipi and Silu river valleys are most remote and inhabited by the Sulung tribe clans like Kopik, Kni, Koriang, Lobung and Loi; Panior region and clans Picha and Dunk and in upper Khru Sulung clans are Sulus, Lukni and Mania. Generally Sulungs habitations are situated between 3000 ft. to 7000 ft. heights. They are the food gathering tribes and live in a primitive way of life.¹⁴⁵ C.R. Stonor observes that the Sulungs are probably the only people of Mongolian stock on the Asiatic main land who still maintain an economy based largely on food gathering and hunting, however, their food gathering stage is a highly specilized one.¹⁴⁶ They are rarely practising agriculture. The valleys and hills occupied by them are exteremely formidable due to steep mountain, thick forests, swift flowing rivulets and infested with wild animals. The climate of their area is not suitable, in most places it is damp especially the rainy season is the worst. There are no roads beyond Chayeng-Tajo.

144 Gait, Edward, 'History of Assam', 1926, P. 124.

145 The Author has visited the Sanchu village of Sulungs in October, 1986, while serving as Director Postal Services, Arunachal Pradesh, (For detail on visit ref. Panchani, Chander Sheikhar, 'Arunachal Pradesh: Religion, Culture and Society', Konark Publishers, Delhi, 1989, P. 95.

146 Stonor, C.R., 'Anthropos' Vol. 47, 1952 (Switzerland), Pp. 947, 962.

The language of all the tribes of Kameng frontier is classified under Tibeto-Burman¹⁴⁷ but each tribe speaks a distinct dialect. The dialects of Sherduk-pens and Monpas slightly resemble and have more Tibetan influence whereas the dialects of Akas, Daflas, Mijis no doubt different but tend to approach near to each other.

The Subansiri Frontier hills and valleys are inhabited by Nishis (Daflas), Apa-Tanis, Tagins and Hill Miris tribes. The valley of the Apa-Tanis is infact the Switzerland of Arunachal Pradesh. The valley is cut with hills ridges which have fine curves of slopes with gala green and pines and are infact the decoration blocks in the Plateau, the central portion of which has got the terraced paddy fields. The kali river drains the valley. The Apa-Tani plateau is roughly between the panior and the Kamla rivers. Haimendorf describes about the valley that : In the case of the Apa-Tanis valley there is much to suggest that the valley was once a lake and that the silt brought down by streams from the surrounding mountains filled out this lake and built up plains whose fertile soil enabled the Apa-Tanis to develop a civilization far superior to that of neighbouring tribes living precariously by shifting-cultivation on hills-slopes in country where rivers rush through deep gorges, and mountains sweep up to rugged crests with hardly as much as a ledge between the river bank and peak 6000 to 7000 ft. above.¹⁴⁸ The main crop is rice and they grow several varieties of it. The orchards of apple, peaches and pears are grown on the hill slopes. A further advance through the pine ridges in the Apa-Tanis land, then through ridges with tropical forests and small valleys etc., one reaches the Kamla valley basin. It is the abode of Nishis (Daflas) in its upper reaches and of Hill Miris in its lower reaches. The Kamla river valley touches remote areas of Tapa and Huri circles. The tributary of Kamla, the Khru forms the valley inhabited by hill Miris and also by Nishis. Raga is the head quarter of the hill Miri tribes. The Hill Miris are divided into four phratries : Peru Phratry:¹⁴⁹ also called the Eri, occupy the central belt south of the Kamla, it comprises of clans like Bini, Rotam, Biku, Kina, Nido, Gochan, Taya and La; Peyi Phratry: or also called the Eyi, occupy the area opposite to Peri on the northern bank, it comprises of the clans line Kabak, Meli, Kicho, Yukar, Kigan, Maga, Golam, Godak and Moortan; Tele Todu Phratry: inhabit the western cultural admixture belt

147 Geirerson, G.A., 'Linguistic Survey of India', Vol. III, Part I, Motilal and Banarsidas, Delhi, Pp. 573, 584.

148 Haimendorf, Christoph Van Furer, 'A Himalayan Tribe, from cattle to cash', Vikas Publishing House, Delhi, 1980, Pp. 11, 12.

149 Pandey, B.B., 'The Hills Miris', Director of Information and Public Relations, Govt. of Arunachal Pradesh, Shillong, 1, 1974, Pp. 18, 19.

east of the Kamla Khru confluence, it comprises of clans like Chimir, Boya, Tap, Pegumir, Balo, Hate, IA and Rakee; Pat phrater: it represents the corresponding belt of mixture with the Gallong on the eastern periphery to the east of Daporijo, it comprises of clans like, Limdak, IA, Moogli, Dakpe, Baza, Donn and Nizzi.

After Raga one has to cross over the ridges of hills covered with thick tropical forests, at last one reaches Daporijo, the Head quarter of the upper Subansiri District, situated in the basin of Subansiri river. The entire valley of Subansiri is inhabited by Tagin tribes further from Daporijo, the Subansiri basin continues with tropical forests into its Trans-Subansiri region which is also inhabited by Tagins. Taliha is the first station or the gateway to enter into the Trans-Subansiri region, further the basin leads to Syeum, Nacho linking and finally to the Takshing. The topographic and physiographic features of Takshing area are different from the lower Trans-Subansiri Region. The sub-tropical zone ends much before the area of Takshing starts. Also due to the height the alpine type vegetation and topographic as seen around which resembles more with Mechuka area. The mountains in the vicinity have the perpetual snow line. Takshing area is inhabited by Nga people who are Buddhist by religion. The pilgrimage route through Tsari Nyingpa is hardly a few days March from Taskshing. The area is suitably traversed by the grazing lands in the form of sloping meadows. Ngas are mostly shepherds by profession. The graziers carry their herds of sheeps and goats to the pasture lands. The valleys of Tagins are remote and formidable, the life of the inhabitants is miserable "when we go north or indeed anywhere away from the enchanted plateau, nature resumes her supremacy and like any other tyrant frowns upon her subjects..... I myself have been far to the north among the Tagins," and across the wild tangle of hills separating the Sipi from the Lower Kamla valley. It was the most formidable, the most desolate, in a way the least rewarding country I have visited in over a quarter of a century of touring in the tribal area.¹⁵⁰ No doubt thanks to the Govt. of Arunachal Pradesh that now there is a motorable road upto Taliha.¹⁵¹ The small tribes occupying the interior valleys of Subansiri frontier are Ran, they occupy Sipi and Mongo river valleys; Rishi Mash: occupy the northern part of the area between the Kamla and the Subansiri, at heights of 12000 ft. Their villages are Tgla-soreng, Eru-Soreng and Longpu with clans Tong, Tado, Tagio, Nigio and Tao; Nidu Mora : are located in the

150 Elwin, Varrier, 'A Philosophy for NEFA', North-East Frontier Agency, Shillong, Reprint, 1964, P. 15.

151 The author visited Taliha in Oct. 1986 as Director Postal Services, Arunachal Pradesh, (Ref. Panchani, Chandra Sheikhar 'Arunachal Pradesh : Religion, Culture and Society', 1989, Pp. 97, 98.

upper Subansiri valley; Chikum Dui: live in Singi valley, to the east of the Subansiri river. Elwin verrier considers them a branch of the Gallongs.

The Siang Frontier is inhabited by Adi tribe having a wide distribution of its different sub-groups in different areas. While giving geographical distribution of the sub-tribes, Panchani (the author) has given the following account :¹⁵² The Adi tribe is the biggest tribe of Arunachal Pradesh. It comprises of several sub-tribes. The Adi area is situated in the central region of Arunachal Pradesh in the east and west Siang districts. The word Adi in the tribal language means people living in the hills and this name is preferred by the tribe instead of their being called Abores, which is the old name of the tribe. The Adis thus are the tribes living in the hills beyond Sila-pather and Jonai of Assam valley on the north bank of the Brahmaputra. Their area is traversed by hill ranges covered with dense forests. They populate the valleys of the Siang river right from its extreme point from Geling to the foothill at Pasighat from where it enters Assam valley. So the entire river course in the hills is identified as the abode of the Adis. They are also spread in the valleys of the tributaries of the Siang river : in the valley of the Yomne river right from Medi village to Jedo village, where it meets with the Siang river ; in the valley of the Yang-Sang-Chu river right from Jeru village where it meets with Siang, to the interiors from where it originates and in the valley of the Syom river right from Tato to Pangin (here it meets with the Siang) and in the valley of the tributaries of Syom like Yargabchu (or Sie river) and Yoma river. The subgroups of Adis can be further grouped into two broad divisions: the one geographical division is assigned to the west of the Syom river in its upper reaches and to the point it meets the Siang (the western expanse of Adi area can be said to be between the Subansiri and the Siang (down Pangin) and its tributary Syom, (Up Pangin). The tribal subgroups of their region are the Pailibos, Ramos and Bokars in the higher ranges of hills and the Gallongs to the west of syom, in the lower hills from Kayeng to Along and again west of Siang below Pangin and in the valleys of Sipu and Simby. The second geographical division comprises of Adi subgroups. To the east of the Syom in the Siang valley are Pasis, Padam in lower reaches and Ashings in upper reaches, the Pangins and Minyongs in the middle reaches; Milan Adis in the Yamne river valley : Boris to the east of Syom, Tangams and Shimongs in the Yang-Sang-Chu valley". In the Bori's area the small valleys of the tributaries of the Siang are Sike, Siniyot-Panage, Siniyot-Yio, Gameng-Siyak and Mebung.

152 Panchani, Chander Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society', 1989, P. 139.

Some small valleys of small rivers like Pame-Sirre, Sibot, Hiyak, Sillu Yebung, Bogusirrul, Reak and Serang are also in Boris area. All these big and small valleys are covered with dense forest. They have trade routes which they maintained carefully to carry on trade with their neighbours.¹⁵³ Their villages are Yiye, Dupu, Paym, Pame, Gasheng, Gatte, Gameng, Paying, Bogu and Mega. The Sie river valley and hills are inhabited by Ramos. Their villages are Rego, Rapum, Hiri, Puryi, Kiposhi, Peduche and Harne. The Yumi and Nayu valleys are inhabited by the Bokars, their villages are Gessing, Pangri, Yangrang, Taihiyong, Torc, Pidi, Ruying, Kate, Luto, Rumni, Hemi, Pote, Karle, Manigong, Ingo, Pulom, Simegong, Papigro, Tadedege, Lupugora, Yarkongdo and Namsiba. The entire Pailibo tribal area is inter spread with numerous rivers and streams besides the mighty Siyom which bears the name of Yamgo-Isi among the Paillibos. On the right bank of Siyom on the track to Yapik we come accross sub-valleys of rivers like Siluk-Isi, Siyui Sikan-Isi, Siluk-ISi, others sub-valleys area of Siyi-Isi, (Siyup-Isi river rises from Yardi mountains), Siko-Isi (between villages Irgo and Yapu), Siyit-Isi (down the village Tado-Gito), Tato-Siyi (north of Tato, enroute Mechuka), Pir-Pir-Sibu (between Tato and Gapo), and Siyet-Isi between villages Lipo and Charu.¹⁵⁴ The Paillibos area is surrounded by Bayur range in the south; Mobuk range in the west ; Yordi-Kadi range in the north and the Pari mountains in the east. Their villages are Yapuik, Irgo, Yapu, Tadogitu, Tagur, Lipo, Daura, Boge, Silli and Tato. The Siang valley at Tuting is inhabited by Ashings, their villages are Tuting, Ninging, Pange, Minging, Mosing and Bomdo. The Tangams occupy Yang-Sang Chu valley and villages at Mayun on the left bank of the Siang. The Shimongs inhabit villages like Anging, Singing, Paling, Riker, Puing and Gobuk, in the Siang valley. The Yamne river in its upper reaches in the north and the Sidip river in the south is inhabited by Milans, their major villages are between Damroh and Milan. The Padams tribe inhabit the left bank of the Yamne river valley and cover the entire expanse of the land as far as the Siku river in the south and Dambuk village in the south-east. The northern most Padam village is Damroh on the side of the Yamne. The main Yamne valley is inhabited by the Pangins, their important villages are Jeru, Sibum and Gekku. The Minyongs inhabit the right bank of the Siang and the part of the valley between the Siang and the Yamne rivers. Their principal villages are Riga, Komsingh, Rini, Panging, Rotung,

153 Kumar K., 'The Boris, Research Depth., Arunachal Pradesh, Shillong, 1979, P-4.

154 Kumar K., 'The Paillibos, Research Deptt.' Arunachal Pradesh, Shillong, 1979, P. 3.

Penging, Pangkang, Dosing, Jorsing and Yanbung. The Pasis are inhabiting the Siang valley mouth when it enters the Assam plain at Pasighat, their villages are Pasighat, Ramkang, Tigra, Balek, Roing, Rasam, Monku, Kellek and Gine.

Mechuka is the interior valley near the Indo-Tibetan border, no doubt it is far away but the Himalayas have well preserved its beauty. The Yargab-chu flows in the centre of Mechuka. The valley is guarded by Damjen Range to the north ; Singjang range to the south ; Lola range to the west ; and Yar Gabchu gorge to the east. The Yargab-chu takes its birth from the Lola-lake and then puncturing the high hills in narrow gorge, it enters into Mechuka where through the flate chest of the land, over looked on all three sides by the high ranges of Damjen, Lola and Singjong, these ranges are snow covered at the tops and in their middle grown a fine coat of shrubby and dwarf alpine trees, then followed by lofty Deodar pine trees. The valley is inhabited by Membas, the Buddhist tribes of interior valleys. The Membas also populate areas around Tuting and Geling along the course of the Siang river. The other type of Buddhist tribe is Khambas who inhabit the beautiful Yangsang-chu valley, their principal villages are Yorton, Longo, Tashigong, Nyukong and Mangkota.

The Lohit Frontier is a vast region between the Assam Plains and the Tibetan borders. The important tribes inhabiting the region are : padam in its western side ; Idus (Chulikatas) in the Dibang valley and its lower reaches ; the Digarus (Taocrans) in the lower region between the Digaru river and the Lohita river and the valleys of Dau and Dav in the north, Mijus in the Lohita and trans Lohita regions and the Khampis in the south-eastern corner of the Lohit Frontiers the foothills of the Mishmi hill. The Dibang valley is a very important and widely extended from the Assam plains to the interiors among the high Himalayas. It has been established as a full fledged District in June, 1980, after it was carved out of Lohit District, covers an area of 13029 sq. km. with a population of 27,716 in 235 villages.¹⁵⁵ The valley is not broad but guarded by steep slopes, at many places the valley gets narrowed down to form very steep gorges. The slopes of the mountains are having very loose top soil cover. This causes the reoccurrence of land slides several times a year when there are heavy rains. The earthquakes are very frequent. The middle east of the Dibang valley was badly moulted during the great earthquake of 1950. In the valley Anini is the most beautiful place, situated on a plateau which infact

155 Annual Administrative Report 1983-84, Govt. of Union Territory of Arunachal Pradesh, P. 45.

forms the spur of a mountain range, at the base of which the Dri and the Mathun rivers join to form the Dibang river, at a place called Matuli. The Mathun river valley, a small valley but full of natural charms, having its interiors in the Noroekhupra range. The Dri valley is also a valley with natures enchantment, it has its graceful interiors in the Mendi mountains. At Anileh it has a side valley of the Angee river. The entire Mathun and Dri valley area is extended into 500 sq. km. and lie between longitude – 96°E and latitude 28°50' approximately, the area is inhabited by Idus or Chulikatas who occupy the both river valley with about 29 villages.¹⁵⁶ The valley of the Mathun and the Dri is bounded by a number of mountain chains. The twin peaks of the Disindi to the west; the Mendi and the Awandi to the north-east ; the Akhandi to the east ; the Neroekhupra in the north and the Abroka in the west. In the back of Anini is Ayholenda range which is raised into bulged ridges with smooth slopes. The chest of ridges grow a tree line on the entire interior and it looks as if there is a line of trimmed hair on the crown. The sloping meadows in the vertical furrows of their lovely grassy surface also grow trees which looks as patches arranged over the smooth grassy surface of the meadows. Towards Anileh, the range grows into lofty crests with luxuriant growth of pines. On its east is the Aropha range. The slopes of both the ranges are half clad : with pine cover to the upper half and the grassy sloping meadows below. These meadows further extend as plains of the valley plateau in the middle of which flows the Dri river. The scene of the valley is enchanting one. "On my first encounter with the scene, it reminded me of my native valley of Solong Nala in the upper Kulu Valley. The setting of the mountains, river and the valley portion is exactly the similar with exact type of flora growth. Infact this place is no less than any beautiful spot in Kulu and Kashmir valleys. Rather I feel this place is still more natural in its beauty as the feet of civilization have not reached the valley. The isolation has preserved the natural sanctity of the place."¹⁵⁷

The Digaru Mishmis occupy the foot hills between the Digaru and the Lohita rivers. They are also called Tarrons tribe. The Miju Mishimis or Komans inhabit the area between the Lohita and the Kambang rivers, in the foot hills and the Mishmi Hills, on both sides of the Lohita to the

156 Bhattacharjee, Tarun, Idus of Mathun and Dri Valley, Directorate of Research, Govt. of Arunachal Pradesh, Shillong, 1983, P. 2.

157 It is the Author's observation when he first visited the valley in November 1986 as Director Postal Services, Arunachal Pradesh. The remarks are recorded in the book (Panchani, Chander Sheikhar 'Arunachal Pradesh : Religion, Culture and Society, Konark Publishers, New Delhi, 1989, P. 80).

frontiers right upto Rima, in Tibet. The Lohita valley beyond Parshu Ram Kunda is extremely hilly and full of thick jungles. The valley opens at places with some open area but otherwise the entire river course is walled with steep mountains. The main Lohita valley is extended into several side valleys of its tributaries. All these valleys are formidable, hilly and covered with thick forests. The main Lohita valley joins the Dzayul valley in Tibet at Runa. The Lohita infact enters India when it punctures the Mishmi hills through narrow gorges. The trans-Lohita valley is inhabited by Mishmi sub-tribes like Tains, Mezhos and Memong. They are all called Mijus. There is a strong affinity of the Miju language with Digarus which is identical with Idu Mishmis (Chulikatas) which in turn has closer affinity with the Adi Language to the west of the region.¹⁵⁸ Grierson also mentions that the language of the north Assam Tribes¹⁵⁹ forms of speech can be described as links which connect the Tibetan and Himalayan dialects with the languages of the Bodo, Naga, Kuki-chin and Kachin groups. Mishmi is spoken in mountains north of Assam valley i.e., in the hills between the Dibang river of the west to Lama valley or Dzayul of East (in Tibet), the dialects of Chulikata, Digaru and Miju Mishmis are closely connected.

The Khamptis tribes populate the areas on the southern bank of the Brahmaputra in the vicinity of Sadiya of the Assam Valley. Exactly they are distributed in the foot hill plains beyond the Kameng river to the south-east of the Lohita river.

The Tirap frontier mainly comprises of the Patkoi Hills. The important tribes of this region are : Singphos, Nagas (Noctes and Wanchos) and Tangsas. The valleys of Tengapani river in the north and the upper valleys of Buri-Dihing in the tract called Namrup are inhabited by Singphos tribe. They also are populating Lohit Distt. in about 15 villages, in Tirap district, they have about 10 villages.¹⁶⁰ The Patkoi Ranges enclose several narrow and open valleys, the hills and vales are having luxuriant cover of thick forests. The Trans-Dihing valley ends at Vijayanagar. The author describes a beautiful experience of journey to the Trans-Dihing valley : It is a nice experience to visit Vijayanagar by air. The small town is situated at the eastern tip of the Indian Border with Burma. It is the strip of Indian territory extending into the Trans

158 Chowdhury, J.N. "Arunchal Panorma", Directorate of Research, Arunachal Pradesh, Shillong, 1982, P. 167.

159 Grierson, G.A., "Lingustic Survey of India", vol. III, Part-I, Pp. 572, 613, 614, 616 and 618.

160 Barua Tapan Kumar, M. "The Singphos and their Religion", Director of Information and Public Relations, Govt. of Arunachal Pradesh, Shillong, 1977, P. 1.

Dihing region. The strip penetrates into the eastern side as a triangular lobe bounded by Burmese territory in the north, east and the south. The pilot carries you from Mohanwari following first the Brahmaputra Course, and then taking a turn to the east he follows the Dihing river course. The valley is bounded by hills with thick cover of tropical forests. There are practically no villages established in the basin. However, at Gandhinagar you can see a big village established in the valley. The small town of Vijayanagar is situated in the open valley surrounded by high hills on its north, east and south. To the West it opens through the Dihing Gorge. The Hukong Pass in the North-East direction is visible from Vijayanagar.¹⁶¹ The Lishu Tribes are living in the hills nearby Vijayanagar. The other prominent valleys are of Naodiling, Buridihing and Tirap. The valleys of the Tirap and the Namchik rivers are inhabited by the Tangsas tribe. The five sub-tribes of Tangsas : Rong-Rangs, the Mosangs, the Khemsings, the Lungris and the Yoglis inhabit the area beyond the Namchik up to the Indo-Burmese Borders.¹⁶² The valleys of the Satjo, the Barap and the Tirap are occupied by Noctes tribe (a type of Naga tribe). Their clans are : Namsangias, Bardwarias, Panidwarias, Laptangs, Kamis and Topigangias. The clan names are after villages where they are settled, some villages are bordering Assam plains or in nearby hills on frontier tracts from Marghrita, Naharkotia and Shivsagar. The Noctes like Mansangias, Bordwarias and Panidwarias, Soto and others have been previously in habit of peaceful intercourse with the people of the plains.¹⁶³ The trans-Tista river valley is inhabited by Wanchos tribe (a Naga tribe group) and are the neighbours of the Konyak Nagas (of Nagaland). The Wanchos of the eastern bank of the Tista on Cis Patkoi ranges are remote inhabitants and, therefore, are very backward and poor. The Wanchos of Banfera, Rusa and some other small villages are near Assam plains, they are having trade contacts with Assamese.

The Naga Hills and Valleys

South of the Patkoi hills are the blue mountains, the Naga Hills with their small valleys, the abodes of the Naga tribes. In the land of Naga on all directions and sides one finds the vast expanse of hill ranges, one after the other, in an unending sequence, the hill ranges enclose between them the narrow valleys, the vegetation is rich, the

161 Panchani, Chander, Sheikhar, "Arunachal Pradesh : Religion, Culture and Society", Konark Publishers, Delhi, 1989, P. 81.

162 Dutta, Parul, "The Tangsas" North-East Frontier Agency, Shillong 1969, P. IX.

163 Dalton, E.T. 'Descriptive Ethnology of Bengal', 1872, P. 38 to 48.

communication very poor, the human inhabitations are scattered and isolated by several natural barriers of hill ranges, rivers, formidable forests, wild animal infested jungles and unworthiness of link tracts. But even after all these facts the Naga Hills are inhabited by the Naga tribes. Nagas extend between Brahmaputra plains and the valleys of the Chindwin, reaching as far as the Hukung river in the north and the valley of Manipur in the South.¹⁶⁴ The Noctes and Wanchus of Naga tribes are in Arunachal Pradesh. The Konyaks, Phoms, Changs, AOs, Lhotas, Rengmas (North), Semas, Sangtams (North), Yachungrr, Sangtams (South), Angamis, Rengmas (South), Tangkhuls, Kalyo Kengyu are the Naga tribes of Naga Hills. The Nagas like Tankhuls, Mao, Marum, Kolya, Mayang Khong, Kabuis, Quoirengs, Chiru, Marrings live in the Manipur Hills. The Tuensang area south of Tirap is inhabited by the Phoms and Konyaks. These tribes excell in an art of wood-carving connected with their old head-hunting tradition.¹⁶⁵ The Tuensang is one adjoining area of Noctes and Wanchus of Arunachal Pradesh. The Phom prominent villages are : Hukpang Pongching, Qurangkong, Mongnyu. These Konyak Nagas are called Taprongumi or Minyhmo-Nagami by Sema Nagas, and Mirrir by AO Nagas and Chagk by Changs.

The Sema Nagas are located to the North-east of the Angami country and inhabit the valleys of large three rivers together with the mountain ranges and plateaus that separate their waters.¹⁶⁶ Dayang valley is watered by Dayang river which rises from Japvo in the Angami country and flows north to the Semas, they call it Tapu, the river then waters the Lhota Naga country till finally mingles with the Dhansiri river which eventually falls into the Brahmaputra, Tuzu (Tizu) valley : Is watered by Tuju river which rises to the north of the Sema country and joins the Lamia valley, Tita (or Tutsa) valley : It is drained by the Tita river which gets its origin from the North-east of the Sema country. Its valley also connects to the Lamia valley in the east. The Lhota Nagas occupy to some extent, a midway position among Naga tribes between the cultures typical of the north to the south, and in particularly interesting as retaining very clear indications of the composite origin of the tribe ; They call themselves Kyou, they occupy the middle and lower Doyan and its side valleys, so their areas extend from Wokha

164 Haimendorf, Christoph Von Furer, "The Naked Nagas", Methugen & Co. Ltd. London, 1939, P. 3.

165 Elwin, Verrier, "The Art of the North-East Frontier of India", NEFA, Shillong, 1959, P. 19.

166 Hutton, J.H. "The Sema Nagas", Macmillan & Co. Ltd., London, 1921, P. 3.

hills to the falarious foot hills bordering Assam plains.¹⁶⁷ The AO Nagas occupy an area of parallel valleys of Dikhu, Molak, Tsurong and Desai rivers. The parallel creation of valleys is factorised by the existence of the hill ranges in a parallel fashion of the Langrang Kong, Asukong, Changkikong and Chapvukong. The AO Nagas area is bounded by the Dikhu river on the south east, the edge of the plains on the north-west, Konyaks on the north-east and Sema and Lhotas on the South-West. Their country is divided into four ranges.¹⁶⁸ Langbangkong (Bed range), runs along the left bank of the Dikhu river : Asukong (river range) : is low, irregular range flanked by small rivers, it is parallel to the Dhikhu river north-west, Chapvu Kong : is named after Chapvu village, is a low range flanking the plains. Their territory is thus assigned in the North-eastern part of Assam between 26°12' and 26°45' North latitude and 94°18' and 94°50' east latitude. On North-west it extends to the plains of Brahmaputra valley where it touches the Sibsagar District, to their south are Lhota and Sema Nagas ; and on the east and north are Miris.¹⁶⁹ Rengma Nagas are occupying the territory which is sandwiched between the Lhota Nagas and the Angami Nagas. Rengmas are immediately north of the Angamis. Some Rengmas have been forced to settle in Mikir hills across Dayang.¹⁷⁰ They are named differently by different Nagas : Mezamo by Angamis ; Mezumi by Sema ; Modyui by Lhotas ; Morr by AO. The south Rengmas were termed as naked Rengmas by Hutton : The naked Rengmas are really naked, wearing no "Lengta" at all and in the case of Sohemi, are remarkably expert swimmers and divers. They practise terraced cultivation in the slopes of the hills. Their area is in the hills north of Tangkhuls of Manipur and South of the Sangtam Nagas. In fact the Sangtam Nagas occupy the major portion of the eastern part of the Naga Hills, the entire area of hills and valleys between the Changs and the naked Rengmas, however the Yachungrr Nagas have interspread in the mid of their territory. Hutton divides them in three portions : those occupying the northern hills, are called as Yezatsimi or Tukomi; those inhabiting central hills are known as Lophomi ; and those populating the southern hills are

167 Mills, J.P. 'The Lhota Nagas', Macmillan & Co, London, 1922, P. XIII.

168 Mills, J.P. 'The AO Nagas', Oxford University Press, Bombay, 1973 (Reprint) P. 5

169 Smith William Carlson, "The AO Naga", Tribe of Assam, Macmilan and Co. Ltd. London, 1925, P. 7.

170 Hutton, J.H. "The Angami Nagas" Macmillan & Co. Ltd., London, 1921, P. 359.

171 Opp, P. 361.

172 Opp., P. 375, 376

termed as southern Sangtams, their prominent villages are Primi, Photsimi, Phozami, Thachumi and Thomami. The Yachungrr Nagas occupy the hills sandwiched by the Sangtams both on the north and the south. They have been differently named as : Yachum¹⁷³ by Semas, Yamsomgrrr by AO ; Yamchongrr by Sangtams and Yamsung by Changs. They inhabit the head of the Tita valley and their settlements boarder on the Chang tribes territory. The Chang Nagas are occupying the Tuensang hills, in the neighbourhood of the phoms in the north. They are also named differently by different Nagas : MO Chumi by Semas ; Mochungrr by Sangtams ; Mojung by Konyak Nagas. The Changs have an aesthetic sense more highly developed than their neighbours. They practice a sort of Porker work, burning patterns on bamboo or wood, which is very handsome".¹⁷⁴ The kalyo-Kengyu Nagas are the remote inhabitants of Naga Hills in the exterm east. Infact their hills are formidable and unapproachable. They live east of Changs, Yachungrr and Sangtam Nagas. The tribes occupying the territory between the Tibo or the Tuju and the Chindwin, upto Patkoi range, are called Kalyo-Kengyu (those who live in stone houses as they use slate for roofing their houses)¹⁷⁵ They are also known as Bosorr, Tukhemmi by Sema Nagas; Morr by AO Nagas; Tsungung by Lhota Naga and Parr by Burmese. The Angami Nagas occupy the Naga Hills south of the Rengmas territory and north of Manipur. The Angami territory thus extends in south-east upto Barail rangés, on the south of Barail range to the Dhikhu river, and on the west to the Nambar forest. Their important villages in the hills are Khonoma, Sachema, Jotsoma, Mezoma, Kornfema, King Wema, Thekrojenoma, Sachenobama ; the villages near plains are Chakrama, Rozephema, Chimokedima, Kabvoma Piphima, Pherima, Meziphema, Chowuma, Setukima ; south hill villages are Visevema, and Dzunokechena, the north-east hill villages are Chakruma, Tenzima, Memi. The Angami story of the origin of the Naga tribe centres in the Kezakenoma.¹⁷⁶

Lingustically the Naga Hill tribes speak dialects which differ slightly and the remote areas dialect are more isolated and are not understandable to others. On writing on the Naga language Mr. A.W. Davis ICS writes from the Assam Census Report of 1891, "All the tribes in the Naga Hills District which we lump together under the general term Naga, speak language which are at the present day, whatever

173 Opp., P. 377.

174 Opp., P. 378.

175 Opp., P. 351.

176 Opp., P. 19.

they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe".¹⁷⁷ Grierson has classified the Naga language under Tibeto-Burman. The different dialects are mentioned in different areas of Naga Hills as under :¹⁷⁸ AO in the North ; Angami in the South; Dzuna-Nill or Mima and Kehana in south of Kohima, Simi or Sema, in the Tiju valley ; Rengma (Unza) in south-west of Tizu valley ; AO (Harigoria) in the north-west of the Naga Hills ; Lhota (Kyo) in the central Naga Hills ; Tangsa, in the Trans and Dikhu valley ; Thukumi or Yachumi in the Ti valley ; Angwanku (Tableng) and Tamlu (Chingmegnu) in extreme north-east Naga Hills ; on each side of Dikhu river ; Chang (Mojung) in the west of Patkoi range ; Asuring in Japu Kung range ; Mutonia in east of Bauparas ; Mohogia in east of Baupara ; Namsangia in the valley of the Namsang river and east of the border of Sibsagar District ; Moshang and Shangge in the south of Patkoi Hills ; Mikir in the Mikir Hills. I personally feel a lot of linguistic study is still required especially to understand the dialects of the remote hills and valleys of the Naga hills. Due to the communication facilities, road constructions and interaction between the different tribal groups there is much change so far as the linguistic exchange is concerned and in the present circumstances it should not be difficult to have better study of unknown dialects.

The Manipur Valley

Manipur¹⁷⁹ situated between latitude 23.83° N and 25.68° N and longitude 93.03° and 94.78° E, comprising 1820 sq. km. of flat plateau of alluvial valley and 20507 sq. km. of hill territory forms a part of Himalayan Mountain system which carries this cupshaped wonderland inside its series of hill ranges. The Naga Hills are to its north ; the Khasi, Garo and Jaintia hills are to its west and the Lushai and Chin hills are to its south. A small but strategically most important state thus finds its place in the extreme of the North Eastern Frontier of India, touching its boundaries with sister states Nagaland, Assam and Mizoram towards its home front, and North Burma, towards its foreign front. The valley portion of the state is surrounded by hill ranges from all sides. Its formation into valley must have transitioned from its lake form which was developed in the bowl-shaped land surface from the incoming

177 Grierson, G.A., 'Linguistic Survey of India', Vol. III, Part II, Motilal Banarsidas, Delhi, P. 194.

178 Opp., Pp. 204, 222, 235, 290, 331, to 335.

179 Panchani, Chander Sheikhar, "Manipur : Religion, Culture and Society", Konark Publishers, 1987, Pp. 1, 2.

water through the slopes of the hills. Hodson quotes Dr. Brown: Should it be a correct view that the valley of Manipur was at no very distant period almost covered entirely by water.¹⁸⁰ The valley shows a slant of its surface level from the north to the south, resultantly making a North-South drainage system which is visible from the runway of the streams on the flat surface of the valley. The state consists of a great tract of hilly country and a valley about 30 miles long and twenty miles wide, shut in on every side.* The land finds its place in the account of both the Periplus and Ptolemy's geography as far back as second century A.D., if not earlier, as a place in the region extending from the extreme Sadiya to south-east Bengal. Gerini, in *Researches on Ptolemy's Geography*, locates Tugma in Cachar or Manipur; Mareura in old Prome and Pentapolis in Tripura, the identification of Mareura with Manipur appears more probable in view of the geography of the area.¹⁸¹ The name Manipur given to the land is based upon different beliefs, Hodson has quoted Dr. Brown's narration of the story, "The name 'Manipur' is thus accounted for by the Manipories, who quote the Mahabharat in confirmation of its accuracy. They say the name is from Mani, a jewel, this jewel was formerly in the possession of the Raja of the country ages ago. The country was at one time named Mohindrapore, but one Raja, named Bubra Baha, coming into possession of the jewel (which formerly belonged to a Naga Raja or serpent King), and the Guddee, he changed the name to Manipore. According to the Mahabharata, however, the name Manipur was in existence before the birth of Bubra Baha and Mahindrapore or Manhindrapahar, was the name of a high hill, situated at a short distance to the east of the capital.¹⁸² Another mythical story being narrated is about Shiva Raslila dance with his consort Paravati: Once Lord Shiva expressed his desire to witness the Raslila dance performed by Lord Krishna with Gopies, Lord Krishna, no doubt, invited Lord Shiva to witness the Raslila dance with a condition that while witnessing the performance he would not face towards the stage. It has a mythical logic as Shiva is the destroyer, he is not to face human habitation and human gatherings (This is the reason why in the temples the face of Shiva is never kept facing human

180 Hodson, T.C., "The Meitheids", Neeraj Publishing House, Delhi, 1975 (Reprint), P. 7.

* 'The imperial Gazetteer of India', Vol. XVII, Oxford University Press 1908, P. 184.

181 Choudhary, P.C. "The History of Civilisation of People of Assam to the Twelfth Century A.D." Deptt. of Historical Antiquarian studies in Assam, Gauhati University, Gauhatis, 1966, Pp. 37, 38.

182 Hodson, T.C. "The Meitheids", Neeraj Publishing House, New Delhi, 1975 (Reprint). P. 7.

dwelling but always to the reverse). Lord Shiva enjoyed the Raslila but when it was at the climax he could not resist his curiosity to witness the dance. But he was bound by the condition. He left the place and decided to perform the Raslila dance with his consort Parvati. The performance was arranged in the land of Manipur. When Lord Shiva began this Rasalila dance with Paravati, Shesh Naga lighted the entire land with the help of his Mani. The land was thus named Manipur.¹⁸³ Jawahar Lal Nehru described Manipur as the "Jewel of India". By virtue of its geographical situation, Manipur really is a shining pearl in the Hiamalayan System. Manipuris call it "Meithei Leipak" Burmese call it, "Kathe", Bengalis call it "Moglai" and Assamese call it "Mekle". In the valley Longba (Imphal), Ecril and Thobal are the big rivers which originate from the hills and flow down into the valley which forms the drain for all waters flowing into the valley carrying them off by Sugnu through the southern ranges of hills further into the Ningthee.¹⁸⁴ The Bark river flows through its western borders where it forms an extensive Bark valley. In Manipur the Logtak is a natural lake and a big water reservoir. Its water is made to fall on the other side of the hill and electricity is generated, It is under the Logtak Project. The lake is 8 miles long from north-west to south-east and 5 miles broad at its greatest breadth from east to west.¹⁸⁵ The swamps in the lake are the abodes of the famous sambhar and cervus erdit on the Pegu Swamp deer. The lake view is fantastic from any angle or spot : One finds the dark green Eichornia (water Hyacinth) reed and other acquatic plants floating on its surface abundantly. The lake is in every way a match to the Dal lake of Srinagar in Kashmir, and its exploits can fetch a large revenue through tourism of boat-houses as on Dal Lake are started.¹⁸⁶ The hills around the cup-shaped valley add to the natural beauty of Manipur. These ranges on the West : are Nunjaibong, Kala Naga, Chakka Nungba, Kaupwa and Kopru Laimotol ; on the north are the Khhunho spurs, Thumion (Mayong Khang), Laison and Sirohi Farar ; on the east : are Surameti or Chinganguba, Sourah, Kassom, Nupitel or Maphitel and Yomadoun ; on the south : are Hawbi. All the hills are covered with

183 Panchani, Chander Sheikhar, "Manipur: Religion, Culture and Society, 1987, P. 3.

184 McCulloch, M. "Valley of Manipur", Gian Publication, Delhi, 1980, P. 2.

185 Dun, E.W., "Gazetteer of Manipur", Vivek Publishing Company, Delhi, 1981, P. 6.

186 The Author has travelled intensively in the valley of Manipur and its hills while serving as Director Postal Services, Manipur State in the years of 1984-1985. The remarks on view of the Logtak Lake are recorded in the book, (Panchani, Chander Sheikhar, "Manipur : Religion, Culture and Society", Konark Publishers, Delhi, 1987, P. 33.

luxuriant growth of forests with Neggasar, Jurul, India-Rubber, Tan, oak, ash, teak, palm, (in eastern slopes). There are different varieties of Bamboo all over Manipur. *Pinus longifolia* is found in Somrah basin and in northern frontier, in fact the valleys and hills give a beautiful look when ornamented with such fine covers. Sirohee Hill in Ukhrul is famous for the Sirohee lily. The species of this plant is endemic to that particular hill only. It was discovered by a botanist, F. Kingdom Ward. The plant comes under the family Liliaceae, Genus *A. Lilium* and species *Mackliniae*.

The main valley is populated by the Meitheis, they are Hinduites. The Naga tribe of Manipur occupy the northern, north-eastern and north-western hills of Manipur. "A line drawn across the map following the Kubo Valley road via Aimole and joined to the Cachar road which traverses the western hill from Bishanpur in Manipur to Jirighat on the western boundary of the state separates the Naga area from the Kuki area.¹⁸⁷ Their different groups are as under :

Thangkhuls inhabit the hills between Manipur valley and North Burma to the east and North-East of Imphal ; Mao and Maram Nagas in the hills south of Kohima and north of the valley of Manipur ; on the hill ranges and in the vales in Mao sub-division with large concentrations at Mao, Tadubi and Maram and in the adjoining areas to east and west of Mao, Kolya Khoirao or Mayang Khong area occupying the hills between Karong-Kangpökpi and Maram ; Kabuis* widely scattered to the west and north-west hills of the valley, the area of Tamei, Tamenglong, north and south of Nungba in the hills and vales touching Assam Valley on the other side, in Cachar District the Koirengs, Chirus, Marings, etc. are found in the hills bordering the valley ; in the south of Barail are mostly Koirengs, in the slopes on the western side to the valley, the Chirus, and in the Hirok Range in the south-west of the valley, the Marings.

The Kukis, also called as Khangjois, are widely distributed in Manipur, occupying the south-western, southern and south-eastern hills,

187 Hodson, T.C., 'The Naga Tribes of Manipur' Neeraj Publishing House, Delhi, 1984 (Reprint) P. 1.

* Dalton writes them Koupuis, {The Hills surrounding the valley are sparsely inhabited by tribes more or less. The cognates of the Manipuris and subject to them; all are either Kukis or Nagas. The Koupuis occupy the country between Kachar and Manipur. They live in permanent villages to which they are much attached, not liking to leave sites sacred and endeared to them as containing the graves of their ancestors. (Dalton, E.T., "Descriptive Ethnology of Bengal", Office of the Superintendent of Govt. Printing Calcutta, 1872, P. 51.

and cover about 4000 sq. miles of area which spread in the district of Churachandpur, Tangnopal District and Sadar Hills in North Manipur. The Kuki tribes in Manipur are having different sub-tribes like Thadaus, Vaiphei, Gangte, Ralte, Dawis, Lakhers, Hrangkhols, Tsha sows, Paites, Biahtes, Zous, Simte, Guite, Anals, Koms, Suktes etc. The Manipur hills between Churachandpur and Tipai Mukh, are inhabited by the Thadaos which are divided into the clans like Thado, Shingsol, Chougloi, Hangseen, Keapgan, hankkep, Chongfoot, Telnok, Helting, Mangnoong and Voontung. The Paites, Vaipais and Zons are mostly occupying hills south-east of Churachandpur.

The Lois are the inferior tribes of manipur valley and they are now placed under scheduled caste status. Lois – meaning “slaves or dependent” — is applied by Manipuris to these small tribals which inhabit the valley of Manipur. They are called Singmei, Undro and Chairel, all of them speak different dialects but with a considerable mixture of Manipuri words.¹⁸⁸ They are also now inhabiting villages like Sugnu, Kakching, Thunga and Iung.

There is a large number of Manipuri Muslim population, who entered Manipur from Sylhet and Cachar in about 16th and 17th C. A.D. In the valley, at present they are inhabiting villages at Mayang, Imphal, Yarpok, Lylong, Thochal etc. Similarly in the recent times a substantial number of Nepali population has migrated from Nepal and other places and settled in Manipur. The interior sub-valleys of Manipur are occupied by them. They are found scattered into small valleys in Mao, Maram, Karong, and Kangpokpi. They are also found settled in areas between Tomei and Kangpokpi and between Tomei and Tamenglong. On chura Chandpur-Sugnu and Charachandpur. Tiddim routs they are found occupying the remote un-inhabited areas and have established their houses. The main town of the valley, Imphal is having other ethnical groups like Sikhs, Punjabis, Biharis, U.P. Walas, Marvadis and South Indians, also settled alogwith the local Meitheis, Nagas and Kuki tribals.

Linguistically the meithei language is spoken in the valley and Naga and Kuki dialects spoken in the hills by the tribals. The different dialects may not exactly resemble to each other but some affinity is definitely there. The Meithei language is the official state language and other languages or dialects spoken in the hills by the tribes are classified under Tibeto-Burman family or further assigned to the Kuki group, the generalized affinities are described as with Burmese, especially with

188 Grierson, G.A., "The Linguistic Survey of India", Vol. III, Part-III, Delhi, P. 43.

regard to the second personal pronoun and the adjectival prefix while it agrees with Tibetan rather than Burmese, as in case of the suffix 'Pa' (Meitei) which exercises almost all the functions of the corresponding Tibetan suffix.¹⁸⁹ According to Robert Shafer, the Meithei language has got borrowing inter-relationship with Kukish and with Burmese. Meithei loan words appear in old Kuki, Luhupa, West Kukish, due to administrative dominance of Meithei.¹⁹⁰ The different dialects in Manipur valley and hills are described by Grierson as under :

Kabui : the dialect spoken by the Songbu tribes who live in ranges of hills separating Manipur from Kachar, and by Poeron tribes who inhabit north east of Songlan ; Khoirao Kelyu : is the dialect of the tribes inhabiting northern hills of Manipur ; Sopvoma : is spoken by Mao Nagas, Maram : by Maram nagas ; Miyangkhang : by tribes living south of Marams ; Koieng (Liyang) is spoken by tribes of north Manipur ; Lupa or Luhopa : dialect of Thaukhuls hills of north-east Manipur ; Phadang and Khangoi : are the major dialects of the eastern Manipur ; Maring : dialect of Hirok area tribes of border with Burma. All these dialects come under the Naga-Kuki-Sub groups.¹⁹¹ The Kuki-chin dialects are as under :¹⁹² Thado : is the dialect spoken by Kuki tribes in South Manipur ; Sokte : spoken in northern part of the Chin hills and south of Churachandpur ; Aimol : spoken by Aimol Kukis who have come from Tripura ; Chiru : is spoken by the tribe inhabiting the western valley of Manipur ; Kam is the dialect of Khong Jais tribe of northern Manipur, they are Kukis ; Kolery : dialects of northern Manipuri Kukis ; Purum : of Purum areas of Kukis ; Anal : the dialect of Kukis of eastern Manipur valley ; Horoi : is the dialect of Kuki tribes of southern side of the Manipur valley.

The Garo-Khasi-Jaintia-Lushai-Tripura and Chittangong Hills and Valleys

The Garo, Khasi, Jaintia, Lushai, Tripura and Chittangong hills are the sub-mountainous extension of the Himalayas in Southward direction. The Chin Hills and Arakanyoma are the further extension when the sub-hills end into the sea, the Bay of Bengal. The Garo, Khasi and

189 Hodson, T.C. "The Mietheis", Neeraj Publishing House, Delhi, 1984 (Reprint), P. 155.

190 Shafer, Robert, "Introduction to Sino-Tibetan", "Otto Harrassowitz, Weisbaden, Germany, 1974, P. 5.

191 Grierson, G.A., "The Linguistic Survey of India", Vol. III, Part II, Pp. 416, 424, 462, 463.

192 Opp. Vol. III, Part III, Pp. 59, 72, 214, 226, 244, 263, 277, 281.

Jaintia Hills from Barail Ranges extend westward thus creat mountainous partition between the Brahmaputra and the Surma Valleys. The entire area is hilly with small valleys created by the hill ranges due to their specific orientations to each other. All these hills are first visited by the Monsoons and therefore get the precipitation to the saturation point. The vegetation entirely is sub-tropical and cover the hills and vales with thick vegetation. Due to rich vegetation the wild flora and fauna is also richly established. But the region is not very suitable due to poor communications, Malarious conditions of environment in valleys, floods and blockades of roads due to heavy rains, unapproachable hills and valleys, wild animal infested routes, poor system of cultivation and poor means of livelihood. These all negative aspects are all pervassive but the hills and valleys in the region are not devoid of human habitations. There are good towns like Shillong, Aizowl, and Agartala. Different varieties of tribals are found inhabiting the hills and valleys.

The Khasi and Jaintia Hills are inhabited by the Khasi tribals, the area is situated between $25^{\circ}5'$ and $26^{\circ}10'$ North latitude, and between $90^{\circ}45''$ and $92^{\circ}47''$ East logitude "Crossing the Kopili brings us Jaintya and the Kasia tribes. The inhabitants of the hills tracts in the former districts are always called Kasia by the people of the plains, and no doubt the same as the people of the Kasia Hills but they call themselves Khyi".* About them Pamberton records the statement of David Scott. "They are a handsome muscular race of men, of an active disposition, and fond of martial exercises. They always go armed in general with bows and arrows and a long naked sword and shield, which latter is very large, and occasionally serves them as a defence against rain".** Khasi area is bounded by Brahmaputra valley in the north ; Mikir and North Cachar Hills districts in the east. Sylhet District (of Bangla Desh) in the South ; and the Garo Hills in the west. The different areas are physiographically identifiable and in each area a particular type of Khasi inhabit it : Warr area is the most beautiful area, having pine clad hill ranges, enchanting valleys, attractive water falls and fast flowing rivulets ; the Jaintia Hills particularly are inhabited by Syntengs or Pnars ; the central belt of the Khasi, and Jaintia hills is occupied by Khyuriami Khasis, the Shillong plateau falls in this area, the beautiful town like Shillong is in this region. The entire plateau is of scenic beauty and the queen of these hills ; the slopes towards the Surma valley are occupied by Bois Khasis. The Khasi speak a dialect that belongs to Mon-Khmer branch of the Austeric family and it is thus

* Dalton, E.T., "Descriptive Ethnology of Bengal", 1872, P. 54.

** Pemberton, R.B., "Report on the North East Frontier of India", P. 219.

akin to the language spoken by the tribes of central India and Nicobar Islands.¹⁹³

The Garo Hills are occupied by the Garo tribes, their area lies between 25°9' and 26°1' of North latitude and between 89°49' and 91°2' of east latitude; bounded by Golpara in the north-west, by Mymensingh in the south, by Khasi hills in the east, and by Perganas of Habra-Ghat, Mechnara, Kalumalupara, and Karibari. "The Garo tribes are generally supposed to commence with the Nunyas, who are the clan immediately to the west of the Kasias ; but the Nunyas are more Kasiathan Garo. Their position, occupying the extreme north-western portion of the mountainous tract that extends from cape Nagrais to the Brahmaputra is well known.† Geographically they are divided into different areas and names are given as per area inhabited by them.¹⁹⁴ The Akawes or Awes, they inhabit whole of the northern hills and plains at the foot hills and plains at the east to the Jinari river in the west ; The Chisaks, occupy the north-eastern hills from southern borders of the Awes in the north to the Someswari in the south and from the western border of the Khasi Hill in the east ; the Duals are to the south of Chisaks, with villages on the banks of the Someswari river and in the hills close to the river, they are plain dwellers and also have thier districts in Mymensingh ; the Machis, inhabit the lands of the central valley of the Someswari to the west of the Duals and spread north ward, until they join lands with Awes; the Matjanchis (or Matabengs), they are found in the north of the Someswari river, and are neighbours of Machis ; the Kochas, live in the north-western hills, to the west of the Jinari river they border Mechpara and Kalumalupara, the Atiagras, they live north of Kochus, the Abengs, they occupy the western hills and the country to the south of the central range, as far east as the Bogai river ; Chiboks, they live to the east of the Abeng, in the upper valley of the Bogai river and eastward upto Nitali river, the Rugas, live south of the Chiboks, in the low hills in the vicinity of Dalue; the Garus or Ganchings, they occupy the country south of the main range, and the area extending from the Nitai river nearly to the Someswari river, Atongs, they occupy the Someswari valley and the hills in the vicinity of it, as far north as Siju. Garos speak Garo dialect in the Garo hills, some dialects like Abeng, Kuchu Atong, Achik and Koch are also prevalent

193 Mathur P.R.G., 'The Khasi of Meghalaya : Study in Tribalism and Religion', Cosmo Publications, New Delhi, 1979, P. 4.

† Dalton, E.T., 'Descriptive Ethnology of Bengal, Office of the Superintendent of Govt. Printing, Calcutta, 1872, P. 58.

194 Palyfiar, A. 'The Garos', David Nutt, London, 1909, P. 60.

there which are close to Garo and placed under the Bodo-sub-group of Tibeto Burman languages.¹⁹⁵

Playfair advocates that : the Garos are the stock known as Tibeto-Burman, which drifted into Eastern India and Burma across the plateau of Tibet. Their language still retains some similarity with Tibetan..... It is more curious still their language in its general construction, and in a few shavivlas of vocabulary should show traces of affinity with Turkish, supporting the theory that from some spot in Central Asia a vast migration was impelled, possibly by growing scarcity of rainfall, and that from some of the wandering hords are descended peoples which now occupy Burma and a great part of Asia.¹⁹⁶

The Lushai Hills are occupied by the Lushai Kukis or Mizo tribes, the Lushai Hills extends in about 8000 sq. miles. The Mizo or Zomi also occupy chin hills (9000 sq. miles) and some portion of Chitagong Hills tract and some plain portion in Burma Chindwin River ; in Assam Mizo or Zomi tribes upto Haflong cover about 2000 sq. miles, and in Manipur about 4000 sq. miles (Churachandpur, Tengnopal and Sadar Hill Districts). The names of different Kuki groups or Mizos living in Lushai Hills are Ralte, Paite, Lakher, Dulien and Lushai. The main Lushai tribe is having several subgroups like Sailo, Thanglua, Rivung, Jadeng, Rokum, Pallian, Pachuna, Haona, Chenkual, Choahang, Changte, Chongte, Hualgno, Hualhang (Howlong). Infact these are major clans out of these Sailo-Thanglua and the Pallian are the ruling clans. The Kuki tribes occupying the Chin hills are Tashan, Zahao, Lai. The Kuki tribes inhabiting Tripura hills are Rangkhad, Langrong. The dialects of Lushai and Chin hill tribes are classified by Grierson¹⁹⁷ under the Tibeto-Burman group and further assigned these under the Kuki Chin subgroups. The Chin Hills and Lushai hill dialects are Ralte, spoken by Lushai Hills tribes ; Paite, spoken in northern Lushai hills and central and southern chin hills ; Tashon or Shunkla, spoken in south Chin Hill ; Zahao-Yahow, is spoken in Chin Hills, west of Tashon tribes ; Lai, is the dialect of the central Chin Hill tribes ; Dulien, a dialect spoken by Lushai tribes Lushai ; is the dialect of Lushai Hill tribes and is the main dialect in Mizoram ; Rangkhel, is the dialect spoken in the hills of Tripura ; Langrong is the dialect of Tripura Kuki tribes ; Mhar, spoken in the northern Lushai Hills.

195 Grierson, G.A., *Linguistic Survey of India*, Vol. III, Part III, P. 68.

196 Playfair, A., "The Garos", David Nutt, London, 1909, P. XV.

197 Grierson, G.A., 'Linguistic Survey of India', Vol. III, Part III, Pp. 75, 81, 107, 115, 126, 207, 256.

In Tripura the hills are mainly inhabited by the tribes and the valley by the mixture of the population of the tribes and Bengalis (both Hindus and Muslim). The borders at some places are encroached by Chakma refugees from Bangladesh. Dalton, while describing the people of Tripura, refers to Major Fishers statement : "The people of Tipperah, or Tripura are said to have the same origin as Kacharis, and the similarity of religion, customs and appearance, makes this probable. It may be added that the Rajas of both countries, Tipperah and Kachar have formally acknowledged the connection. The Tipperah family are described as a younger branch of an ancient royal family, who, on the expulsion of the later from Kanrup, established themselves independently in the country which they formerly held as a province."¹⁹⁸ Some tribes in Tripura are said to be colonists from Manipur, from which place they were driven by a Burmese invasion, their first king is reported to be Asango, who is said to be the ancestor of Trilochun mentioned in the Mahabharat as king of Tripura.¹⁹⁹ Tripura hills are occupied by major four tribes : the Rajbansis, Nowtyahs, Jomalias, and Reyangas. The Kukis also are populating some hillportions of Tripura. Infact kukis inhabited Tripura since old times, the reference of Shiva falling in love with Kuki girl is made in Rajmala. The valley language is Tripuri which is akin to Bengali but tribes speak different dialects which are classified under Tibeto-Burman group and further assigned to Kuki-Chin group e.g. the Rangkhals²⁰⁰ is spoken by the Tripura Hill tribes and also by the tribes of North Cachar.

The Chitta gong Hill tracts are series of mountains arranged in a setting of one range after the other, the tract exactly is south of the Tripura hills and west of the Mizo hills. The hills tracts close the narrow valleys of rivers rising from the mizo hills. The jungles are thick and tracts are impassable traversed by several rivers and formidable jungles. The tribals living in the area are still backward and follow a very primitive way of life. The Mugtribes live in a tract in this area : "to the east and south east of the open country of the Chittagong District there is a tract of hill and forest about 140 miles from north to south, and about on an average 50 miles in breadth, known to the revenue authorities as the 'Kapas' or cotton Mahal."²⁰¹ The Mugs tribes are also extended into the Arakan province where they are considered the

198 Dalton, E.T., 'Descriptive Ethnology of Bengal', 1872, P. 109.

199 Opp. P. 110.

200 Grierson, G.A., 'Linguistic Survey of India', Vol. III, Part III, P. 181.

201 Rickett, 'Report on Wild Tribe of the Chittangong Frontier', 10th August 1847.

aboriginal inhabitants of the state. They relate their origin from the ancestors of Kukis. In Kapas Mahal there are Jumia Mugs. The hill ranges between the Chittagong and Arakan are the abodes of Lushai tribes. A high range of hills called Modu-Ting, Mradnidong and Yomdong, forms a natural boundary between Chitagong and Arkan.²⁰² To the east flows the Koladine having a few villages but to the west of the boundary range the Lushai tribes are inhabiting the hills and vales. Shendus tribes occupy the country east of the Koladine river, from the mouth of the Sulla Kheony northwards, they are very powerful, and reside so far back as to be almost inaccessible.²⁰³ The Koladine (inner) circle includes within its limits 2,652 square miles, the area is populated by Kheong, Thas, Mrous, Kumis, and Shendus. Dalton²⁰⁴ mentions that both Mru and Kheong are used by the Arakanese as generic terms for hill tribes. The people who called themselves Mru are now a small tribes, numbering altogether in Arakan about 2,800 souls, who have been gradually driven from the Koladine by the Kumis, and occupy the hills between Arakan and Chitagong. The Arakan annals mention this tribe as already in the country when the Myan - Marrace entered it ; and in the fourteenth century one of them was chosen King of Arakan, and they allude to the Mrons as the same lineage as the Mayan-Ma though the connection is now repudiated by the Arkanese, who called them Toung-Mru, wild man. There are a few villages of Tulukmi tribe. The Kumis tribals are largest tribes in Arakan and occupy on the both banks of the Koladine river. Kumis are having about 27 different clans. There are Awa Kumis and Aphyia Kumis in Arakan, they are not considered aborgines of the country. They have driven the Mrus and settled themselves, and then they were themselves pressed in the westerly and southerly direction by more powerful tribes like Khyengs.²⁰⁵ The high ranges and remote valleys of Arakan are inhabited by the Shendus tribes. The Khyens tribe is also a widely distributed tribes : on the both banks of the Semru river from the Wah Kheong to the Kee Kheong, the low hills west of the Jagarudony ranges ; the valley of Taroi Kheong; and the low hills and the plains of Tandan Guchrain, Prawanhay and Dainboong circles. The remote hills and valleys are occupied by the nomadic khyens, they go on moving after 2-3 years of stay at a particular

202 O'Donel, J.H., 'Notes on the tribes of the eastern frontier', Revenue Survey of Arkan, Journal of Asiatic Society of Bengal, 1863.

203 'Selections, Records of the Bengal Government', No. XI, P. 95. (Dalton, E.T., Descriptive Ethnology of Bengal, Office of Supdt. of Govt. Printing, Calcutta, 1872, P. 113.

204 Op. P. 113.

205 Col Phayre, "Journal of Asiaic Society of Bengal", No. I, 1853, P. 16.

place. The higher range Khyens are more independent and were ruled by Monarchs but now they have resorted to the Chieftain system. The Mrukhyans live on the banks of Semru river. Near the source of the Semru river another wild tribe is met with, called by Mr. O'Donel as the Koo, they have intercourse with the neighbouring Kumis of the Koladine circle, from whom they differ but little in their habits.²⁰⁶ South of the Khyens, on the hills ranges, are the Karen tribes. They are the aboriginals of the area. Karens, are sometimes called K-Khyens.²⁰⁷ Dalton also gives reference of a few more tribes which are however under Karens, these tribes are Sgans, who inhabit Mergmi in latitude 12° N to Prome and Toungoo in nearly latitude 19°, beyond toungoo they are called Man-ne-pgha ; another tribals are the Pwos or Shos ; the Bghai Karens are extended upto Pegu, south of Toungoo, their eastern boundary is Salween. The southern hills are occupied by Mopgha, Tounthus and Tari tribes who also belong to Karen tribe. The Chakma tribals of Chittagong Hill Tract are fighting for the last twenty years with the Government of Bangladesh, to achieve social, political, cultural and economic autonomy. They have created insurgency in the region and are following a hit and run strategy of war. The disturbance in their areas cause a mass exodus of tribals to Tripura and Mizoram as refugee. The border hill in Tripura and Mizoram are occupied by these tribes causing concern to the Govt. of India. The condition of the refugees is worst when they are out of their settlements. They get bad treatment at the hands of Bangladesh army or Rifles, therefore, under pressure are forced to cross the border. "The Inspector General, (Border Security Police of Shillong and Tripura Frontier) said that there were 64,432 refugees in the relief camps in Tripura. He said that about 15,000 of them had crossed over the India on the eve of district council elections in the Chittagong hill tracts, recently. He disclosed that 1500 fresh refugess had entered Mizoram on Friday and added that this fact was conveyed to the delegation."²⁰⁸

Linguistically, the Chittagong hill tract dialects of tribals are grouped under Tibeto-Burma under sub-group Kuki-chin. The important dialects are²⁰⁹ : Bangjog, the dailect of Chakma tribes, they had their ancient man named as Trandrok-Pah ; Pankhu, is another dialect of Chakmas : She or Khyane is the dialect spoken on the both sides of the

206 Dalton, E.T. "Descriptive Ethnology of Bengal", 1872, P. 115.

207 Op., 1872, P. 117, 118.

208 Press Report "Indian Express", Bombay, Sunday, August 27, 1989.

209 Grierson, G.A., "Lingusitic survey of India", Vol. III, Part III, Pp. 144, 331, 347.

Arakanyoma range ; Khami, is spoken in Chittangong Hill tract, or the Koladyne river in Arakan.

ETHNO-CULTURAL AREAS

The Himalayas are extended into a semi-circular arc from the Cape Makran in the Arabian Sea, in the west ; to the Cape Arakan in the Bay of Bengal, in the East, in the form of Himalayan belt, comprised of several mountains and valleys in which the Himayalas conceal the hoard of colourful tribes. There are numerous big and small groups of tribals but broadly the Himalayan belt could be divided into two socio-cultural areas* : One the Pastoral socio-cultural area and the other the Bamboo Socio-cultural area. In fact the Pastoral cultural area extends from Afganistan to Eastern Nepal, right upto the Western slopes of the Kangchenjunga. Since the cultural area corresponds to the social area, therefore, the Pastoral society also extends in the entire cultural area between Afganistan and Eastern Nepal. The Pastoral society comprises of different social groups like, Balooch, Pathans, Dards, Bhotias, Gujjars, Gaddis, Jhechas and Paharis or Kanets. The Bamboo Cultural society on the other hand comprises of the different social groups like Lepchas, Aka-Nishi-Apatanis, Adis, Mishmi, Khampti-Singpho-Tangsas Naga Kuki, Khasi-Garo etc. The Bamboo Cultural area extends in the entire North-Eastern Frontier of Indian Penninsula i.e., east of Kangchan Junga, the entire North-Eastern hills form the Bamboo-cultural area. But ethnically the settlement is slightly different, because the area of Sikkim, Bhutan and the Interiors of Arunachal Pradesh are inhabited by the Bhotias who belong to the Pastoral social group. Any how Kangchenjunga form the natural barriers to separate the two form of cultural areas and their corresponding several social peculiarities. As a matter of fact the physiognomy itself is distinct in the Pastoral and the Bamboo cultural areas. The Pastoral way of life cannot be sustained by the Bamboo cultural area, due to its thick forests it cannot ensure pro-visions of rolling pastures. Infact the natural setting itself has established the particular mode of life in the different Eastern and the Western cultural areas. The types of migrations which took place in the past also differ in the two areas : In the Pastoral cultural area the migrants are from the Iranian, Central Asian and Tibetan racial groups, and in the Bamboo cultural area the migrants are from the South-East Asian racial groups.

The Pastoral cultural area social groups of tribals are mostly following the Pastoral way of life. As a matter of fact they started with the Patorial way of life especially during their migrations from Iran

* Panchani C.S., "The Himalayan Tribes", Konark Publishers, New Delhi, P. 39 to 51, 1944.

Central Asia and Tibet when they came to India and started settling down in the Himalayan Belt and the Indus and the Gangetic plains, they still followed the pastoral way of life for several centuries, and many still continue with the same way of life even today. They have acquired several other professions after settlement but still the rearing of cattle, sheep and goats is very common with one and all, the animal husbandary is a part of life in this area. Those involved in agriculture, trade, commerce and other professions do well. Some of the people also go to army and other modern profession. The tribals of the Pastoral cultural area are comparatively well advanced than those of the Bamboo cultural area. A lot of tribal transformation, in positive sense, has taken place in the Pastoral cultural area. The Bhotias of the Pastoral cultural area occupy the higher Himalayan Frontiers right from Ladakh to Arunachal Pradesh and they inhabit the interior valleys, generally live in the heights above 6000 fts. but due to population pressure and other factors they also came down to lower heights and are seen settled in the warmer zones as well, especially in Sikkim and Bhutan, they have replaced Lepchas, and other aboriginal tribes in the lower regions of these countries. Bhotias, since ancient times, were having the flourishing trade business through the trans-Himalayan borders and many Bhotias still continue the profession. The Pastoral tribals in general were closely concerned with the wool trade which had a lucrative business among the Pastoralists especially the Himalayan shepherds. The trade still survives but the modern times have negative impact on the entire wool trade. The environmental conditions and the ecology, has created a reduction of the Pasture lands for the Himalayan shepherd. All these factors have combinedly alarmed the further existence of the Pastoralists in their particular way of traditional life.

As mentioned above there are different social groups of tribals related to the Pastoral cultural area. Each social area corresponds to the particular cultural area. The Baluch social area extends in the Baluch cultural area in Baluchistan, Kandahar, Sulaiman Range, Dera-Ismael-Khan, Dera Ghazi-Khan, Sindh Plains, Kohat in the ranges of the Sian, Sinkat and Makran coast. The main tribal groups are : in Kohat valley the Bungush, Khuttuk, Buzotte, Sepah, Quikzyee, Symoosht, Toortee, Wuzereee ; in Dera Ismael Khan the tribes are Bunnoochee, Murwuttee, Mithanees, Nootkanees, Lund, Sheeranees, Oshteranees, Mean Khyel, Sturiance, Sarwani, Bakhtiari; The tribes of Dera Ghazi Khan are Mazari, Durishak, Gurchani, Lund, Loghari Bugti or Zirkumi, Marri Mazarani, Khetran, Kosah, Bozdar, Kasram, Nutkani; in the Makran coastal ranges, the tribals are Hot, Kaulidar, Shehzada, Kalnati and Rair. In general the Baluch follow agriculture or animal

husbandary as a profession. In higher ranges they follow a pastoral way of life and move with their herds as per the seasons. That way a few do not have any permanent settlements.

The Pathan social area is also quite extensive. Its cultural area extends into the valleys of Hindukush, Hindu Raj, Kabul and Peshwar, Hazara, Punjab plains and Kutchh. The different tribals of the Pathan social area are : The tribes of Peshawar Valley are Afreedec, Dandzyec, Mohamadzyec, Kamalzye, Populzye ; the tribes of the Hazara frontiers are Hussanzyec, Kohistee, Turnanee, Gukhur, Dhoond, Suttee, Saidis, Sawatees ; the tribes of the Hindu Kush and Hindu Raj valleys are : Eusufzyec, Osmami, Kheyls, Turnkolanis, Khybercees, Bungush, Khuttuk, Boonere, Ranezye. The Pathan tribes in the Punjab plains are generally Saidis, kamalzyec, Saddozyec, Allezye, Bhattis, Janjna, Chib, Tiwana, Ranghar ; the Kutch Pathan tribes are Tazee Khyel, Moomukzye, Kuttee Khyel, Moosa Khyel. The Pathan cultural area especially in the Hind Kush, Hind Raj, Kabul and Peshawar valleys is gifted with the soil which is suitable for growing fruit orchards, therefore, diverts a major portion of the population into the horticultural profession. The rearing of cattle, goats, sheep continues in the interior valley the high land pastures lure the pastoralists who have lucrative profession as shepherds. Some Pathan groups have achieved modern civilizations and shown transformation in the socio-cultural life, but Pathan cultural area is politically unstable. Therefore, suitable transformation are not quickly possible. Pathan as a race are capable to resist pressures but the feuds among themselves do not ensure social progress.

Dard social area still represents the traces of Dardic races in the interior Himalayan valleys. Its cultural area is extended into Kafiristan, Chitral, Hunza, Swat, Yasin, Nagar, Punyal, Gilgit and Dubra etc. The different tribes of the social area of Dards are : In Kafiristan the tribes are Siah Posh (with sub-groups as Kafirs, Madngal or Kashtoz, Kam, Strator Gurdes and Safed Posh (with sub-groups such as Presum or Viron, Wai, Ashkan ; the Dardic Tribes of Hunza are Rono, shins, Boorish, Yaskins, the tribes like Pakpooh and Shakpooh are the most interior shepherd tribes who live at the elevations of 10000 ft. and 9000 ft. The Shins, Boorish and Yashoon are the common. Dardic tribes inhabiting the Dard cultural area. In Nubra and Punjal the Dards have Mongoloid mixing. Brogpas or Drogpas are the curious tribes of pure Aryan race in Ladakh, they inhabit the high lands on the Chorbatarange. Their settlements are at Da-Hanu, Yoma-Hanu, Goma-Hanu and Gorkons. The entire Dardic cultural area is having soil suitable for orchards. Fruits are grown in plenty. Every house has got an orchard.

In the interior the high land shepherd have their different settlements. They move to the highland pastures during summer and to lower heights in winter. Dardic society has the most disadvantage of its being in isolation in the interior valley of the Himalayas. The tribes thus live in an isolation shell and get very little exposure to the outside civilization. The society has not shown much advancement. The tribes are still primitive in most consideration.

The Bhotia social area represents Bhotias of different groups, who are scattered in the interiors of the frontiers of the Himalayas, right from Ladakh to Arunachal Pradesh. The Bhotia cultural area thus comprises of the entire fringes of the Himalayan frontier from the west to the east. It involves several countries and states, as a matter of fact this cultural area represents the real Indian Peninsular character by including several countries and also combining the western and eastern cultural areas designated as Pastoral and Bamboo cultural areas. The synthetic values of the Bhotia cultural area provide an enormous amount of elements for social-cultural and socio-religious unification of distant areas. The homogeneity in the social characters also is remarkable in Bhotia social area. The tribes related to this social area are : Ladakhis (in Ladakh) ; Zaskaris (in Zaskar) ; Baltis (in Balitistan) ; Changpas (in Aksaichin and Rupsu area of Ladakh) ; in Himachal Pradesh Bhotia tribes are Pangwals (in Chamba), Lahulas (in Lahul) Pitulas (in Spiti), Kinnauras (in Kinnaur). The Khampas and Hesis are the nomadic Bhotia tribes in Himachal ; in Uttar Pradesh hills and Garhwal the Bhotia tribes are : the Jads, Ragis, Negis and Rawats, (inhabit interiors of Pithoragarh, Chamoli, Uttarkashi, Kaidarnath and Badarinath) ; the Bhotias of western Nepal (in the interior valleys of Karnali and its sub-valleys of Humla, Mugu and Bheri rivers) ; The Bhotias of eastern Nepal (of Khumbu valley, Rowlwalling, Likhu Khola, Arun and Tamur rivers) ; the Bhotia of Sikkim (in the interiors of Lachenchu and Lachungchu, and the interior valleys of Lohnak, Zungtungchu and Taligchu) ; the Bhotia of Bhutan (inhabit the interior valleys of rivers like Amo, Paro, Mo, Pho, Punakha, Daga, Tangsangchu, Sankoh, Kuru, Yangtsechu, Twangchu and Dagin); In Arunachal Pradesh following are the Bhotia tribes Monpas (inhabit Bomdila, Drang, Kalektang and Twang areas); Sherdukpen (occupy Rupa, Shergaon and Manigaon); Ngas (are the inhabitants of Trans-Subansiri region of Takshing beyond Limikang in Dapo-rijo Distt.); Khambas (of Yang-sang-chu valley in upper Siang region); Membas (Tuting, Geling, Mechuka and in Dibang valley in the interiors of Matu, Nipi, Yigrang, Dri, Andra and Yangrap rivers). The Bhotia society in its entire cultural area represents an advanced form of material culture. The tribes are involved in profession

like rearing of herds of sheep and goats, wool trade, trade through Trans-Himalayan borders, trade with people of lower heights. Since this society exists in the formidable frontiers, therefore, isolation is natural, this offers no chance for the well developed Bhotia culture to have interaction with any other society, therefore, the society shows stagnation in cultural advancement. The Bhotia culture to the present advancement has been only because of the fact of flourishing Trans-Himalayan border trade which was vitally linked with the Trans-Asian silk trade. In the modern times the silk trade has lost its importance due to switch over to sea routes and Trans-air-routes, the Silk Trade routes and the Trans Himalayan Border trade routes have lost their eminence in the flourishing business, the fruits of which Bhotias enjoyed maximum since ancient time. Due to existence of the Trans-Asian land and route Trade the Bhotia society even residing in the formidable frontiers of Himalayas, was somehow as the other linked with the world trade which suddenly got snapped and there is no other viable alternative to revive, communication link, therefore, the Bhotia society is helpless in isolation. Only the international tourism is likely to revive the lost communication and break the isolation. The roads and improved communication have also made the community to have contact with other societies. But how for these outside contacts have been useful is well known to every one, Bhotias are adaptable and cultured society. We hope a better and positive change for their society in future. It entirely depends upon the Bhotias themselves that how well and consciously their society interacts with the modern world.

The Gujjars' social area represents the traditional Pastoralist tribal groups who follow the Pastoral way of life strictly. In fact Gujjar cultural areas extends through the Siwalik hills from the Jhelam in the west to the Ganges in the East. Thus their area is extended into Jammu and Kashmir, lower hills of Chamba and Kishatwar, Kangra, Mandi, Bilaspur, Solan and Kumaon hills. The Gujjar tribes are : Bakarwals (in Kashmir) ; Muhammdan Gujar (on Banihal range, Rajori, Punch, Jammu, Bhadarwah, Ramban, Riyasi and Udhampur in Jammu and in the lower hills in Chamba, Kishatwar, they are also spread in lower hill ranges, bordering plains, of Kangra, Hamirpur, Mandi, Bilaspur, Solan and Kumaon hills ; The Hindu Gujjars in (Jammu, Basoli, Bakloh, Nurpur, Kangra, Hamirpur, Mandi, Bilaspur, Solan, Kumaon Hills) consider themselves as nomadic Rajputs like those of Rajasthan, there is hardly any ethnical difference between the Hindu and Muhamdan Gujjars. Only the religious practices are different. Many of the traditions in the Muhammadan Gujjars are of Rajput Hindus perhaps they adopted Islam by 10th A.D. Gujar society is centrally controlled by their clan chief,

therefore there is discipline but there is no permanent settlement, atleast it was so in the past, therefore, the traditional way of Pastoral life continues. There is no much transformation in their pastoral way of life. Consequently the society reveals the primitive character even today. Most pitiable is the standard of education in the society, it is almost negligible, and there tribal groups among the Gujars who have not resorted to permanent settlement the condition of literacy in the population is so much low that one cannot expect such a low degree of literacy standard in the modern age. The Gujars are not able to impart education to their society due to the fact of seasonal migration. But those who have resorted to permanent settlement, have acquired high standard of culture, at least a few Gujars are very strong as tribals and are capable of improvement, they should induce the literacy standard in their society.

The Gaddi cultural area is restricted to the Gadderan (The homeland of Gaddis) which is situated in Bharmour in Trans Ravi region in Chamba Distt. During summer the Gaddis move their herds to the high land Pastures in Kulu, Mandi, Lahul and Spiti ; and during winter they move to the lower hills in Gurdaspur, Kangra, Nurpur, Hamirpur, Hoshairpur and Bilaspur. But now the Gaddis have scattered from their Gadderan and many of them have settled themselves in Palampur, Baijnath, Chamba, Sihunta, Kangra, Dharmasala, Shahapur, Nurpur, Bakloh and some places in Hamirpur District. The Gaddis who have settled outside have also switched over to other profession like agriculture, carpentry, trade and labour etc. but a few still venture with their herds to the high land pastures. They are still settled in the Gadderan and mostly follow the shepherd profession, at Bharmaur they also have cultivatable land and have occasion to visit their homeland twice a year, i.e. in April/May and Oct./Nov. The Gaddi tribes is not divided into sub-tribes but the Gaddi society comprises of the all sorts of defects of the Hindu Caste system. A Gaddi, therefore, may be a Brahman, Rajput, Koli, Lohar, Rathi, Shipi etc. but in their society they follow caste system very meticulously. Only a Paka Khana (a food prepared in the kitchen) can be shared with Gaddi with his own castemember not with other, but he can share the Kacha Khana (a food not prepared in the Kitchen) with any one of any caste. The isolation in the remote interiors of Chamba District had made Gaddis to be caste conscious and divided the tribe in different social strata, this has made Gaddis self centred. Moreover, isolation with such caste distinctions have made Gaddis only fit to their traditional way of herd rearing profession. They are well advanced in material culture and in agriculture but scope for further advancement is not possible. Gaddi society is a very adaptable

society and those settled outside Bharmaur have shown advancement in all fields of life. But those still in Gadderan are subjected to remote isolation and bound by the caste tradition the future ensures slow stride to the tribe provided the Gaddis improve their society to remove caste barrier and transform the Pastoral way of life with new replacement of animal herds and much yielding varieties of sheep and goats.

The Jhechas cultural area like that of Gaddis, is restricted to upper Beas valley, in Ughi Manali, in District of Kulu. The Pecularity of Jhecha community is that it is subjected to the Trans-humance way of life, comparatively the other communities, no doubt rearing sheeps and goats in Kulu, are not subjected to this, way of life. It is the main point of difference that particularly Jhechas differ from the other shepherds in Kulu and other areas. They have their permanent settlements in nine villages in upper Beas : viz., Goshal, Shanag, Barhehata, Majhach, Burua, Solong, Kothi, Ruarh, Kulang. During winter major population migrates to the lower valleys in Kulu, Mandi, Suket, Bilaspur, and Solan districts, and in summer they again visit their villages and they move to the high land pastures on the Pir Panjal on the meadows in Manali Gohar, Shanag Gohar, Solong Gohar, Rahla-Pourhu, Pandu Ropa etc. and some venture into the high land pastures beyond Rohtangla and go to Lahul and Sipti. This tribe is not divided into sub-tribe groups. However, their society is extensively divided into different clans in each village. The Jhechas as a society are very concious about their clans and each clan is infact an exogamous sub-group. In a particular clan no endogamy is possible. The prominent Jhecha clans are Panchanis, Sohcre, Gurere, Chanture, Bhikhiaris, Juanis, Manjhlus, Dalcre, Holere, Najure, Khindu-Bhakat etc. The Jhechas have hereditary pasture rights when they go to other places with their herds. This kind of rights are acquired by Jhecha shepherds only. No doubt a few shepherds of Manali, Vashishat, Sial, Chhial, Kanal, Rleo, Shuru and Prini have also such pasture rights but they are not Jhechas as they are within Manali or below Manali, but Jhechas particularly are of the Ughi Manali i.e., upper manali in the high lands. Technically Jhechas are only those who inhabit areas beyond Phishnapot near Goshal on the right bank of the Beas and beyond Chhrorh Nala i.e., up the Khomana Ropa (Khomana Rice fields)*. The

* Khomana Ropa Rice fields (the only plateau having rice field in upper Beas valley) was under control of Jhina Rana (Early 16th C. A.D.) The control of the rice field was acquired by Panchani Chief (Munchiani) in 16th C. A.D. after he killed Jhina Rana and captured Mandankot fort above Shanag and Manali villages. The rice fields are also in the revenue records in the names of the scions of Panchani chief (Munchiani). The Author's father Sh. Attoo Ram S/o Renu, owns rice field at Khasra No. 95, Khaman Ropa, Jama Bañdi (Settlement Report) 1947.

Pastoral way of life, the sheep/goats rearing profession of Jhechas is endangered in the present circumstances. Almost 70% of Jhechas have given up the shepherds way of life particularly because of reduction in Pasture lands enroute the summer and the winter places. This has reduced the Charm of the lucrative profession. But particularly and land of Jhechas is gifted with qualities that the people could engage themselves in agriculture, horticulture, animal husbandary, trade, tourism and labour work. Their land produces the best type of disease resistant apple and potato, so both cash crops have sustained their living. Jhechas society is very poor in literacy, this has resulted stunted progress in all fields. They have gained affluency due to cash crops but for want of literacy in the society they have not been able to make the best use of the wind fall of affluency. Now added to cash crops, there is high scope of international tourism as their area is one of the most beautiful in the world, many have engaged themselves in tourism business but it does not catch higher levels due to lack of education. The Jhecha society must realise the importance of education for their society. Every facility is coming to their door steps but they need to be competent enough to acquire it well.

The Pahari cultural area is quite extensive like that of Bhotia cultural area but it does not extend into the Bamboo cultural area, Kangchenjunga resists its extension. The area is extending from the banks of the Jhelam to eastern Nepal, right upto the western slopes of the Kangchenjunga, through the Siwaliks and the sub-Himalayan ranges and Terai regions the cultural area forms the fringes over the Indian Plains of Punjab, Uttar Pradesh and Bihar. That way the Pahari cultural area is forming boarder line to the Indian plains like the Bhotia cultural area forming boarder line to the Indian frontiers. But racially the Pahari cultural area is totally unlike Bhotia cultural area. Bhotia social area is racially Tibeto-Mongoloid where as the Pahari social area is racially of various groups, undergone into an admixture of Indo-Aryan, Central Asian, Dravidian and Australiod racial groups while presenting an admixture of the several racial characters the Pahari society also represents the all rubbish of the Indian caste system which prevails in this social area as it exists elsewhere in India. The entire Pahari society in its complete belt is having numerous social strata in caste form. Brahmins, Ruling Rajputs, Rajputs, Thakurs, Rathis, Ghiraths, Kolis, Lohars, Domanas, Julhas, Bhangis, Chuhras, Chamars and Koltas etc. The Paharias are not divided into different sub-tribal groups but are prominently represented by caste names in the reveune and other records. The revenue records also follow the caste system meticulously by giving first the references of Brahmins, then Rajputs and then the lower castes as per the social status. The village settlement also is in accordance

with the caste hierarchy, the Brahmans are settled near the village shrine, then the Rajputs, then Kolis, Rathis etc. and farthest are settled the Bhangis Chuhars, Chammars and Kolias. Pahari social area has produced remarkable ruling princely class among tribes like Dogras (of Jammu), Katoches (of Kangra), Rajputs (of Simla hills), Rajputs (of Garhwal and Kumaon Hills), Gurkhas (of western Terai Region of Nepal). These princely families have established rules in their respective areas. The Pahari cultural area also is characteristic due to the prevalence of Chieftainship of Thakurs and Ranas in a village who had a sufficient local influence in the villages in the past, rather they were the local rulers. The Pahari cultural area in general does not provide sufficient subsistence to its population due to the terrain being hilly and irrigation not possible in all places. The Pahari society is therefore poor economically. Land holding is in few hands and majority of people depend upon agriculture just for bare subsistence and on the mercy of the land lords. No doubt in the present day the Govt. has changed tenancy rules but the lot of the Pahari masses have not changed to betterment. The prevalence of the caste-system is the worst system which has not only created social imbalance but also resisted the socio-economic and socio-cultural growth of the Pahari society. The literacy percentage in the Pahari population is very low. This has affected the common intelligence of the individual in the society. The level of understanding in Paharias is comparatively lower as compared to the plain people. This exposes the Pahari society to exploitation by the latter. Nature itself ensures affluency in selected pockets where the orchards have been grown. In these areas people have no doubt, tasted the fruits of affluency but not to their hearts contents because of lack of education. Resultantly the money flow which has piped and pumped into their houses has transformed them to be materialistic instead of their being more business minded, they have followed the life of comfort and pleasure, the actual beneficiary is the middle man a businessman from the plains. So far the flow of money has not improved literacy and commercial activities in hills. Paharis are well advanced culturally but they have to run with the modern speed, therefore, literacy and positive social transformation has to be introduced into the Pahari society.

The Tribals of the Bamboo cultural area are racially known as Palaeo-Mongoloids which is a racial group of the South-East Asian races. In the entire Bamboo social area the tribals follow a primitive type of Jhum Cultivation. In this type of cultivation, No fields are developed but a portion of the jungle is slashed off the vegetation or a patch of jungle is shaved off its vegetation, the slashed vegetation is burnt there itself so that the ash so produced is used as fertilizer. It is

thus called the 'slash and burn' method of agriculture. The crop is sown and harvested at the time it is ripe. But this piece of land can be used for 3- to 5-years only, then it has to be abandoned and a new site for Jhum cultivation to be selected. Therefore, after a cycle of 3-5 years there is a shift of the cultivatable land, it is thus known also as 'shift cultivation'. The agricultural method is very primitive, animal traction is hardly known to the society, the implements used for agricultural purpose are also primitive. The irrigated cultivation is rarely adopted by a few tribals. The overall way of life is very simple and primitive. The Bamboo cultural area society thus is culturally far off behind the pastoral cultural area society of the west. They rear animals but very few know the art of milking cows and goats. The cows, goats, sheeps and pigs are reared only for the purpose of meat. They don't rear animals in form of herds as there are no pastures in North-Eastern Region hence herds can't be taken from one place to another. The animals are commonly domesticated in a restricted form of numbers which could easily be looked after as per local services available. Agriculture is the main profession, some get engaged in small trade activities. Now a days scope of activities have increased and tribals take interest in Govt. jobs, commerce, labour and shop-keeping etc. The communication in general is a very poor in the entire Bamboo cultural area. There is a little chance for affluency but tribal could show progress provided they prefer positive transformations. The society is having different cultural areas and social groups which are briefly described as under :

The Lepcha cultural area extends from the eastern slopes of the Kanchanjunga, in the hill ranges of Sikkim and Bhutan to the Bengal and Assam Duars. In fact this entire region was once occupied by Lepchas but now they are replaced by the Bhotias resultantly the Lepchas have reduced in size and population in the area. But they are the representative of the Bamboo cultural area and had extended right upto the natural barrier of the Kangchenjung. Lepchas as such are not having sub-tribal groups but are divided into a few clans. The geographical distribution of different groups of Lepchas is as under : the Lepchas of the region of Darjeeling and Kurseong are termed as Renjyong-mu ; the Ilam-mu, the Lepchas of the Ilam district of Nepal ; Tamsang-mu, the Lepchas of Tamsang area, east of the Tista river ; Dalim-mu, the Lepchas of the Dalim region south east of the Tista. The Lepchas society is having some prominent clans which form sub-groups to the Lepchas : Sangdengmo, Lingsammo, Heemo, Yosamo, Adong-putso. They deserve their descendance from these clans. The tribe follow Jhum agriculture, also a few are engaged in trade and animal husbandary. They have meagre resources from soil and nature, therefore, have not shown

cultural advancement. Their society shows extreme degree of lack of cultural adaptation which has resulted their society to undergo the subjugation of dominant Bhotias. In competency to exist with better adaptation has also resulted their demographic decrease. The tribe is due for extinction if not saved. Survival of the fittest is a natural fact, the Lepchas need to acquire literacy, material cultures and social values to compete with the dominant groups.

Aka-Nishi-Apa tani cultural area extends from east Kameng District to the Trans-Subansiri region. Nishis are the largest tribe in the cultural area, therefore, this social area could be termed as Nishi social area corresponding to the same cultural area.* The Nishi society thus exists between the Kameng and the Subansiri rivers. It has several tribal groups like Akas, Khoas, Mijis, Banginis, Nishis, Sulungs, Apa-Tanis, Hills-Miris and Tagins. The tribals in this area practise Jhum cultivation without animal traction. Their religion is of animistic form, however Tagins follow Donyi-Polo which is akin to Adis. Sulungs are the most primitive tribes in this area and are still at the food gathering stages. Most advanced tribe in this cultural area is that of Apa-Tanis. They follow an improved cultivation in the irrigated rice fields but they too do not follow animal traction. Society of this cultural area is by and large primitive. The improvement of agriculture, animal husbandary, education and orchard growing in certain pockets may be suitable for the betterment of the society.

Adi cultural area is most extensive and covers the entire central Arunachal Pradesh. Adis are the biggest in number and is a dominant tribe in Arunachal Pradesh. The tribe is divided into several sub-groups. "It is the biggest social group of a single tribe. However divided into several sub-tribal societies. The striking feature of Adi society is that it is a homogenous society. It can be termed as the Siang valley society as the majority of the Adis are inhabiting both sides of this big river. However, the tribes are also spread in the Yamne, Yang-sang-chu valley, Syom and Syom river basins which are tributaries of the Siang river. The society thus shows its influence right from the foot hills in the Assam valley to the frontiers touching the Indo Tibetan borders",** The different subgroups of Adi tribe are situated as under : Ramos in Mechuka and Manigaon ; Bokars inhabit the Yomn river interiors this river meets Si river at Tato to form siyom river, Boris in the valleys of syom and Sike ; Pailibs in the region surrounded by Bokar range in

* Panchani, Chander Sheikhar, "Arunachal Pradesh : Religion, Culture and Society", 1989, P. 185.

** Op P, 186.

the south, Mobuk range in the west, Yardi-kadi range in the north, and the Pari Mountains in the east ; Ashing inhabit area around Tuting ; Tangams inhabit the interior of the Siang gorge from Geling to Tuting ; Shimongs inhabit the areas in siang valley below Tuting ; Milans occupy the Yamne and Sidip river valleys ; Padams inhabit the left bank of Yamne and the Valley of Siku rivers ; Pangims inhabit the main Yamne valley ; Minyongs occupy the right bank of Siang river ; Pasis are living around Pasighat. The Adi society socially, culturally and economically is well advanced and is dominant politically as well. The society has administration of Arunachal in its hands, is due to its numerical strength, central geographical position, socio-cultural advancement of the society, literacy in the society. All key posts are manned by Adis in Arunachal this reflects the amount of cultural advancement in the Adis. Infact now the Adis must achieve the higher cultrual values by introducing positive cultural traits to their society and material culture. For instance, they need higher education and research, literacy, introduction of diseases resistant and high yeilding qualities of crops in agriculture, improvement in extension of horticultural, improvement in live-stock. The Adis are most intellegent tribes and a far better future can be expected to their society, in cultural advancement.

The Mishmi culturał area is extended in Dibang Valley, Mishmi hills and Trans-Lohita river valley, thus we can assign the entire area between the Dibang river and the Kamlang river to the Mishmi society. The tribal groups of the Mishmi social area are the Idu-Mishmis of Dibang valley ; Digaru Mishmi or Taraons inhabit hills and foot hills between the Digaru of the Lohita rivers ; the Miju Mishmis or Komans occupy the area between the Lohita and Kambang rivers in the foot hills of the Mishmi hills. In the area the Mishmis follow Jhum cultivation. A few are engaged in trade as well. But in general their way of life is not well improved. In handicraft they produce beautiful designs. Mishmis by nature resist change and dont like to develop their old methods of agriculture, living and other kinds of social traditions. They are thus averse to cultural adaptation, the continuance of the tribe in primitive form is due to social tendency of Mishmis. They will have to come out of this conservative attitude.

The Khampti-Singphos-Tangsa cultural area is extended into the south-east of Lohit district and north-east of Tirap District, infact the area between the Kamlang and the Tirap river could be assigned to this social group. The tribe comprising the group are : Khamptis are inhabiting the Lohit district, the southern bank of the Brahmaputra

river, exactly they are distributed in the foot hill plains beyond the Kamlong river to the south-east of the Lohita river, Singphos, their exact habitat is the Tengapani river in the north on upper Buri-Dihing in the tract called Namrup ; Tangsas, their habitation extends to the Tirap and the Nanchik rivers with the Patkoi ranges in the south and Assam in the north. "The Hinayana Khampü-Singpho society is mostly composed of Khampüts and Singphos but the Tangsas also can be included in this group. The reason being that Tangsas in the language and dress styles, and even in the physical features, tend to approach Singphos as their neighbouring groups. To identify them with Nagas in the Naga social group is not justified on any point except that the Tangsas once used to follow head-hunting but that solitary social custom does not make them socially affiliated to Nagas"* The Khampüts and Singphos follow Hinayana type of Buddhism but Tangsas are animistic. The rudimentary form of Bachelors dormitory system is prevalent in all three tribes of this social group. Khampüts are the only tribes in North-eastern region of Bamboo cultural area who have developed their own script. *They are much advanced in agricultural and both Kämpüts and Singphos know the art of animals traction but this is not developed so far by the Tangsas.* In general the social groups is culturally well advanced and can compete any society of plains but the Tangsas are far behind in group, may be due to their being retained in the isolation shells, the tribe has to come out of it, otherwise it will remain primitive. Khampüts and Singphos are powerful tribes of the social groups and they can further bring more advanced culture to their society by exposing themselves to the modern activities.

Naga cultural area is widely extensive and is spread into the Patkoi Hills, Naga Hills and Manipur Hills. Following are the sub-tribes which are related to the Naga social group : In Arunachal Pradesh Noctes and Wanchose ; in Nagaland the sub-tribes are Konyaks, Phoms, Changs, Sangtrangs (N), Yachungrr, Sangtang(S), Ramgmas (south) AOs, Semas, Lhotas, Rengmas (North), Angami and Kalyo-Kengyu ; in Manipur the Naga sub-tribe are Tangkhuls (Ukhrul area), Maos, Marams (North Manipur), Kolya, Khoirao or Mayang Khang (occupy the Manipur hills between Karong Kangkopki and Maram), Kaberi (occupy the Manipur hills in the west and North-west in Tamei, Tamenglong and Nungba ; the Koirengs, Chirus and Marings are the Naga sub-tribes living in Kachar and Manipur borders. The Naga society follows the Cheiftain system. The royal society has an intricate division of hierarchy in some Naga groups. They follow Jum cultivation, Animal traction is

* Op. Pp. 187-88.

unknown. In some Naga areas the rice fields are irrigated and paddy is grown. Nagas represent a very strong society of tribals, in town areas they have shown advancements in all fields but in remote areas they are primitive and poor. There are bachelors institutions which form an integral part of the socio-political life. The Nagas chiefs still have their influence in their societies. Naga society is a very traditional society where the chief and his council have lot of influence, for a political gain the chiefs like Naga society to continue in traditional forms as that saves their power and existence. Further developments on socio-cultural, socio-political and socio-economical lines could be possible only if the chiefs changes their ideologies and becomes liberal or the society itself takes the command keeping aside the chief. In a democratic system it is useful for chiefs to be liberal and let the society use power to mend itself. The Naga tribes of the remote and interior places need to be brought up economically and culturally to the fore fronts.

Khasi-Garo cultural area extends into the hills of Khasi Garo and Jaintiya. The Khasi-Garo society comprises of Khasi, Garo and the Syntengs or Pnars. The Jaintiya hills are mostly occupied by Syntengs. Agriculture is slightly advanced but Jhum cultivation is followed by these tribes as well. Khasis are Matriarchial society, the only of its kind among the Hiamalayan tribes. In this social group the gents are comparatively lazy, the cultural adaptations have not been achieved resulting society to be in a conservative form. 'To achieve high culture the gents of this social group will have to come forward alongwith women folk to direct and lead the society, to achieve more culture, literacy, agricultural advancement, live-stock improvement etc.

The Kuki cultural area extends from the Manipur plateau and further it adds areas of Lushai hills, Chin hills, Tripura hills, Chitagong hills, Arakanyoma and the Arakan coast. It is a very wide and extensive area with different types of tribal groups which are related to their social area : In Manipur the Kukis are widely distributed in hills and vales and their sub-tribal groups are Thadaos, Vaiphei, Gangte, Ralte, Pawis, Lakhers, Hrangkhols, Tshasons, Paites, Biahtes, Zons, Simte, Quite, Anals, Kome, sukets, Shingpol, Changloi, Hangseen, Keepgon, Hankeep, Changfoor, Telnok, Helking, Mangnoong, Voongtung. Mostly the Kukis occupy the districts of Churachandpur, Tengenopal and Sadar hill ; the Kuki tribes of Lushai hills are Ralte, Paite, Lakher, Dulien and Lushai ; the Kuki tribes of the Chin hills are Tashan, Zahao, Lai ; the Kukis of Tripura hills are Rangkhols, Langrong ; the Kukis inhabiting the Chittangong hill tribes are Chakmas, Mugs, Kheengthas, Mrons, Kunis and Shendus; the Kukis of the Arakan are Ava Kumis, Aphyia

Komis, Shendus (they inhabit the interior valley), Khyens (are the nomadic Pastorals), Sangans (inhabit Morgni), Pwos or Shos, Man-Me-pgha, Bghi Karans (south of Taoungoo). The Kukis of Manipur and Mizoram are comparatively much advanced in culture and have high literacy percentage. But the Kukis of Chin hills, Chittgaong hills tracts and Arakan are still primitive. The area of these hills are very hard and nature ensures little prospects for affluency. The agricultural system is of slash and burn type where input is more and output is very little. Moreover with the growth of population the Jhum cultivation has consumed forests covers resulting in ecological imbalance in the area., the scope for further Jhum cultivation has already reduced, the population has to choose alternative professions, but since in these area the human activities are already at very low scale therefore switch over to new professions is not possible. All these factors have increased poverty among the tribals in the chin hills, Chittangong hills tracts and the Arakan Ranges. The poverty among the tribal population needs to be restricted otherwise the growing population will lead to famine and disasters. The control of population growth, increase of literacy, improvement of living condition are the primary obojectives of Kuki society and their concerned Governments. Things are not so alarming in Manipur and Mizoram so far as the Kuki socio-economic conditions are concerned but in these areas the Kukis must be improvement oriented instead of following the lines of agitation and hosulity. Their society needs achievement of cultural, literacy, development and improvment in living standard, that they should target. The culturally advanced Kuki tribal groups must lead others to achieve all these, then future may be prosperous for them.

3

HIMLAYAN ECOLOGY

THE existence in the form of life is the most important aspect in this universe which is itself a creation of matter. Life provides the consciousness to understand the essence of matter. To be aware of the matter and Maya (materialism) around, the life has to be competent enough to exist, therefore, the life tends to exist in the fittest possible way, getting itself adapted and undergoing the process of evolution. The universe is endless the matter is infinite, the Maya (materialism) is unaccountable the life is constantly existing in endless forms and undergoing evolution for an endless period. Today, the human being is at the apex of the evolutionary forms, it is not the end, there is something more to be evolved in the time to come. But life itself is dependent on the earth's surface, it has the basic requirements of energy and raw material.¹ The main source of energy is the sun and it provides energy to all life and objects without life. The raw material comes from carbon dioxide (CO₂), water (H₂O) and minerals. The carbon dioxide comes from air; water from oceans, river, springs, etc. and the mineral from the soil. It is so simple to say but is a complex system and every process involved of getting one thing is related to the other, the organism is thus put to a cycle of relations to others and to the surrounding that relationship is Ecology. Therefore, a life without certain ecological conditions is endangered for its successful existence, for running a life individual or collectively a particular medium and a series of medium are required which in practice are interdependent to the entire ongoing process of the universe. The minerals, for example, are the raw materials for life but cannot be intaken in solid form, these are required to be broken down with a medium to molecular form so that they move in our living cells and in a particular process these get

1 Macdonal, Malcom Ross, 'Man and Nature', Aldus Books Ltd., London, 1975, P. 12.

assimilated by the cells involving some physiological processes. For any medium to put into a system, and for the system to run into a particular process, the energy is required at all stages. In fact, all transformations need energy. Our atmosphere of air must be healthy to provide us oxygen and carbon dioxide, similarly our water sources must be efficient and clear to provide us water, as for raw materials, these are the basic requirements. The sum and the substance is that our Ecology must be perfect and healthy to ensure, the life on this planet. Himalayas are massive and extensive, as mentioned elsewhere in this volume, so is the role of Himalayas in providing the Ecology, rather Himalayas control the global ecological system. Himalayas are the source of minerals, every day several tons of minerals are carried from this, ever reducing treasure house, by the rivers and deposited on the plains. Himalayas are the perennial sources of water, several rivers rise in the Himalayas and quench the thirst of the plains of the Indian Peninsula, sustain the entire life by offering precious water. Himalayas provide the requisite atmosphere, ensure the adequate supply of Oxygen and Carbon dioxide, the forest cover on the Himalayan chests ensures the suitable atmosphere. It is an accepted fact that Himalayas sustain the best possible Ecology for the human beings and other life around. But more we are getting civilised more we have started the descentification of our venerable Himalayas. We are not challenging the Great Himalayas but our own very existence. There are evidences of Himalayan destruction by human beings and every year we are observing wrath of the mighty Himalayas, thousands die of floods, earth quakes, landslides, acid rains and so on. The Himalayan Ecology is disturbed, it is not in balance, and, therefore, not in the human interest. Several human races have been thriving in the hills and valleys of Himalayas, the disturbed ecology has now become an indication for threat to the ethnic settlement and their flourishing of cultures and civilizations. Elsewhere, in describing Himalayan valleys, I have given the account of various ethnic groups distributed throughout the length and breadth of the Himalayas, that entire settlement will be a story of the past if the Himalayan Ecology is not saved from its doom. It pinches me a lot to express such a warning to the fellow beings but this is only a warning at present. It has pinched me extremely when on my Himalayan tours observed the devastation caused by the human beings to the plants and animals, the indiscriminate felling of trees, slashing and shaving of jungles, hunting the wild fauna for pleasure and commerce, creating the roads and causing the mass destruction of vegetative species and, above all stripping the Himalayas and raping its beautiful valleys. Man has become shameless. It is surprising to find that in the entire Himalayan Belt the act of Man

is against the environment, plant, animal land and the soil. Infact the man is acting against the every fibre of the Himalayan system. The Himalayas nourish and nurture the human beings living in their mighty folds, but they have gone against them and started tempering with, similarly the visitors who visit Himalayas to satisfy their curiosity, also have followed the gang of Himalayan exploiters. A man may be a native of Himalayas or a vistor, he must understand that by his act he is causing harm to the numerous resources, polluting the environment, vanishing the wilderness and deplating the ecology which may ultimately cause global devastation. A man is the lord of this planet and supreme among the animal kingdom, he has evolved language to communicate with his fellow being, invented writing to record ideas and convey messages, discovered mathematics to establish accounts for day to day life, reached to the technological advancement to be well-civilized, but how come the element of retrogression has struck to his mind to tinkle with God's mighty creation like Himalayas. "Homosapiens show advanced intelligence. Everything that has made him lord and potential destroyer of creation can be traced to this one attribute every species is unique in someway but man is unique in so many respects, that it is hard to know where to start.² In the present century the uniqueness of man has gone astray and in a wrong direction. Hope his unique way of thinking will bring him on right track and he saves the 'Himalayan Ecology'.

How is the man tempering with the Himalayas, will be clear to the readers if some accounts are given and discussed : The pollution has started right from the highest point of land on this planet. We are not only destroying our jungles all over the Himalayas and polluting our surroundings everywhere, but also the most sacred and the highest point of earth, the Everest has not been spared. The first man (alongwith Tenzing Sherpa) to reach the Mount Everest, Edmund Hillary, feels disturbed to find that Mt. Everest polluted and the natural environment in Himalayas on destruction. 'Mount Everest is littered with junk from the bottom to the top one thing that has deeply concerned me has been severe destruction that is taking place in their natural environment. He further advocates : "Environmental problems are really social problems anyway. They begin with people as the cause and end with people as victim."³ The craze for Himalayas, among the mountain climbers, has increased after the mid of this century. On one hand it appear prospective to the interest of natives of the Himalayas but every

² Op., 1975, P. 26.

³ Hillary, Edmund, 'Ecology 2000 : The Changing face of Earth', Michael Joseph, London, 1984, Pp. 7, 15.

foot of the climber is spoiling the natural sanctity of the Himalayas, the results are very clear before all of us. The real lovers of the Himalayas are critical about this mad rush : "Until Sir Edmund Hillary and Tenzing Norgay in 1953 reached the summit of Mount Everest, it has defeated all challengers. Since then, close to 200 men and women have stood there. More than 60 have died trying. The tens of thousands of tourists who have since swarmed to the Everest area to enjoy the beauty have changed life in the Himalaya more in three decades than it has changed in thousands of years. And not always for the better.⁴ In the ultimate analysis the change inducted or introduced in the Himalayas is not prospective. Similarly the timber export from the lush green Himalayan valleys to the plains of the Indus, Gangetic and Brahmaputra ; and to the Tibetan plateau is a matter of hard cash to the natives but their gain is very little, the major share goes to the timber merchants who have become fatty on the cost of the destruction of the Himalayan forests. Larry Kohl points out to the timber export from Kama valley to Lahasa in Tibet, the threat of whole scale exploitation clouds the future of this virgin forest. The Kama valley is to the east of the Everest, in an unspoiled wilderness along the Kama river, a woeful harvest is underway, as Tibets rarest resource its forest land falls to the axe. In the south of the Everest in Nepal, the threat is more urgent than in Tibet. The local population has taken a large toll of the forests. Kohl warns that : the Himalayan watershed is vital for the well being of hundreds of millions of people in the Indian sub-continent. Today the vast ecosystem stands under great threat, as its inhabitants continue to strip their vertical world of its soil holding forest cover for fuel, building material and cropland.⁵ The number of tourists visiting Nepal today is 2,50,000 per year. The local population is expanding with an enormous growth rate. The hill slopes are shaved off the forest covers and converted into terraced fields for cultivation. The wild life habitat is squeezed due to the deforestation activities. On the other hand the village hunters among the natives are after the wild life, the rare species of animals are under pressure and many have undergone extinction south of Makalu, the Barun river valley in Nepal is the example of such extinctions of species in a big way. The musk deer, the Himalayan Tahr (mountain goat), impeyanpheasant are on decline in Nepal. Another account, the folly of the mountain climbers, reveals that the Himalayan tops have infact became the dustbins. Galen Rowell's personal experience of November, 11, 1987, on his climb to the 17,000 ft. Tharpu chuli, or Tent Peak",

4 Garrett, Wilbur, E., 'Exploring Cradle Earth', 'National Geographic', Washington, Vol. 174, No. 5, November, 1988, P. 612.

5 Kohl, Larry, 'Heavy Hands on the Land', Op., Pp. 633 to 635.

is an eye opener, "There, frozen into the ice cap of Tharpu Chulli, lies a miniature garbage dump : discarded candy wrappers, film cartoons, plastic bags, wads of tissue and all-empty food cans, all of it left by foreign climbing groups.⁶

The same is true of other places as well as in Himalayas. Lahul and Spiti valley is in the shadow of the Pir Panjal, therefore, scanty rains and there are no forest. The timber is imported from the Kulu valley. In the recent years the smuggling of Deodar Timber is so much that the Deodar trees are vanishing from the Manali and Nagar forest ranges. The trees are ruthlessly felled at night, dressed into logs and at night itself arranged to be smuggled across the Rohtang-La Pass. Kulu valley is known for its beauty and charm but the timber smugglers are tarnishing its beauty by stripping her pine forest cover by and by. The pine tree line covers the entire slopes of hills to the base where it touches the valley plateau, but now the slopes are getting denuded and forest cover decreasing up the slopes year after year. Another set back to the Kulu valley that in late sixties its forest crown, covering the Rohtang range, above Palchan, Kulang and Bahang, was removed by ordering sale of the tall lofty Deodar and fir trees in favour of the timber merchants. Really the valley has lost crown and it may never be restored since the denuded or deforested area was not covered with the earlier type of Deodar and fir species but with the broad leaved species like Mapple, Walnut and Chessnut. Now they have shown their growth and are in the prime of their youth but these species are unable to offer the kind of vegetational beauty the area had earlier with the pine forest cover. The autumn rob trees of the green leaves and the hill tops give a deserted look. The evergreen forest crown was thus robbed once for ever. It is the exploiter's game, the valley has to shun its beautiful glory, and the natives of Kulu may face the consequences of this great loss. The craze for apple orchards have largely added to the deforestation.

The Timber export has caused a big loss in Kashmir valley as well. The timber exported to Kargil and Ladakh has resulted deforestation in Zojila range. The tree stumps are the witnesses to the fact that the Zojila was once having a fine forest cover. Now Sonamarg is getting the warrant. On the other hand all the luxuriant forests, in Kashmir are getting thinner and thinner, year after year. The lofty fir trees, the precious ornament of the valley of Kashmir are recklessly cut, the charm and glory of the valley fades the moment a tree is down. Similarly

6 Rowell, Galen, 'Annapurna : Sanctuary for the Himalaya', 'National Geographic', Vol. 176, No. 3, September, 1989, Washington, P. 394.

the walnut trees are cut for craft purpose. The Kashmiri craft is world famous but it will not be sustained much further as the raw material is vanishing rapidly. Timber merchants of Jammu are robbing the forest of its interior valleys. Similar are the conditions in the U.P. Garhwal area. The lush green valleys, rich with pine forest covers are stripped off by the Timber merchants operating there. The rivers carrying the logs can prove the intensity of the devastation being caused to the forests in the interior valleys. Same is the fate of the jungles in Simla Hills. The timber merchants are bent upon to reduce the forest wealth of Himachal Pradesh, Chaupal, Rohru, Narkanda are the places where the Deodar, Fir, Oak and Chil trees are racklessly fallen and sent to the mandis in the plains. In Kotgarh, Kotkhai, Jubbal, Rohru and Rampur the jungles were destroyed by the apple craze. The beautiful forests were converted into the apple orchards. Simla town, the Queen of the Hills, is so because of variety of pine species. Infact, Simla wears the Pine Crown but it is now developing patches due to deforestation coverloss. Nothing has been done to increase forests, however, all agencies are set to spoil Simla's Pine Crown, it will be a greatest folly of the citizens of Simla if they keep on sleeping on the issue.

In the North-Eastern Region the forest are diminishing like anything. The pattern of Jhum cultivation by the tribals here is the biggest factor for this. Their increasing population is eating the forest covers. Go to the areas of Mizos, Kukis, Nagas, Adis, Mishmis, Akas, Dafflas, Garos and Khasis the hill ranges will be seen shaved off. Their Jhum cultivation is based on the jungle clearance for cultivation. The jungles, in a patch, are slashed and burnt and then the land is cultivated. It requires a larger area, more over the follow up for 3-5 years after the use for equal years is essential. This results into double the requirement of forest area for a particular population of tribals. The population pressures has increased the requirement. The timber contractors have also extended their operation in these prestine forests as well, and, they have not only destroyed forests but also induced corruption among the native tribes. In fact among these tribals the corruption never entered even to their imagination, but the lurement of cash and prosperity has plunged them also into the act of corruption.

The rackless felling of trees is of best example when you move on the Sela pass. The Deodar pines with thier enormous girth and lofty tops are in dying condition, it appears that the road construction has caused damage to their lives and no agency has taken care to grow more trees. On the Tawang side when you drive down the Sela pass, the gorge is walled with slopy mountains on both side, One really gets

disturbed to find the hundred of tree stumps of felled tree, giving witness of their destruction by the act of the man. It appears that the mountain slopes also are telling the fact that they have been robbed off their precious and evergreen treasure, of pine cover. Strange that no reforestation is thought of so far. When you drive from Dehradun to Mussoorri, or travel to Nainital and follow hill roads in Garhwal and Kumaon Hills, you will find the stone quarries are busy in their operation of drilling and excavation for taking stones to construct buildings in the plains at the cost of the hills. These quarry owners are numerous and are boring the hills at all places on road sides causing loss to the vegetation covers and loosening the soil, resultantly a little rain brings heavy floods. The swollen rivulets express the fury by causing devastation in the plains. The chunks of cultivatable land is eaten up every year in the plains due to floods generated in the hills. It is not only in the U.P. Hills but the entire Sivalik Range right from the west to the east is being excavated by the quarry owners for a lucrative business purpose. They are increasing day by day as the demand for the building construction is increasing in the plains. This kind of un-natural sustenance of the building structures by the Himalayas for stone and timber material is forced activity and, therefore, must be suspended with immediate effects otherwise the quarry owners are bent upon to powder down the Himalayan edifice, as are the timber merchant dedicated to destroy the vegetation.

The road construction in the Himalayas have weakened the mountain chests. The road traces over the hills and in the valleys virtually powder their ingredients, of which they are made of and pollute the vicinity by the soot of the vehicles and the foot of the visitors. In Arunachal Pradesh the forward area roads from Tawang to Lumla, Along to Yingkiang, Daporijo to Taliyah and Teju to Hayuliang are very recent, their inauguration has made good by to several species of rare orchids, wild life and beautiful plants. The plants recorded in the previous century are not in existence after the roads were constructed any where in Himalayas. These roads, when in the process of construction caused destruction to the plant species, and when these were completed and made in use, the best use was targeted to smuggle the timber after felling the trees. In the Himalayan villages the innocent villagers were till recent times in intimate relationship with the tree culture around them. But the craze for road construction to their villages have robbed them of the tree culture. The villagers themselves involve politically to have roads constructed to their villages which no doubt provide less chances of prosperities to them than for those who had an easy flow as exploiters from the cultured zones, and who now threaten the very existence of the culture and environment of these Himalayan villagers.

There are such accounts which drags India as a whole under the threat of the Global Warming Potential (GWP):⁷ "World Resources Institute has estimated that three of the six countries that are the largest contributors to the atmosphere warming potential the United States, The USSR, Brazil, China, India and Japan have heavily industrialized economies ; these do not, Global warming is truly a global phenomenon, in both causes and effect, to one degree or another, virtually all elements of human societies are involved in creating the problem. All must play a role in bringing it under control".⁸ Global warming is the result of the gases let off into the atmosphere and they create a shield around the atmosphere, which prevents the earth's radiated heat from escaping, resultantly the heat is reflected back to the earth which warms the atmosphere around us. The death and decay of vegetation animal produce, coal derivatives, burning of wood and other materials cause carbon dioxide to be released into the atmosphere. In a nature system of ecology, the living plants absorb the carbon dioxide and in the presence of sun-light, alongwith water manufacture, in the plant cell, numerous organic products (through photosynthesis) useful for the plant as well as for the animals, but the living trees are diminished, therefore, capacity to absorb carbon dioxide is less, it thus remains in the atmosphere causing warming. At least 50% of warming is due to this kind of carbon dioxide. The carbon, alongwith the other gases like methane, nitrogen oxide and clorofluorocarbons (CFCs), traps heat radiated by the earth. India emits more than 140 million tonnes of carbon dioxide annually. All countries add to an enormous amount of the gas in the atmosphere. On Global Warming the serious warning is : If current trends continue, the worlds climate may change more in the next half century than it has over the last two and a half thousand years. By the time a baby born today is fifteen, established glaciers will have melted away ; by the time it is twenty five there is unlikely to be any forest land left in India ; by the time he or she reaches fifty, many of the worlds island nations will have disappeared, leaving millions

7 McCully, Patrick, 'Discard in the Green House', 'The Ecologists', Vol. 21, No. 4, July/August 1991, Doreset, England, P. 157.

8 The Global Warming Potential (GWP), of a gas is a measure of the accumulation effect or the earth's energy balance of an annaul emission of that gas. The GWP of a particular gas is function of its radioactive forcing (expressed as the change in the earth's radiation budget due to a change in the concentration of the gas) ; its resistance time (The amount of time of the gas spends in the atmosphere before it is broken down or absorbed by a sink such as an ocean) ; and its indirect effects (the oxidation of methane, for example, produces Co, Co₂ , water vapour, H₂O and CH₂O (formaldehyde) all of which also affect the climate) Op., "The Ecologist", P. 159.

homeless..... and chances are that today's baby will die of some as yet unknown disease arising from global warning*** It will be the price paid by the man for his destructive acts. A pollution may be disastrous, it does not remain restricted to a region but may extend to distant lands. The Gulfwar of 1991 has caused death to several human beings, the act of putting the oil wells into fire poisoned the global atmosphere, the Himalayas were adversely affected, the following report is the factual account of the disasters : "High-Technology has caused higher ration of human loss..... In Kashmir, some 3000 kilometres from Kuwait, skies in the Himalayas were amazed to come across an areas of oily snow, black with soot, two inches thick. This black covering could absorb enough solar energy to melt the snow permaturely, producing serious flooding and changing of local climate. Black rain has fallen in Iran, Afghanistan and deep into Turkey."⁹ The Himalayas, the crown of the Indian Peninsula, is smeered with soot of the Gulf-war, so is smeered the Indian ocean with the oil-slick which spread over the sea when the oil tankers were destroyed during the war. The oil slick travelled with the oceanic waves, the feet of the Himalayas spread into the Arabean Sea at Makran and the Bay of Bengal at Arakan, the feet thus had the feel of the dusty and sooty slick which enroute killed several sea birds and animals. The Gulf-war was fought between Iraq and Kuwait but Himalayas have to soil its top and toes in the soot and slick. The oceanic pollution may change the global climate and Himalayas may again have the feel of the impact. "Calculations by Rind and chandler now show how important the oceans are as the major climatic changes of the past 180 million years, their suggestions can be understood entirely in terms of changes in ocean circulation. Climate feed backs which influence the wind driven surface circulation. Climate and the deep water thermobaline circulation would appear to be in right direction to sustain the increased (oceanic heat) transports."¹⁰

Deforestation has resulted desertification in many parts of Himalayan region. The best example is of Spiti valley, the valley falls in the cold desert region of Lahul and Spiti, adjacent to Ladakh cold

*** Sabharwal, jane, 'Global Warning', 'The India magazine of her People and Culture', Vol. Ten, March, 1990, Bombay, P. 8.

9 Barnaby, Frank, "The Environment Impact of the Gulf War", "The Ecologist", Vol. 21, No. 4, July/August, 1991, Dorset England, P. 169.

10 'Covery, Curb, Climate Change : Credit of Oceans', 'Nature' : International Journal of Sciences' Vol. 352, No. 6332, 1st July, 1991, Macmillan, Magazines Ltd., London, P. 196.

* 'International Journal of Science', Vol. 352, No. 6332, 1st July, 1991, MacMillan, Magazines Ltd. London, P. 196

deserts. The intensification of the desert formation seems to be due to deforestation activities. The valley is magnificently walled with the enchanting mountains but the natives have robbed the mountains off their vegetation since ages and today we find a tree less Spiti valley except for the clusters of human raised groves in patches in the vicinity of villages. The proof of the valley mountains having trees is even available today when the natives go to high pastures and collect tree roots of massive size, that ensures tree line in spiti valley in existence not very far in the past. The tree roots one can see kept collected on the flat roof tops of inhabitants in the villages.¹¹ Similar possibilities are reported in the valleys of Ladakh, Zaskar, Drass, Kargil and Lahul. Will this desertification be extended to neighbouring lush green valleys of Kashmir and Kulu ? the deforestation activities are going enormously at uncontrollable speed and if not controlled future, will definitely make Kulu and Kashmir valley the desert, or semi-desert, it can't be exaggeration at all. Deforestation not only will cause desertification but also cause change of the entire ecology and environment which will hit the human society and civilization from its roots. Deforestation and desertification are two widely occurring factors which influence the well being of communities which depend on their surrounding environment for food, water and fuel.¹² Deforestation, as an activity against the flora and fauna, has entered in the areas of Reserve Forests as well. The British India Govt. between 1881 and 1924 issued notifications when thick forests and forests with unique valuable and healthy trees were declared Reserve Forests. Several such Reserve forests are in the Himalayan belt which of course now are endangered under the activity of deforestation. In Kulu, Manali is the most beautiful place, its beauty is by virtue of the luxuriant pine cover in the valley and over the slopes of the mountains walling it. In the vicinity of the town and Dhungari temple of Goddess Hiddimba the reserve forest exists which was intact preserved till recent times, the lofty Deodars are majestic and elegant with evergreen in them but the greedy exploiters are ruthlessly felling trees illegally, the result is the size of the pine-cover in Manali is reducing year after year. The mischievous elements are so cruel that they start notching the girth of a tree, they go on notching stealthily till

11 The Author has visited Spiti Valley twice, once each time in 1980 and 1981, while he was posted as Sr. Superintendent of Post Offices, Simla and Spiti valley was under the jurisdiction of Simla Postal Division. He has personally come across the native collecting the tree roots from the high pastures in Tabo, Losar and Kibber villages of Spiti Valley.

12 'Geographical', The Monthly Magazine of the Royal Geographical Society, London, April 1991, Vol. XVIII, No. 4, P. 3.

the tree gets fallen down itself and its death is a boon for them. Added to this is the uncontrolled increase of inhabitation in the surrounding of the Reserve Forests. The Tourism Deptt, Hoteliers, shop-keepers and the native, have all joined hands to eat the precious reserve of the pine-cover and today we find Hotel, tourist huts, residential buildings on the graves of the pine stumps. The Reserve Forest are disturbed in North-Eastern Region as well, along the Assam-Nagaland border, there are 11 Reserve forests which are one of the best rain forests in the world but today these are facing destruction threat and also boundary dispute between the two states. The 11 Reserve Forests are : Doyang, Diphu, Nambor (south and north) Rengma, Rangina, Dessoi, Dessoi valley, Tiru Hills, Abhoypur, Geleki, Dilli and Kakadenga. As per the Assam Land Revenue Act, 1886, the normal rights to land are not applicable to land included in any forest declared as a reserve forest but practically it is not like that, the settlers around these forests are encroaching reserve forests. The saw mills are installed nearby which are the centres for dressing the destroyed trees. In the apple-belts of Simla Rohadu, Kulu and Kashmir the saw mills have resulted a substantial reduction of forests. In Arunachal 62% of the territory is under forests and 84000 sq. km. area is classified as a forest zone. The forests near Assam plains are exploited by plain merchants and inside Arunachal the forests are thinned down by the saw mill owners who smuggle the dressed timber to the Assam plains.

Reforestation itself in Himalayas is a destructive activity as the species introduced are not local, the exotic introduction of plant species are negatively contributing towards the environment, infact such a reforestation is lethal to the green Himalayas. Blitz reports Green Death in the Himalayas : "The mighty Himalayan mountain chain is experiencing the worst ever environmental crisis. It faces a state of rapidly depleting resources, especially the forest resources as result of modern development activities, most of them completely unwanted. The time is not far off when natural species like Sal (*Shorea robusta*) in the outer Himalaya, Oak (*Quercus lencrotrichophora*) in the middle Himalayas and Kharsu oak (*Quercus sanicarpiflora*) in the high Himalaya will be threatened by extinction. The indigenous vegetation is vanishing not only because of over exploitation, but also because no chance is being given for its regeneration, and in the plantation programmes emphasis is always laid on the commercial exotic species.¹³ The Oak, Sal and Kharsu etc, are infact the representative of the 'Climax vegetation' and thus is permanent

13 Singh Vir, 'Green Death : Planning Alien Flora Himalayas spells.....', Blitz, Bombay, January, 1992, P. 22.

vegetation which has established itself in a particular area after it was cleared of all vegetation and, therefore, is existing undisturbed. It is growing as a final, mature, stable, self-maintaining and self-reproducing stage of vegetational development and is crucial for the eco-conservations by any region. The 'Climax Vegetation' is put under pressure of deforestation on one hand and defective reforestation on the other. The replacement of plant species by certain exotic and those new to the habitat is definitely playing against the eco-system. We find patches of eucalyptus, poplars, Robinia, pseudoacacia, silver oak, subabool and apples are very commonly grown in the Himalayan Belt, these were not there in the past and the vegetation over there was totally different, more over these above mentioned species are not native to the Himalayas. Their establishment in the Himalayan habitat is having adverse effects on the vital resources like soil, water and air. As elsewhere mentioned the Himalayas form the crown of the Indian sub-continent, is not just a literary term given to glorify Himalayas but infact, the crown controls the ecosystem of the sub-continent. The Himalayan ecology therefore, exercises the seminal influence on the economy of India and the entire Indian sub-continent as it creates impact on rain, wind, heat, cold, moisture and vegetation. The indigenous vegetation, which has been in relation with the ecosystem since the creation of Himalayas only can restore the adequate Himalayan ecosystem. Kumaon Hills in Garhwal reveal the fact of ecosystem destruction by tree felling, road construction and quarry operators. The trucks load of logs play down to the plains badly eroding the slopes, the best example is the Nakuri valley in Garhwal, or go to any valley or hill in the area to observe the act of deforestation. The logging has continued ruthlessly and the tree cover in the Garhwal Himalayas continues to dwindle at an alarming rate, from a recommended 60% forest cover for the Himalayas, the tree cover in Garhwal is down to a dangerously low 14%.¹⁴ In fact the man is changing the face of the earth from the best to the worst. The culturally advanced human being of 20th century is most barbaric to his nature around. He is causing a biological debacle, definitely under such conditions, the extinction may follow evolution.

No doubt people are the only cause of ecological devastation on a global scale but they are also the only source of its recovery.¹⁵ Man has the consciousness and will positively use it in the right cause of saving the ecology to avoid the looming catastrophes. There are several

14 Ramesh, Indira, 'Greening the Himalayas', 'India Perspectives', Vol. II, No. 5, Ministry of External Affairs, Delhi, November, 1989, P. 6.

15 Hillary, Edmund, 'Ecology 2000 : The changing face of Earth', 1984, P. 201.

remedies to keep our ecosystem in right balance a few of such could be discussed here : The entire Himalayan Belt is inhabited by tribals and a few non-tribals but the entire population of tribals and non-tribals is particularly of hill people, the topography does not ensure all comforts of any easy life ; the communications are poor, the subsistence is at a minimum scale of agricultural produce, orchards, wild products animal husbandary and labour or artisans employment. The over all prospects are very limited hence the economy is poor. There are no industries, except the small scale one, rather there is no scope for industrialisation in Himalayan belt, the prospects of economic advancements are restricted. Poverty is the cause of material purchase in capacity. The dependence is more on the nature since the population is increasing, the pressure on nature is more, the resources are diminishing. The Himalayan people should be given economical uplift so that they shun the poverty to a larger extent. The people here should take efforts in improving their habitat. The healthy local surroundings are possible through the *improvements caused in physically, culturally, educationally and environmental aspects of the habitat*. The element of Susanskar needs to be introduced.¹⁶ The Himalayan valleys, especially in the interiors are inhabited by shepherded, Bakarwals, Chowariwalas, Gujars, Gaddis, and Jhechas, who are mostly nomads or seminomads, often they overexploit the pastures and cause deserts and vegetational imbalance. The Himalayan shepherds pastoral way of life needs organisation so that pastures are well defined and distributed among them. They require some facilities and rights which should be provided but over exploitation impastures restricted. The overgrazing in forest lands needs to be kept under control. The illegal encroachment of lands have restricted pastures for shephards which has resulted pressure on forest lands and other cultivatable lands have restricted pastures for shephards which has resulted pressure on forest lands and other cultivatable lands for grazing this needs streamlining by revenue department and pasture made available for shepherd use to a restricted manner. In the North Eastern Himalayas the Jhum cultivation is wisely practised, it needs proper utilization. The people of Mizoram and Nagaland developed shifting cultivation as their system of survival because they had to live on slopes and this was the best way to maintain the fertility of their land, it is an attempt to optimise resources of their environment.¹⁷ Prof. P.S. Ramakrishnan has studied Jhum cultivation on scientific lines he

16 On Susamskar, please see the other volume written by the author.

17 Agarwal, Anil & Sunita Narain, 'The Environment : Fighting the big Thirst, Illustrated Weekly of India, July 9, 1989, P. 28.

considered this type of cultivation as highly sophisticated facing system, best suited to the ecosystem of the north-eastern region. The fertility of the hill soils are poor and terraced farming if subjected to the hill slopes the enormous quantity of fertiliser will be required. In the slash and burn or shifting mode of cultivation the problem of fertilizer is solved by the vegetation cover itself, no doubt it has to be sacrificed, i.e., the vegetation cover has to be slashed and burnt and converted into ash which infact serves the purpose as fertilizer. Ecosystem gets disturbed when the cycle is shortened and the shifting is frequented more than the required capacity of a particular area. Infact Jhum cultivation has to be cycled as per the local capacity of the jungles and not frequented. The fruit bearing trees should be lined in the periphery of the land or inter spread in lines horizontally and vertically throughout the Jhum cultivated patch. The crop cycle may be maintained having the nitrogen fixing crop plants essentially grown once in the year. In village Khonana in Nagaland, the shifting cycle has been stablized at lower cycles by growing alder (*Alnusnepalensis*). The tree is a nitrogen fixing plant. The farmers of Khonana..... probably about a 100 years ago began to plant alder in large numbers in their shifting cultivation fields, the current agricultural system is now built around the alder. Once in every four to six years the tree is completely shorn off its branches; the farmers then cultivate the land for two years; then as the branches regrow, the fields are left fellow for another two or three years ; during this period the farmer cultivates another plot of land ; within five years the alder trees in the first field have regrown their branches, and the Naga farmer returns to the first field to cultivate it again for two years ; being a nitrogen fixer, the tree has meanwhile restored the fertility of the land, the cut branches provide stacks of firewood, the leaves and twigs are burnt and the ashes are mixed with the soil to add more nutrients to it.¹⁸ The alder tree is very common in the Himalayan Belt. In the shifting cultivation it may be used everywhere except in dry places, devoid of water, it may not grow. The banks of the swamps, lakes, rivers, rivultes can have alder trees. The river basins in Himalayan valleys are cut with boulders which are brought down by the swift flowing alpine rivers, the bed becomes uncultivable and rocky, the alder trees could be grown there, the roots which enrich the soil the branches may spread over the land after every prooning of the tree. The leaves and twigs should be allowed to remain there, after 3-5 years the rocky bed will be covered with a humus with a fertile soil. It will increase cultivatable area in river beds, save the land from soil

18 Aggarwal Anil and Sunita Narain, Op. P. 31.

erosion, improve environment and control flood furries of the Himalayan rivers.

India's population will grow from about 800 million to about 1000 million by the end of the century. The economy of the Himalayan people is on a biomass based subsistence economy that ensures demand for various forms of biomass like food, firewood, fodder, cowdung, building material like timber and thatch, industrial raw material like rubber and various such products will grow by leaps and bounds, but India's land area anywhere is not going to increase, thus the limited land and water resources will come under increasing pressure.¹⁹ The biomass needs improvement everywhere. It is essential to understand the social and ecological dynamics of within each of the ecosystems and develop biomass production programmes that are in harmony with inherent ecological dynamics of these ecosystems. In Himalayas the major component of land use will be forest lands but in cold desert areas like Ladakh, Lahul and Spiti the component land use will be grazing lands ; and in the Himalayan valleys it may be the crop lands. The occupational structure will be accordingly, therefore, planning to develop ecosystem should be in a specific line after studying the existing mode of ecosystem and the related occupations of the natives. "But the action has to be at the human settlement level. At the level of the ecosystem, we do not need detailed plans and programmes but ecosystem — specific action guidelines which can inform and guide village level planning and action. Any effort to develop ecosystem level plans will leave the action with the bureaucracy, keep the people out and maintain their alienation towards common environmental resources."²⁰ In village the planning of its croplands, grazing lands, tree forests and pasture lands should be given to the villagers themselves, however the governments representatives may there be to guide them but not to execute, it will be a community enterprise for the villagers. The government land should also be controlled by the village community and also it must be involved into the act of production of the common lands, forest and pastures etc. Further the equal right and share of common resources will be ensured and enforced, for which Government has to come forward for help. The role of the Government will be of the educator, trainer and provider of technical assistance.²¹ The role of the Government is exclusive and main and it has to see that system works well.

19 Agarwal, Anil and Sunita Narain, 'The Greening of India', 'The Illustrated Weekly of India', June 4, 1989.

20 Agarwal, Anil and Sunita Narain, Op. P. 31.

21 Sehgal, Rashme, "The Reforestation of Himachal", Span, January, 1989, P. 47.

The soil erosion is another big hurdle in the Himalayan mountain and valleys. The loss of the vegetation cover makes the top soil loose and the rain waters carry off the soil after every shower of rain. The growth of shrubs like carissa, Aota Thanda, mimosa and desmodium. The growing of grass lands with grasses such as cenchrus and stylo santhe which strengthen the soil. A major problem faced in Himachal Pradesh is that of soil erosion with the fragile ecosystem having been destroyed because of the absence of vegetative cover. The social forestry is now being established in many parts of Himalayas. The name itself sound well and gives a feel of community involvement. The idea of the establishment of such forests is to catch the essence of community ownership and responsibility towards the environment through the medium of plantation. "Social forestry endeavours to provide for integrated rural development. It helps to strike a balance between the people and their environment, thus satisfying the twingoals of self-reliance and sustained benefits that are essential to the Poor".²² In these forests the objective is clear that Govt. is the organiser and the villagers are the beneficiaries and owners. But still the involvement of the villagers has not been seen. The Govt. will have to enforce responsibility of protection essentially by the village community, that may bound the villagers to consider this as an obligatory function.

The establishment of "Gene Library"*** may be a latest programme to have better control over environment and plant species. The University of Queensland has developed such centre for Molecular Biology and Bio-technology as a repository for DNA and cell samples. Over the past 25 years the University has built up an internationally recognised collection of 4000 cultures of bacteria, fungi, yeasts, algae and viruses. The centres director, Professor John mattick, believes the library will become a kind of "Genetic Louvre" becuase DNA contains all the information about an organisms structure, function and development..... vital with species becoming extinct at the rate of perhaps once a day worldwide. "In future scientists may produce pharmaceuticals and vaccines and even reactivate extinct species. All that needed is a drop of blood or a skin scraping from an animal or a leaf cutting from a plant" *** This may be introduced to the Himalayan Flora and Fauna to save their extinction from the land.

The super computers will be used for improving the environment. Himalayan Belt is vast and extensive in area and diversity. The data

22 Op., 1989, P. 49.

** Readers Digest, Oct. 1991, Vol. 139, 834, Bombay, P. 110.

*** Lynch Paul, "The Australian", Sydney, 1991.

collection on environment factors and further study on the ecology improvement could be possible by such latest methods of super computers. The US Environmental Protection Agency uses super computers to run simulation of the formation of smog and acid rains. Officials use information gleaned from super computers to set permissible emission levels for large polluters like power plants. A new machine is being installed at Livermere, California, by 1992 to evaluate competing theories about the forces shaping changes in global climate. Such machines provide useful information and guide lines to improve Himalayan environment.

The tourist places in the Himalayan Belt are more attractive for outsiders, moreover the Himalayan mountains themselves are lurements for world wide tourists. Their travel in Himlayas are increasing every time but their presence is most damaging to the ecology as they cause destruction, may not be intential, but it is natural due to over population on a particular place and over exploitation of the resources existing at a place etc. All the tourist places must be having some legislation for preserving the ecology. Each visitor must plant a tree, not exotic but related to the local habitat ; each hotel or tourist hut must be built having standard trees in the surrounding ; the roads, paths and lanes must have the local species of plants ; the garbage not to be thrown aroud by the climbers/visitors but collected by them and stored on return at the tourist office ; no over crowding of Hotel and Huts for tourists to be allowed but could be established in scattered way. Above all this, the natives must be lured with the allowance of tree plantation and maintenance. For example in Manali, the western slope of the hill with Dhungari forest and eastern slope of the Hamta and Vashishat hill are getting denuded due to deforestation. The natives have encroached forest land, the few native took advantage of land grants and got forest lands, the Tibetan refugees, Gurkhas, sherpas and many visitors from lower valleys and plains have established unauthorised settlements in forest lands, and they all have converted the forest land into habitational orchards and a few have gone advance in constructing hotels. The beauty of Manali, which goes well with the pine Deodars, has vanished and have lost its evergreen youth. To revive this at Manali and also hundred of other places in Himalayas, the natives should be lured on one hand to raise Deodar tree (or other tree fir for the locality as a native species to the habitat) in their fields around houses, in waste lands, in lieu of each such plantation and preservance of the tree, after it grows four years old, an allowance per year may be fixed, which will cut the apple orchard or otherkind of other tree raising craze ; on the other hand, such plantations by natives may be made legislatively

compulsory. These cash luring orchards will be then replaced by allowance luring native trees (of Deodhar, Chil, Juniper, fir etc.). Infact we have to inject ecological aspect in all Himalayan Tourism programmes involving the natives of the tourist place. "Ecological tourism is the key to the preservation of the town",**** advocates paula Robert Sonnja, who had experimented this in protecting municipality of a town in Praia do Forte. It is very easy to introduce ecological aspects into the Himalayan Tourism. Thousand tourists visit to Afghanistan, Kashmir, Kulu, Kangra, Chamba, Simla, Mussoorie, Nainital, Kathmandu, Thimpu, Khumbu Valley, Darjeeling, Tawang, Itanagar, Kohima, Imphal and numerous other places, with the introduction of ecological aspect we may preserve all these towns with pristine forests, that is the demand of the day and the natives of the particular place must be conscious about the environment of the place they live in.

Some burning accounts of the present issue involved in the Himalayan ecosystem have been discussed alongwith a few solutions. Hope all of us become conscious about the maintenance of the Himalayan ecology.

4

HIMALAYAN FLORA AND FAUNA

HIMALAYAS are rich in Flora and Fauna, the varieties are numerous and exist in all kinds of environment available in the Himalayan belt, the existence is wide spread, may it be the river bed or the open valley, or the narrow gorge or the sloping meadow or the steep rock or the icy cold lake or the top of summit of a mountain, the plants and animals in some form or the other are existing. The tiny plant, stellari documbers, grows as far as 20, 130 feet, which makes it one of the highest living plants in the world, a true veteran of the war, "Weathering the Heights"*. The remote and formidable Himalayan lakes are annually visited by the migratory birds, rather the surroundings of these lakes are the nestling grounds for them. The young ones of these birds come to this world only in the Himalayan setting. The animal life, right from the Paramoccium to the giants like Elephants exist in the Himalayan jungles, and a few adapted to the life of rocky mountains and snows tops.

Broadly we can divide the Himalayan flora into two sectors : Western and Eastern. The Western Himalayan flora corresponds to the Pastoral Cultural Area, it extends from Afghanistan to the Kanchenjunga Range in the east. The vegetative sector could be further divided into the different sub-sectors : West of the Indus ; between the Indus and the Sutlej ; between the Satlej and the Kaligandaki and Kaligandaki to the Kanchanjunga. The entire western sector is having pine forests as in Kashmir, Kulu, Simla Hills, Garhwal Hills, Nepal Hills. The steppe type of forests with Chilgoza pine (*pinus geradiana*), Holly Oak (*Quercus Ibex*) alongwith some Junipers are present in the dry interior valleys of Afghanistan and Trans-Sutlej in Kinnaur in Himachal Pradesh. The cold desert type vegetation in Ladakh, Zaskar, in the valley around Nanga Parvat, Lahual and Spiti etc.

* Nicoloson, Nigel, "The Himalayas", Time Life Book, B.V. Amsterdam, 1975.

The Eastern Himalayan vegetational zone corresponds with the Bomboo Cultural Area zone in the sub hills of Sikkim, Bhutan, Arunachal Pradesh, patkoi Hill, Naga Hills, Manipur Hills, Garo-Khasi-jaintiya Hills, Lushai Hills, Tripua Hills, Chitagong Hill tract and Arakanyoma ranges. In the entire eastern zone, except in the Himalayan frontier of Sikkim, Bhutan and Arunachal Pradesh, the vegetation is tropical rain forest type with thick forest covers. Phytogeographically the Eastern Himalayan vegetational zone forms the meeting grounds of the Indo-Malaysian (South-East Asian) and Sino-japanese (East-Asian) flora*. As a matter of fact the Eastern end of the Himalayas has been the gate way for the migration of plants from East Asia and South-East Asia. This is probable by the palaeogeographical, geographical and palaeobotanical data. The heavy rains and the climatic factors facilitate natural hybridization resultantly enriching the flora of the North-Eastern Region.

The Himalayan Avifauna, to a certain degree is a geographical relict fauna of pleistocene of Central Asia. The Himalayas thus acted as refugium and many species of animals found here today represent Palaeo-Arctic Relicts.*¹ The eastern Himalayan avifauna reflects oriental element and it is gradually diminishing when we move west-ward until Kashmir. The oriental element completely ceases beyond Kashmir and it is taken over by palaeoarctic form. It is fact that a large number of bird species are found in the jungles from Kashmir to Arunachal Pradesh which resemble with those found in the western parts of China and Northern Burma, but not in the peninsular India. The Himalayan topography has played a particular role in the spread of the bird species. The natural barriers in Himalayas encouraged the spread of tropical Indo-Chinese related bird species, and prevented invasion of Eurasian related bird species except the winter migrants.*²

Himalayas are also rich in fauna, so far as the mammalian fauna is concerned, the Himalayas harbour almost a third of the world's mamalian species. The evolution of mammalian species is believed through species like cervidae, canidae and Felidae, and the proliferation of genera adopted to maintain habitat had been in species like capura, Ols and capricornis.*³ The important plants in Himalayan*⁴ in form of

* Sahni, K.C., 'Botanical Panorama The Eastern Himalayan', 'The Himalaya : The Aspects of Changes' Oxford University Press, 1981, P. 32.

*1 Ali, Salim, 'The Himalayas in Indian Ornithology', 'The Himalayan Aspects of Change', Oxford University Press, Delhi, 1981, P. 17.

*2 Op. P. 18.

*3 Singh, M.K. Ranjeet, 'Himalayan Fauna', 'The Himalaya : Aspect of Change', 1981, P. 64.

*4 Palumin, Oleg and Adam Stainton, 'Flowers of Himalaya', Oxford University Press, Delhi, 1987 (Ref.).

Prennials, Shurbs, Climbers, rock plants, trees, alpine plants, epihytes etc. ; the avifauna*⁵, and the larger Himalayan mammals are enlisted with their scientific names in the following pages.

LARGE HIMALAYAN

Mammals

1. Snow Leopard (*Panthera Unica*)
2. Tiger (*Panthera Tigris*)
3. Leopard or panther (*Panthera Pardes*)
4. Clouded Leopard (*Neofelis Nebulosa*)
5. Golden Cat (*Felis Temminckii*)
6. Leopard Cat (*Felis Bengalensis*)
7. Marbled Cat (*Felis Marmorata*)
8. Pallas Cat (*Felis Manul*)
9. Lynx (*Felis Lynx Isabellinus*)
10. Binturong (*Arctictis Binturong*)
11. Spotted Linsang (*Prinodon Fevelicolor*)
12. Tibetan Wolf (*Canis Lupus*)
13. Wild Dog or Dhole (*Cuon Alpinus*)
14. Red Fox (*Vulpes Vulpes*)
15. Tibetan fox (*Vulpes Ferilatus*)
16. Himalayan Brown bear (*Ursus Arctos*)
17. Himalayan Black bear (*Selevartcos Thioetanus*)
18. Lener or Red panda (*Ailurus Fulgens*)
19. Erumine (*Mustela Erminca*)
20. Weaxls (*Mustela Sibirica*, *Mustela Kathia* and *Mustela Allalca*)
21. Martens (*Martes Foina Intermcelia*, *Marces Flasigala*)
22. Marmots (*Marmota Bolak Hunelgu*, *Marmota Candata*)
23. Hog Badger (*Arctonyx Calearis*)
24. Himalayan Crestlor porcupine (*Hystrix Hodgsons*)
25. Tibetan Wild Ass (*Equulus Hemionus Kiang*)
26. Wild Yak (*Bos Grunniens*)
27. Marco polo sheep (*Ovis Ammarpoli*)
28. Ovis Ammon or Nyan (*Ovis Ammon Hodgsoni*)

*5 Campbell Bruce (Edt.) "The Pictorial Encyclopedia of Birds", Hamlyan (For Ref.).

29. Urecal or Shapu (*Ovis Vignei*) (*Ovis Orientalis*)
30. Bharal (*Ovis Vahura*)
31. Markhor (*Capra Falconeri*)
32. Ibex (*Capra Ibex*)
33. Himalayan Tahr (*Henitrayus Jemlahicus*)
34. Takin or Mishm Takin (*Badurcas Taxicolor*)
35. Serouw (*Capricornis Sumtraensis*)
36. Gorab (*Nemorhaedus Goral*, *Nemorhaedus Hodgsoni*)
37. Tibetan Gazelle (*Pantholops Hodgsoni*)
38. Tibetan Antelopes or chiru (*Pantholops Hodgsoni*)
39. Kashmir Stage or Hangul (*Cervus elaphus hanglu*)
40. Shon (*Cervus Elaphus Wallichii*)
41. Musk Deer (*Moschus Moschiferus*)
42. Sambar Deer (*Cervus elaghus hanglu*)
43. Barking Deer or Murit jac (*Muntucus Muntjac*)
44. Wild pig (*Sus Scrofa*)

Himalayan Birds

1. Rheas (*Rheiformes*)
2. Cassowaries and Emus (*Casuariformes Emus*)
3. Tinamous (*Tinamiformes*)
4. Diver or Loons (*Gaviformes*)
Water Birds Black Throated Diver
(a) *Gavia Artica*
(b) White-Billed Diver or Yellow Billed *Gavia Adamsi*
(c) Red throated Diver *Gavia Stellata*
5. Grebes (*Podicipediformes*)
(a) Black Mocked Greve *Podiceps Caspicus*
(b) Little Grabe (*Podiceps Ruficallis*)
6. Penguins (*Sphemiscioformes*)
7. Tube-Nose Swimmers (*Procellariiformes*) (*Seabirds*)
8. Pelicans and Allies (*Pelecamiformes*)
(a) Eurasian White Pelican (*Pelecamus Onocrotalus*)
(b) Dalimatian Pelican (*Pelecamus Erispus*)
9. Herons and Allies (*Cicomiformes*)
(a) Common or Grey Heron (*Ardea Cimera*)
(b) Great Blue Heron (*Ardea Herodias*)

- (c) Purple Heron(*Ardea Purpurea*)
 - (d) Squacco heron (*Ardeola Ralloides*)
 - (e) Great Egret (*Asmerodius Alba*)
 - (f) Shoebill stork (*Baleaniceps Rex*)
 - (g) White Stork (*Ciconia Ciconia*)
 - (h) White headed Stork (*Asian Wood Ibis*) (*Ibis Leucocephalus*)
10. Waterfowls (*Anseriformes*)
- (a) Muteswan (*Cygnus Olor*)
 - (b) Whooperswan (*Cygnus Cygnus*)
 - (c) Grey lag Goose (*Anser Anser*)
 - (d) White-Fronted Goose (*Ansar Albiformis*)
 - (e) Pink-Footed Goose (*Anser Brachyrhynchus*)
 - (f) Snow Goose (*Anser Caerulescens*)
 - (f) Red Breasted Goose (*Branta Ruficollis*)
 - (h) Indian runner
 - (i) Common Teal (*Anas crecca*)
11. **Birds of Prey** (*Falconiformes*)
- (a) White Vulture
 - (b) Gypoeetus Barbatus
 - (c) Breaded Vulture
 - (1) Vultures
 - (2) Black Vulture (*Goragyps atratus*)
 - (3) Kites (*Milvus migrans*)
 - (4) Hawks (*Accipiter Striatus*)
 - (5) Common Buzzards (*Buteo Buteo*)
 - (6) Steppe Buzzards(*Buteobuteo vulpinus*)
 - (7) Golden Eagle (*Aquila Chrysaetos*)
 - (8) Imperial Eagle (*Aquila Heliaca*)
 - (9) Spotted Eagle (*Aquila Pomarina*)
 - (10) Sakerfalcon (*Falco cherrung*)
 - (11) Laggar Falcon (*Falco Jugger*)
 - (12) Eurasian Kestrel (*Falco tinnunculus*)
12. **Fowl Like Birds** (*Galliformes*)
- (1) White-Browed Superciliated (*Penelope Superciliaris*)
 - (2) Rock Ptarmigan (*Lagopus Murus*)

- (3) Willow Grouse (*Lagopus Lagopus*)
Redgrouse (*Lagopus Lagopus Scoticus*)
- (4) Hazel Hen (*Tetrastes Bousia*)
- (5) Common or Migratory Quail (*Coturmix Coturmix*)
- (6) Blue-Breasted Quails (*Excalphatoriachimensis*)
- (7) Common or Grey Partridge (*Perdix perdix*)
- (8) Rock Partridge (*Alectoris Graeca*)
- (9) Impeyan Pheasant (*Lophophorus Impejanus*)
(With Lovely Gold, Blue and Green metallic Tinge, The tail Reddish, Its Beauty is enhanced by the crest of long feathered, spreading at the Tip) (*Tragopan Satyra*)
- (10) Himalayan Fireback (*Kalij Pheasant*) *Lophura Leucomelona*
- (11) Himalayan Fireback (*Kalij Pheasant*)
Lophura Leucomelona
- (12) Silver Pheasant (*Lophura Nyethemera*)
- (13) Redjingle Fowl (*Gallusgallus*)
- (14) Cheer Pheasant (*Gairreus Wallichî*)
- (15) Common Peafowl (*Pavocristatus*)
- 13. **Cranes, Rails and Allies (*Gruiformes*)**
 - (1) Common Crane (*Grus Grus*)
 - (2) White Naped Crane (*Grus Vipio*)
 - (3) Sarus Crane (*Grus Antigone*)
 - (4) Demoiselle Crane (*Anthropoidesvirgo*)
 - (5) Vuater Rail (*Rallus Aquaticus*)
 - (6) Spotted Crake (*Parzama Parzama*)
 - (7) Common Gallinule (*Gallinula Chloropus*)

} Cranes

} (Rails)

} Others
- 14. **Waders, Gulls and Auks (*Charadriiformes*)**
 - (1) Lapwing (*Venellus-Venellus*)
 - (2) Wattled Lapwing (*Sarciophorusmalabaricus*)
(Himalayan Bird)
 - (3) Little Ringed Lover (*Charadrisu Dubius*)
 - (4) Golden Plover (*Pluvialis Apricaria*)
 - (5) Black Tailed Godwit (*Limosa Limosa*)
 - (6) Red Shauk (*Tringatotamus*)
 - (7) Spotted Red Shank (*Tringa Erythropus*)
 - (8) Green Shauk (*Tringanebularia*)

- (9) Common Snipe (*Gallinago Gallinago*)
- (10) Dunlin (*Calidris Ailopina*)
- (11) Knot (*Calidris Canutus*)
- (12) Black-winged Stilt (*Himantopus Himantopus*)
- (13) Common Pratincole (*Glareola Pratincola*)
- (14) Common Gulls (*Larus Canus*)
- (15) Common Terus (*Sterna*)
- (16) Whiskered Teru (*Chilidomias Hybrida*)
- 15. **Pigeons and Aïtes (*Columbiformes*)**
 - (1) Rock Dove (*Columna Livia*)
 - (2) Stock Dove (*Columba Oeas*)
 - (3) Wood Pigeon or Ringdove (*Columba Palumbvsa*)
 - (4) Scaled Pigeon (*Columba Speciosa*)
 - (5) Turtle Dove (*Streptopeliasenegalensis*)
 - (6) Collared Turtle Dove (*Streptopella Decaocto*)
- 16. **Parrots and Allies (*Psittaciformes*)**
 - (1) Cock Katoo (*Cacatuasanguinea*)
 - (2) Budgerigar (*Melopsittacusundulatus*)
 - (3) Rosy Faced Love Bird (*Agapormis Roseicollis*)
 - (4) King Parrot (*Lorius Roratus*)
 - (5) Green Parakeet (*Psittacula Karmeri*)
 - (6) Large Indian Parakeet (*Psittacula Empatria*)
 - (7) *Psittacula (Alexandru)gasciata*
 - (8) Blossom headed Parakeet (*Psittacula Cyanocephaler*)
 - (9) Staley Headed Parakeet (*Psittacula Himalayan upto 8500 ft.*)
- 17. **Cuckoos and Allies (*Cuculiformes*)**
 - (1) Common Cuckoo (*Cuculus Conorus*)
 - (2) Indian Cuckoo Shortwinged (*Cuculusmicropterus*)
- 18. **Owls (*Strigiformes*)**
 - (1) Barnowls (*Tyto Alba*)
 - (2) Tawny Owl (*Strix Aluco*)
 - (3) Borecal Owl (*Aegolius Funereus*)
 - (4) Pygmy Owl (*Glaucidium Passerimum*)
 - (5) Snowy Owl (*Nyctea Scandiaca*)
 - (6) Hawk Owl (*Sturmia Alula*)

- (7) Dusky Eagle Owl (*Bubo Coromandus*)
19. **Night Jars and Allies** (*Caprimulgiformes*)
- (1) Jungle Nighthawk (*Caprimulgus indicus*)
20. **Swift and Humming Birds** (*Apodiformes*)
- (1) Common Swift (*Apus-Apus*)
- (2) White-Throated Spine Tailed Swift (*Hirundapus-chandacutus*) Himalayan
23. **Kingfishers and Allies** (*Coraciiformes*)
- (1) Common Kingfisher (*Alcedo atthis*)
- (2) Bee-eater (*Merops apiaster*)
- (3) Hoopoe (*Upupa Epops*)
- (4) Great Hornbill (*Buceros bicornis*)
- (5) Pied Hornbill (*Anthracoceros coronatus*)
24. **Woodpeckers and Allies** (*Piciformes*)
- (1) Red Breasted Noddy (*Nannophastor discolorus*)
- (2) Spotted-Lined Noddy (*Scolopelia maculirostris*)
- (3) Green Woodpecker (*Picus viridis*)
- (4) Black-Backed Trichophanes (*Vallantii*)
- (5) Wren (*Troglodytes*)
- (6) Red-Bellied Wood Pecker (*Centurus carolinus*)
- (7) Green Woodpecker (*Picus viridis*)
- (8) Great Spotted Woodpecker (*Dendrocopos major*)
25. **Perching birds** (*Passeriformes*)
- Contain more than 5,000 species (many more than all other combined)
- (1) Skylark (*Alauda arvensis*)
- (2) Woodlarks (*Lullula arborea*)
- (3) Crested lark (*Galerida cristata*)
- (4) Horned lark (*Eremophila alpestris*)
- (5) Common Swallow (*Hirundo rustica*)
- (6) Large Black-Headed Drongo (*Dicrurus paradiseus*)
- Himalayan Birds
- (7) Golden Oriole (*Oriolus oriolus*)
- (8) Carrion Crow (*Corvus corone corone*)
- (9) Common Magpie (*Pica pica*)
- (10) Nutcracker (*Nucifraga caryocatactes*)

- (11) Alpine Ehoogh (*phrrhacorax Grawlus*)
- (12) Red Crested Bower Bird (*Chlamydera Nuchalis*)
- (13) Bluetit (*Parus Caeruelus*)
- (14) Marshtit (*Parus Palustris*)
- (15) Long Tailedtit (*Aegithalos Candatus*)
- (16) Penduline Tit (*Remiz Pendulinus*)
- (17) Song Thrush (*Turdus Philomelos*)
Forest Thrush (*Monoticola Gularis*)
- (18) Rockthrush (*Monticola Saxatilis*)
- (19) Yellow-vented Bulbul (*Pycnonotus Goavier*)
- (20) Common Dipper (*Cinclus Cinclus*)
- (21) Wren (*Troglodytes Troglodytes*)
- (22) Black Bird (*Turdus Merula*)
- (23) Robin (*Erituacus Rubecula*)
- (24) Nightingale (*Luscinia Megarhynchos*)
- (25) Common Rubythroat (*Luscinia Callope*)
- (26) Shama (*Copsychas Malabaricus*)
- (27) Gardenwarbler (*Syllus Berin*)
- (28) Bushwarbler (*Phylloscopus Collybita*)
- (29) Chief-Chaff (*Phylloscopus Collubita*)
- (30) Reed Warbler (*Acrocephalus Scripaceus*)
- (31) Marshwarbler (*Acrocephalus Palustris*)
- (32) Pied Flycatcher (*Picedula Hypoleuca*)
- (33) Collared Flycatcher (*Picedula Albicollis*)
- (34) Hedge Sparrow (*Prunella Modularis*)
- (35) Alpine Accentor (*Prunella Collaris*)
- (36) Tree Pipit (*Anthus trivialis*)
- (37) Water Pipit (*Anthus Spinoletta*)
- (38) Forest Wagtail (*Dendronanthus Indiacus*)
- (39) Yellow Wagtail (*Motacilla Cilla Clava*)
- (40) Grey Wagtail (*Metacilla Cinerea*)
- (41) White Wagtail (*Metacilla Alba*)
- (42) Wax Wing (*Bombycilla Garriulus*)
- (43) Red Backed Shrike (*Lanius Coourio*)
- (44) Hill Mynah (*Gracula Religiosa*)
- (45) Common Starling (*Sturnus Vulgaris*)

- (46) Scarlet Tanager (*Piranga aenea*)
- (47) Common Indian Mynah (*Acridotheres Teristicus*)
- (48) Black Mynah (*Acridotheres Gignianus*)
- (49) Common Cardinal (*Richmondia cardinalis*)
- (50) Gold Finch (*Carduelis-Carduelis*)
- (51) Chaffinch (*Fringilla Cerealis*)
- (52) Cornbunting (*Emberiza Calandra*)
- (53) Reedbunting (*Emberiza Schoeniclus*)
- (54) Rockbunting (*Emberiza*)
- (55) Gold-Fronted Finch (*Serinus Pusillus*)
- (56) Longtailed Rose Finch (*Uragus Sibiricus*)
- (57) House Sparrow (*Passer Domesticus*)
- (58) Red Bishop (*Emberiza Orix*)
- (59) Cillage Weaver (*Placeus Cullatus*)
- (60) Red Auadavat (*Estrilda Anandava*)
- (61) Long-Tailed Weaver-Finch (*Poephila Acridocanda*)
- (62) Gouldianfinch (*Poephila Gouldiae*)
- (63) Zebra Finch (*Taeniopygia Guttata*)

HIMALAYAN FLORA

Perennial Plants

Ranunculaceae

- | | |
|---------------|---|
| Aconitum | : Ferox, Hookeri, Spicatum, Violaceum |
| Actaea | : Spicata |
| Adonis | : Chrysocyathus, Nepalensis |
| Aemone | : Biflora, Demissa, Obtusiloba, Polyanthes, Rupicola, Tetrastepala, Vitifolia |
| Aquilegia | : Fragan, Nivalis, Pubiflora |
| Callianthemum | : Pimpinelloides, Paraquilegia, Thalictrum |
| Cimicifuga | : Foetida, Clematis, Connata |
| Delphinium | : Cashmerianum, Drepanocentrum, Himalayan Roykei, Vestitum, Viscosum. |
| Isopyrum | : Adianifolium |
| Oxygraphis | : Polypetala |
| Ranunculus | : Adoxifolius, Brothmansii, Hirtellus, Latetus, Pulchellus, Trichophyllus. |
| Thalictrum | : Pumilus, Reniforme, Cultratum |

Paeoniaceae (Peony Family):

Paeonia : *Emodi*

Berberidaceae (Barberry Family)

Podophyllum : *Hexandrum*

Papaveraceae (Poppy Family)

Corydalis : *Cashmeriana*, *Crassissima*, *Govaniana*,
Juncea, *Meifolia*, *Rutifolia*, *Thyssiflora*

Dicranostigma : *Lactuoides*

Meconopsis : *Aculeata*, *Disugera*, *Dhwojh*, *Grandis*,
Herridula, *Latifeua*, *Lyrata*, *Paniculata*, *Regia*,
Simplicifolia, *Simuerta*, *Viuosa*

Papaver : *Macrostommy*

Cruciferae

Biennial : *Araidopsis-Himalsaica*, *Barabare*—*Intermelia*

Perennial :

Arabis—*Amlexicalis* ; *Braya*—*Oxicarpa*.

Carmamine—*Loxostemonoides* : *Macrophylla* ; *Violacea*

Chorisporea—*Salculosa*

Christolea—*Crassifolia*

Draba—*Altaica*; *Amoena*; *Oreades*; *Sctosa*.

Lepidium—*Latifolium*

Lignarella—*Bobsonia*

Parrya—*Nudicanlis*

Pagaeophyton—*Scapiflorum*

Phaeonychium—*Parryoides*

Polugalaceae—*Sibirica*

Guttiferae (St. Johns Wort Family) :

Elodieoides : *Perforatum*; *Japonicum*

Maluaceae (Mallow Family)

Lavatera—*Kashmiriana*

Zygophyllaceae : *Peganum*—*Harmala*

Geraniaceae (Geranium Family)

Geranium—*Nakaonum* (It is also Alpine); *Polyanthes* : *Refractum*;
Tuberaria; *Wallichianum*.

Oxaliadaceae (Wood Sorrel Family)

Oxalis—*Corniculata*

Rutaceae (*Citrus* Family) : *Boenningaum*—*Senia*; *Dictamnus*—*Albus*.

Papilionideae :

Argyrolobium–Roseum; *Astragus*; *Floridus*; *Himalayanas*
Rhizanthus; *Stipulatus*; *Cuesneya*–*Cuneata*; *Nubigena*; *Cer-*
Microphyllum.

Gueldenstaedtia : (Himalaica) :

Hedysarum–*Cachemirianum*;

Hedysarum–*Campyliocarpon*; *Sikkimense*;

Lathyrus–*Humilis*; *Laevigatus*; *Medicago*–*Falcata*

Melilotus Offionalis : *Alba*

Oxytropis–*Lopponica*; *Williamsii*; *Parochetus*–*Commununis* ;

Thermopsis–*Emodi* *Vicia*–*Bakeri*

Rosaceae (Rose Family)

Agrimonia–*Pilosa*;

Alcuemilla–*Troll*;

Aruncus–*Dioicus*;

Filipen–*Dula Vestita*;

Fragana–*Daltoniana*; *Nubicola*;

Geum Elatum : Sikkaimense

Potentilla Anserina : *Atrosanguinea*; *Corian*

Drifolia; *Cuneata*; *Curviseta*; *Eriocarpa*

Microphylla; *Peduncularis* ;

Rubus Calycinus– Nepalensis; Sibbaldia Cusicata; Parpurea**Saxifragaceae (Saxfrage Family)**

Astilbe–*Rivularis*; *Bergenia*–*Ciliata*; *Stracheyi*; *Chrysosplenium*;
Rodgersia–*Neplensis*; *Saxifraga*–*Andersonii*; *Androsacea*; *Asacifolia*;
Brunonsis; *Englerlana* *Saxifraga Jacquemontiana* : *Parnassifolia*;
Lucumitiis; *Sibrica*; *Stenophylla*.

Parnassiaceae (Grass of Paranassus Family) :

Paranassia–*Cabulica*; *Nubicola*.

Crassulaceae (Stonecrip Family)

Kala Nchoe–*Spathulata*; *Riodes Bupleu*–*Ridoes*–*Himalensis*;
Wallichiana; *Ewersii*; *Oreades*.

Obafraceae (Willow-Herb-Family)

Epilobium–*Latifolium*–*Laxum*; *Wallichianum*.

Begoniaceae (Begonia Family)

Begonia–*Picta*

Umbelliferae (Carrot Family)

Angelica–Cyclocarpa; Bupleurum–Candolli; Chaerophyllum–Reflexum; Chaerophyllum–Villosum; Cortia–Depressa; Eryngium–Biebersteingianum; Ferula–Jaescukeana; Heracleum–Lalli; Cadicans; Pinatum; Pleuruspermum–Benthamu : Candollii Prangus–Pabularia; Selinum–Tennifolium.

Arallaceae (Ivy Family)

Aralla–Cachemirica; Panax–Pseudo–Ginseng

Sambulaceae (Alder Family)

Sambucus–Adnata; Wightiana

Valeriaaceae (Valeriana Family)

Naclostachys (Grandiflora: Valeriana–Jatamansii; Valeriana–Pyrolifolia

Dipsacaceae (Scabious Family)

Dipsacus–Inernus; Scabiosa–Speciosa.

Morinaceae

Acanthocalyx–Nepalensis; Crypthothladia–Polyphyla Morina–Coulteriana–Longifolia.

Compositae (Daisy Family)

Ageratum–Conyzoides; Ainsliaea–Aptera; Anaphalis–Margaritacea Tripuneruis; Artemisia–Dusia; Gmelinii ; Cardus–Edelbergii Carthamus–Lanatus; Centaurea–Iberica; Cirsium–Falconeri; Cirsium–Verutum; Cousinia–Thomsonii; Echimops–Cornigerus; Eudatorium–Adenopurum; Gnaphalium, Gynura Alpine Cusimbura; Nepalensis; Jurinea–Ceratu Carpa; Jurinea–Dolomiaea; Keontopodium–Himalayanum; Jacoathanum; Onopordum–Acanthium; Saussurea; Auricularia: Nepalensis; Royles; Alberscens Costus; Saussurea Delitoidea : Fastnosa; Heterom Alla ; Jaeca; Obvallata; Pallida; Tanacetum Atkinsoni : Dolichophyllum–Falconeri–Flaccidus; Himalaicus; Aster–Stracheyi; Creman Thodium–Acuicoides : Decessnei; Ellou; Nepalense; Retusum; Pyrethruides; Doronicum–Roylei; Erigeron Bellidioides : Multiradiants; Gerbera–Gossypina; Guizotia–Abyssinica; Grandiflora; Hookeri; Rhizolephala; Royaleana; Lingularia Amplexicanlis : Fiscueri; Manoglottis–Hookeri; Psychrogeton–Andryaloides, Seneco–Chrysan–Themoides; Graciliflorous; Jacquemontianus; Solidago Virga–Aurea; Cicerrita Macrantha; Macroriza; Dubyaea–Hispioda; Lactuca–Lessertiana; Picris–Hieraciodes Prenanthes–Breunoniana; Scorzonea–Virgata; Tragopogon–Gracilis.

Campanulaceae (Bell Flower Family)

Asyneuma–Thomson; Camanula Latifolia; Modesta; Sylauatica; Codonopsis Clemetida; Ovata; Cyananthus Incanus; Lobatus; Lobelia–Segninu.

Pyroloaceae (Winter Green Family)

Pyrola-Karkoramica

Munotropaceae ; Monotropa-Hypopitys

Diapensiaceae

Diapensia-Himalaica

Plumbaginaceae (Sea Lavender Family) :

Acantholimon – Lycopodioides; Ceratostigma alicinum.

Primulaceae (Primula family) :

Androsace-Primuloides; Androsace-Rutundifolia : Sarmentoza Strigiouosa ; Cortusa-Brother; Omphalogramma Elmgiana ; Primulacaldrina; Denticolatall Edgeworm Elliptica ; Gerantifolia ; Invulcrata; Irregularis; Macrophylla.

Primula Obuque : Primulina; Rosea; Sikkimensis

Asclepiadaceae (Milk Wood Family)

Vincetoxicum-Hurund lanaria

Gentianaceae (Gentian Family)

Exacum-Teragonum Gentiana Kurroo; Tianscanica; Camtata; Carinata; Pedicellata; Moorcraftiana; Paludosa; Halenia-Eluptica; Jaeschkea-Oligosperma; Lomiato-Gonium; Caeruleum; Lomatogonium Carinthiacum Magacodon Stylophorus.

Menyanthaceae (Bogbean Family)

Nymphoides Peltata

Dolemoniaceae (Phlox Family)

Polemonium Himalayanum (Caeruleum)

Boraginaceae (Borage Family)

Cynoglossum-Glochidiatum; Hackelia-Lincinata; Lindelofia-Longiflora; Solenanthus-Circinnatus; Arnebia-Benthanu; Maharanga-Emodi; Onosma-Huspidum; Pseudomertensia-Echioides-Nemerosa.

Convolvaceae : Ipomea-Carinea.**Solanaceae (Potato Family)**

Hysocyamus-Miger; Physochlaina-Praealta

Scrophulariaceae (Rigwort Family)

Ewsiohyllum-Pinuatum; Hemiphragma-Heterophyllum; Veronica-Himalensis; Wulfenia-Aniherstiana; Eupurasia-Himalayica; Lindenbergia-Grandigwra; Mazus-Surculosus; Mimulus-Nepalensis; Pedicularis-Bicornuta; Pedicularis-Hoffmeisteri; Pectinata-Pyramidata; Scrophularia-Elatior.

Orobanchaceae (Broomrape Family)

Aeginetia-Indica; Boschniakia-Himalaica; Lathraea-Squamaria; Orobanche-Acba; Orobanche-Cernua.

Gesneriaceae (Gloxinia Family)

Aeschynawthus–Sikkimensis; Chirita–Urticifolia; Didymocarpus–Primulifolia; Rhynchoglossum–Obliquum.

Pedaliaceae (Sesame Family)

Martynia–Annua; Sesamum–Orientale.

Acanthaceae (Acanthus Family)

Pteris–Canthus : Urticifolius

Labiataceae (Mint Family)

Ajuga–Pobata; Mentha–Longifolia; Tieucium–Quadrifarium; Coles–Barbatus; Leonurus–Cardiaca; Leucas–Lanata; Nepeta–Counata Clarkei–Erecta.

Phlomis *Cashmeriana*–*Spectabilis*.

Stachys–Sericea; Clinopodium–Piperitum; Dracocephalum–Phalium Nutans; Perovskia–Abrotanoides; Salvia–Campanulata; Hians–Lauata–Moorcroftiana; Nubicola.

Scutellaria–Discolor; Prostrata–Scandens.

Amaranthaceae (Cockscorn Family)

Amaranthus–Candatus

Phytolaccaceae : Phytolacidae–Acinosa.

Polygonaceae (Dock Family)

Aconogonum–Molle; Rumicifolium; Bistorta–Amplexicandus; Bistorta–Macrophylla; Oxysia–Digyna (Mountain Sorrel); Periscaria–Capitata; Polygonum–Plebeium; Rumex–Hastatus–Neplensis.

Saururaceae : Houttuynia–Cordata

Balanophoraceae : Balanophora–Involucrata.

Euphorbiaceae (Spurge Family)

Euphorbia–Cognata : Milu

Euphorbia–Wallichi

Richinus–Communis

Urticaceae (Nettle Family)

Elatostema–Platyphyllum; Girardinia–Diversifolia; Laportea–Terminanlis; Lecanthus–Peduncularis; Pilea–Scripta.

Cannabaceae (Hemp Family)

Cannabis–Sativa (Hemp)

Orchidaceae (Orchid Family)

Calanthe–Brevicornu : Platytacinea

Dactylorniza–Hatagira

Bulophia–Dabia

Habenaria–Pectinata

Pecteilis–*Sussammae*; *Ponerorchis*–*Chusna*; *Satyrium*–*Nepalense*; *Arundina*–*Graminifolia*; *Calawthe*–*Tricarinata*; *Cephacanth*–*Longifolia*; *Cypripedium*–*Cordigerum*–*Himalaicum*; *Epipactis*–*Royleana*; *Galeola*–*Lindleyana*; *Goodyera*–*Repens*; *Hermimium*

Lanceum–*Monorchis*.

Malaxis–*Muscifera*; *Oreorchis*–*Foliosa*; *Sprinawthus*–*Sinensis*.

Zingiberaceae (Ginger Family)

Cautleya–*Spicata*; *Costus*–*speciosus*; *Curcuma*–*Aroatica*; *Hedycium*–*Aurantiacum*–*Ellipticum*–*Spicatum*–*Roscoea* *Alpine*–*Capitata*–*Purpurea*.

Iridaceae (Iris Family)

Belamcanda *Chinensis* *Iris*; *Crocea*; *Hookeriana*–*Kemaonensis*–*Lactea*–*Milesii*–*Spuria*.

Amaryllidaceae (Daffodils Family)

Allium–*Caesium*; *Ixiolirion*–*Karateginum*; *Zephyranthes*–*Carinata*.

Hypoxidaceae–*Hypoxis*–*Aurca*.

Agavaceae (Sisal Family)

Agave (Century Plant)

Liliaceae (Lily Family)

Disporum–*Camtoniense*; *Hemerocallis*–*Fulva*; *Lilium*–*Nepalense* *Polyphyllum*; *Wallichianum*; *Notholirion*–*Macrophyllum*; *Notholirion*–*Thomsonianum*; *Paris*–*Ployphylla*; *Tulipa*–*Stellata*; *Asparagus*–*Fillicinus*–*Lutenum*; *Eremurus*–*Himalaicus*; *Gagea*–*Elegans*; *Ophiopogon*–*Intermedius*; *Polygonatum*–*Cirrilifolium*; *Polygonatum*. *Multifidum*; *Smilacina*–*Oleracea*–*Purpurea*; *Stephanopus*–*Simplex*; *Theropogon*–*Pallicus*; *Trillidium*–*Govanianum*.

Commelinaceae (Spiderwort Family)

Commelina–*Paludosa*; *Cyanotisnaga*.

Pandanaceae (Screwpine Family)

Pandanus–*Nepalensis*

Araceae (Arun Family)

Arisaema–*Costatum*–*Griffithii*; *Intermedium*; *Propinqua*–*Erugescens*–*Plum*; *Arisaema*–*Nempeathoides*–*Tortuosum*; *Remusatia*–*Hookamana*; *Sauromatum*–*Venosum*; *Thomsonia*–*Nepalensis*.

Aquatic Plants

Nymphaeaceae (Water Lily Family) : *Eurycea* *Ferox*; *Nelumbo* *Rucifera*; *Nymphaea* *Tetrayona*; *Nymphaea* *Mexicana*.

Trapaceae (Water Chesnut Family) : *Trapa* *Quadrispinosa*.

Shrubs

Ranunculaceae : Clematis Vernayi

Berberudaceae (Barberry Family)

Berberis Anglosa : Aristata; Wallichiana; Mahonia Napanlensis.

Capparidaceae (Caper Family)

Capparis Spinosa

Polygalaceae (Milk Wort Family)

Polygala Arillata

Tamaricacea (Tamarisk Family)

Myricaria Rosea : Squamosa; Germanica

Guttiferae (St. John's Wort Family)

Hypericum Choicianum : Oblongifolium.

Theaceae (Tea or Camella Family)

Camella Kissi; Eurya

Saurauiceae : Saurauia Napalensis.

Malcaceae (Mallow Family)

Thespesia Lampas

Linaceae (Flax Family)

Reinwardtia Indica

Rutaceae (Citrus Family)

Skimmia Anquetilla : Laureola;

Zanthoxylum Nepalense : Oxyphyllum.

Celastraceae (Spindle Tree Family)

Euonymus Hamiltonianus-Tingens Maytenus Rufa.

Rhamnaceae (Buck Thorn Family)

Rhamnus Purpureus.

Sapindaceae : Dodonaea Viscosa.

Staphyliceae (Bladdernut Family) : Staphylea Emodi.

Anacardiaceae (Mango or Cashew Family)

Cotinus Coggygia

Rhus Javanica : Wallichii

Coriariaceae : Coriaria Napalensis.

(a) Mimosoideae (Leguminosae Pea Family)

Mimosa Pudica : Rubicanlis.

(b) Caesalpnioidae : Caesalpinia Deocapetala : Cassia Tora

(c) Papilionoideae : Colutea Mutiflora; Astragalus Condolleans :

Grahamianus.

Campylotropis Speciosa; *Caragana Brewfolia*; *Brevispina*; *Gerardiana*.

Crotalaria Cytisoides; *Desmodium Cleagan*; *Erythrina Arborescens*; *Flemingia Strogifera*

Indigofera Atropurpurea : *Heterantha*

Lespedeza Gerandiana; *Piptanthus Nepalensis*; *Sophora Mollis*.

Rosaceae (Rose Family)

Cotoneaster Affinis; *Sorbaria Tomentosa*; *Cotoneaster Bacillaris* : *Frigidus*; *Microphyllus*; *Nummularia*; *Neillia Rubiflora*; *Photinia Intergifolia*; *Potentialla Fruiticosa*; *Prinsepia Utilis*; *Pyracantha Crenulata*; *Rosafoetida* : *Macrophylla*; *Serica*; *Webbiana*; *Acuminatus*; *Ellipticus*; *Hoffmeisterianus*; *Paniculatus*.

Sorbaria Tomentosa

Spiraea Aquata : *Canescens*.

Hydrangeaceae (*Hydrangea* Family)

Deutzia Bharanensis : *Compacta*; *Staminea*.

Dimora Febrifuga.

Grossulariaceae (*Gooseberry* Family)

Ribes Alpestre : *Griffithi*, *Orientalis*; *Takara*.

Hamelidaceae (*Witch Hazel* Family)

Parrotiopsis Jacque Montiana.

Melastomataceae : *Melastoma Normale*.

Osbeckia Nepalensis : *Stellata*

Oxyspora Paniculata.

Lythraceae (*Loosestrife* Family)

Woodfordia Fruiticosa.

Cactaceae (*Cactus* Family)

Opuntia Monacantha.

Cornaceae (*Dogwood* Family)

Swida Macrophylla : *Oblonga*.

Caprifoliaceae (*Honey Suckle* Family)

Abella Triflora : *Lanceasteria Firmosa*; *Lonicera Hicpida*.

Lonicera Myrtillus : *Quinquelocularis*; *Rupicola*; *Webbiana*; *Triosteum Himalayanum*.

Sambucaceae (*Alder* Family)

Viburnum Cotinifolium : *Cyundricum*; *Erubescens*; *Grandiflorum*; *Poetens*; *Mullandfinervosum*.

Rubiaceae (Madder Family)

Coffea Benghalensis; *Hymenopogon Parasiticus*; *Leptodermis Kumaonensis*; *Luculla Gratissima*; *Mussaenda Treutleri*; *Pavetta Indica*; *Randia Tetrasperma*; *Sperma Dictyon Suaveolens*; *Wendlandia Puberula*.

Compositae (Daisy Family) : Inula Cappa.

Ericaceae (Heath Family) : *Pieris Formosa*.

Gaultheria Pyrolloides; *Fragrantissima*.

Enkianthus Deflexus; *Cassiope Fastigiata*; *Agapetes Serpens*; *Incurvata*.

Rhododendron

Rhododendron Companulatum : *Thomsonu*; *Cinnamarianum*; *Camelliiflorum*; *Conaniamum*; *Triflorum*.

Myrsinaceae : *Maesa Cousia*; *Myrsine Semigerata*.

Oleaceae (Olive Family) *Jasminum Humile*.

Loganaceae (Buddleia Family) : *Buddleia Crispa*.

Apocunaceae (Oleander Family) : *Nerium Indicum*

Asclepiadaceae (Milk Wood Family) : *Hoya Lanceolata*; *Calotropis Gigantia*.

Solanaceae (Potato Family) : *Cestrium Nocturnum*; *Suaveolens*.

Acanthaceae (*Acanthus* Family)

Accuman Thera Gossypina; *Asystasia Macrocarpa*; *Goldfussia Pentastemonoides*; *Bareria Crostata*; *Eranthemum Pulchellum*; *Justica Adhatoda*; *Phlogacanthus Pubinervioides*.

Vervanaceae (Vervena Family) : *Caryopteris*; *Claraodendrum*; *Japanicum*; *Cledodendron Viscosum*.

Labiaceae (Mint Family) :

Elsholzia Flava : *Fruiticosa*

Leucosceptum Canum; *Orthosiphon Incurvus*; *Rabdosia Rngosa*; *Roylea Cinerea*; *Thymus Linearis*; *Micromerla Biflora*.

Thymelaceae (Dalphinaceae family) :

Dalpune Buolua : *Mucronata*; *Papyracea*

Wikstroemia Connescens ; *Edgeworthia Gardneri*.

Elaeagnaceae (Oleaster Family) : *Elaeagnus Parvifolia*.

Euphorbiaceae (Spurge Family)

Euphorbia Cognata : *Royleana*.

Buxaceae (Box Family) : *Buxus Wallicuiana*, *Sarcococca Saligna*.

Urticaceae (Nettle Family) : *Boehmeria Platyphylla*; *Debrageasia Longifolia*.

Cupressaceae (Cypress Family) : *Juniperus Communis* : *Recurva*.

Climbers

- Ranunculaceae : *Clematis Montana*, Roylei.
 Sachisandraceae : *Sahisandra Grandiflora*.
 Lardizabaziaceae : *Holboellia Latifolia*.
 Nymphaeaceae (Water Lily Family) : *Dicenta Macroapnos*.
 Actinidiaceae : (Spindle Tree Family) : *Euonymus Echinatus*.
 Vitaceae (Vine Family) : *Ampelocissusrugosa*; *Parthenocissus*;
Vitis Jacquemontii.
 Sabiaceae : *Sabia Canpanucata*.
 Leguminosae (Pea Family)
 (a) Mimosoideae : *Entada Phacoloides*.
 (b) Caesalpinioidae : *Vallii*.
 (c) Papilionoideae : *Adios Carneae*; *Pueraria Tuberosa*.
 Rosaceae (Rose Family) : *Rose Brunouu*; *Rosa Laemgata*.
 Hydrangeaceae (Hydrangia Family) : *Hydrangea Anomala*.
 Cucurbitaceae (Gourd or Cucumber Family) :
Herpetospermium Pedunculolum; *Thladiantha Cordifolia*;
Trichosanthes Tricuspidata.
 Araliaceae (Ivy Family)
Acanthopanas Cissifous; *Pentapanax Lescuenaultii*; *Helwingia*
Himalica; *Trevesia Palmata*.
 Caprifoliaceae (Honey Suckle Family)
Lonicera Glanrata.
 Rubiaceae (Madder Family) : *Rubla Manjth*
 Compositae (Daisy Family) : *Senecio Scandens*
 Campanulaceae (Bell Flower Family)
Codonopsis Affinis : *Convolvulacea*; *Viridies*.
 Olcaceae (Olive Family) : *Jasminum Humile* : *Officinale*.
 Apocynaceae (Olcander Family)
Beaumontia Grandiflora; *Trachelospermum Lacidum*.
 Asclepiadaceae (Milk Wood Family) :
Ceropegia Pudescens; *Marsdenia Roylei*.
 Gentianaceae (Gentian Family) : *Crawfurdia Speiosa*.
 Convolvulaceae (Convlulous) : *Argyreia Hooker*.
Cuscuta Europeae : *Reflexa*.
Ipomoea Purpurea : *Quamoleit*; *Porana Grandiflora*.

Verbenaceae (Verbena Family) : *Holmskioldia Sanguinea*.

Aristolochiaceae (Birth Wort Family) : *Aristolochia (Grifithi)*

Liliaceae (Lili Family) : *Smilax Ferox*.

Rock Plants

Ranunculaceae : *Callianthemum Pimpinelloides*; *Paraquilegia Microphylla* ; *Thalictrum Virgatum*; *Clematis Prlebantha*.

Nymphaeaceae (Water Lili Family) : *Meconopsis Bella*.

Gusiferae (Gess or Mustard Family) : *Pycnoplithopsis Bhutanica*
Thlaspi Anderson : *Cochleariforme*.

Violaceae (Violet Family)

Vicia Bectonicifolia : *Biflora* ; *Canescens* ; *Kunawarensis* ;
Wallucinana.

Caryophyllaceae (Rosa and Carnation Family) :

Arenaria Bryophylla : *Densissima*; *Griffithii*;

Oerastum Cerastioides : *Dahuricum*; *Dianthus Anatolicus*;
Angulatus.

Gypsophila Cerastioides; *Lycunis Coronaria*; *Minuartia Kashmirica*; *Silene Edgenorthu*; *Silene Moorcraftiana*; *Setisperma*;
Viscosa.

Thylacospermum Caespitosum.

Rosaceae (Rose Family)

Potentilla Anserina : *Eriocarpa*.

Saxifragaceae (Saxfrage Family) :

Saxifraga Andersoni : *Brachypoda*;

Saxifraga Jacquemontiana : *Pulvinaria*; *Roylei*; *Strigosal*;
Saginoides.

Crassulaceae (Stonecrop Family)

Rhodiola Bupleuroides : *Rosulata*; *Heterodonta*; *Sedunmulticanle*.

Compositae (Daisy Family) :

Aster Albescens : *Mollisculus*; *Inula Cappa* : *Obtusifolia*.

Campanulaceae (Bell Flower Family) : *Campanula Casmeriana*.

Ericaceae (Heath Family) : *Gaultheria Trichophylla*

Rhododendron :

Rhododendron Campanulatum : *Dalrousiae*; *Lindleyi*; *Ciliatum*;
Glaucophyllum; *Pendulum*.

Rhododendron Pumicum : *Vaccinioides*; *Nummularia*;
Vacciniaceum.

Primulaceae (Primula Family) :

Androsace Mucronifolia; *Androsace Rotcindifolia* : *Semper-vivoides*

Primuca Aureata : *Caveana*; *Beidii*; *Retundifolia*.

Gentianeae (Gentian Family) : *Gentiana Cacuemirica*.

Boraginaceae (Borage Family) : *Tribonotis Rotundifolia*.

Sorophulariaceae (Rigwort Family) : *Picrorhiza Kurrooa*.

Gesneriaceae (Gloxinia Family) :

Corauodiscus Lanuginosus; *Platystemma Violoides*.

Bignoniaceae (Bignonia Family) : *Incarvillea Arguta*.

Labiatae (Mint Family) : *Nepeta Podopstachys*.

Polygonaceae (Dock Family)

Bistorta Affinis : *Vaccinifolia*

Prchidaceae (Orchid Family) :

Spathoglottisixioides; *Coelogyne Orchracea*.

Dendrobium Amoenum : *Densiflorum*; *Plelone Praecox*.

Amarylhidaceae (Daffodilis Family) : *Chnum Amoenum*.

Tree Plant

Ranunculaceae :

(*Mangoliaceae* Family) : *Magnolia Cambeti*; *Meehelia Dolisopa*

Theaceae (Tea or *Camellia* Family)

Schima Wallichii.

Stachyuraceae

Stachyurus Himalaicus

Meliaceae (Mahogany Family) :

Melia Azedaralli (Persian Lilac)

Aquifoliaceae (Holly Family)

Ilex Dipyrena : *Fragius*.

Hippocastanaceae (House Chestnat Family)

Aesculus Indica

Aceraceae (Mapple Family)

Acer Acumination : *Caectum*; *Camphellii*; *Cappadouwmm*; *Caudatum*; *Obolongum*; *Sectinatum*; *Aler Sterculiateum*.

Anacardialeae (Mango or Cashew Family)

Pistacia Chinewnsis; *Wallichii*.

Leguminosae (Pea Family)

(A) *Mimiosideae* : *Albizia Cninensis*; *Albizia Julibrissin*.

(B) *Caesalpinioideae* : *Balithinia Purpurea*; *Fistula*.

(C) Palilionoideae :

Erythrina Stricta : Suberosa

Malus Baliatta : Sikkim Ensis

Prunus Carmisina : Cerasoides; Cornuta; Nepalensis; Rufa; *Pyrus Pasuhia*;

Sorbus Cuspidata : Lanata

Sorbus Shammoides

Stranvaesia Nussia.

Cornaceae (Dogwood Family)

Bentha Media Capitata, *Swida Macrophylla*

Ericaleae (Heath Family)

Lyonia Ovalipolia : Villosa

Rhododendron : *Rododendron Arboreum* : Baratum, *Hogsonii*, *Wightii*.

Symplocaleae :

Symplocos Paniculata : *Theipoua*

Olealeae (Olive Family)

Fraxinus Xanthoxyloides; *Ligustrum Comactum*; *Olea Ferruginea*, *Osmanthus Sauvis*, *Syringa Emodi*.

Scrophulariaceae (Rigwort Family)

Wightia Speciosissima.

Verbenaleae (Verbena Family)

Vitex Negundo

Lauraceae (Laurel Family)

Cinnamomum Tamala; *Dodeladenia Grandiflora*; *Lindera Pulaterrima*; *Litsea Dosua*; *Neolitsea*; *Persea Duthici*.

Ulmaceae (Elm Family)

Ulmus Wallichiana.

Moraceae (Mulberry Fig Family)

Ficus Benghalensis : *Religiosa*

Morus Serrata : *Elba*

Plantanaleae (Plane Family)

Platanus Orientalis

Juglandaceae Walnut

Engelhardtia Spicata

Myricaceae Family

Myrica Escutenta

Betulaceae (Birch Family)*Alnus Nepalensis**Betula Alnoides* : Sebтары**Corylaleae** (Hazel Family)*Cardinus* : *Capinas Nimidea*;*Corylus Ferox* : *Jalquemontii***Fagaleae** (Beech Family)*Castamopsis Indica* : *Hystrix*, *Tribuloides*.*Lthocarpus Elegans* : *Pachy Phylla*.*Quercus Baloot* : *Florinunda**Quercus Gloca* : *Lamellosa*, *Lauata*, *Incana*, *Oxyodon*, *Semi Carpifolia*.**Salicaleae** (Willow Family)*Populus Ciliata***Ephedraceae** (Joint Pine Family)*Ephedra Gerardiana*, *Abies Specuabius*, *Cedrus Deodara*, *Larix Himalaka*, *Larix Griffithiana*, *Picea Smithiana*.*Pinus Gerardiana* : *Roxburghii*, *Wallichiana*, *Tsuga Dumosa***Cupressaleae** (Cyprus Family)*Cupressus Torulossa*, *Macropoda*, *Indica***Alpine Plants****Ranunculaceae***Delphinium Brunonianum*;*Thalictrum Alpinum* : *Aculis***Papaveraceae** (Poppy Family)*Papaver Macrostromum* : *Nudicaule***Cruciferae** (Cress or Mustard)*Cardamine Loxostemonodies**Ermania Himalayensis***Caryopmliaceae** (Pink and Carnation Family)*Arenaria Bryopuylla* : *Griffithi**Stellaria Documbens***Geraniaceae** (Geranim Family)*Bibersteinia Odora* ; *Geranium Donianum***Leguminosae** (Pea Family)*Papalionoideae* :*Chesneya Chneata* : *Nubigena*

Saxifragaceae (Saxifrage Family)*Astilbe Rivularis* : *Purpurascens**Saxifraga Jacquemontiana* : *Pseudo-pallida*; *pallide*.**Umbelliferae** (Carrot Family)*Govanianum***Caprifoliaceae** (Honey Suckle Family)*Lonicera Cyanocarpa* : *Obovata*, *Spinosa***Dipsacaceae** (Scabious Family)*Pterocephalus Hookeri*.**Compositae** (Daisy Family)*Saussurea Ganpholodes* : *Gossypipuora*; *Graninifolia*; *Simpsoniana**Tenacetum Gossypinum* : *Tibeticum*; *Cremathudium Oblongatum*.*Waldheimia Glabca* : *Tomenstosa*; *Stoliczkal*; *Soroseris Hookiana*;*Crepis Flexuosa*.**Rhododendron** :*Rhododendron Lepidotum* : *Anthopogon*; *Lowndesii*; *Nivale*; *Setosum*.**Primulaceae** (Primule Family)*Androsace Rotundifolia* : *Laxbalensis*; *Delavayi*; *Golipera*; *Lehmannii*; *Tapete*.*Primula Atrodentata* : *Glomerata*; *Polumnii*; *Reptans*.*Primula Staurti* : *Walshii*; *Wagramian*; *Wollastonii*;**Gentianaceae** (Gentian Family)*Gentiana Algida* : *Depressa*; *Oranta*; *Phyllocalyx*; *Tundilo Umula*; *Vensuta*.*Swertia Alternifolia* : *Hookeri*, *Petiolata***Boraginaceae** (Borage Family)*Arnebia Euchroma*; *Chionocharis Hookeri*; *Eritricium Manum*; *Microula Sikkimensis*; *Myosotis Alpestris*.**Solanaceae** (Potato Family)*Mandragora Caulescens*; *Scopolia Stramonifolia*.**Scrophulariaceae** (Rigwort Family)*Vernicia Lanuginosa*; *Lagotis Kanawurensis*; *Lancea Tibetica*; *Oreosolen Wattii*; *Pedicularis Longiflora* : *Oederi*; *Scullyana*; *Pedicularis Trichoglossa*.**Lentibulariaceae** (Butterwort Family)*Pinguicula Alpina***Bignoniaceae** (Bignoxia Family)*Ncarvillea Arguta* : *Mairei*

Labiatae (Mint Family)

Eriophyton Wallichii; Lamium Rhomboideum; Lamium Tuberosum;

Nepeta Longibracteata : Laevigata; Phlonis Rotata; Staohys Tibetica; Dracocephalum; Gleuoma Nivalis; Elshultia Eriostachya; Robdosla Pharica.

Chenopodiaceae (Goosefoot Family)

Krascheninnikovia Ceratoides

Polugonaceae (Dock Family)

Aconogonam Molle : Tortusum; Bistorta Affinis

Rueum Australe : Moorcroftianum; Nobile.

Thymaeaceae (Daphne Family)

Dalpuine Bliulua : Retusa; Stellera Cnamacjasmc.

Elaeagnaceae (Oleaster Family)

Hippophae Tibetana

Urticaceae (Nettle Family)

Urtica Hyperborea.

Myricaceae Family

Betula Alnoides.

Salicaceae (Willow Family)

Salix Calyculaia : Fabellaris; Sikkimens

Cupressaceae (Cypress Family)

Juniperus Communis : Squamata

Orchidareae (Orchid Family)

Galearis Strachuheyi;

Cypripedium Cordigerum : Himalaicum

Monorcuhis (Musk Orchid)

Iridaceae (Iris Family)

Goniocarpa

Amaryllidaceae (Daffodills Family)

Callinianum; Humile;

Allium Orcoprasum : Semenovii, Wallichii

Lilliaceae (Lily Family)

Clintonia Undensis; Fritillaria; Siroheclily; Fritillaria Roylei; Lillium Oxypertum; Aletris Paniflora; Poly Gonatum Hookeri; Lilium Nanum; Lkoydia Longiscapa.

Juncea (Rush Family)

Juncus Himalenisis : Thomsonii

Araceae (Aruccan Family)

Arisaema Jacquemontii; Typhonium Diversifolium

Epiphyte Plants

Lonanthaceae (Mistletoe Family)

Heuxantuera Parasitica; *Scurrula Elata*; *Viscum Articulatum*.

*⁷Orchidaceae (Orchid Family) :

Aerides Multiflora; *Ororatum*; *Williassii* *Vanda Cristata Affine*
Bulbohyllum ; *Capillipes*; *Delitescens*; *Guttu Coelogyne* *Corymbosa*;
Barbata; *Elata*; *Placcida*.

Crypthochilus Luteus : *Hookerianum*; *Sanguinea* *Dendrobium*
Amoenum; *Acinaciforme*; *Aduncum*; *Rhynchostylis Retusa*.

Paphiopedilum : *Fairieanum*; *Aphyllorchis*.

Anoectochilus : *Roxburohii*; *Sikkimensis*.

Goodyera : *Hispida*; *Procera*.

Spiranties : *Sinenisis*; *Zeuxine*.

Satrium : *Nepalense*; *Epipoogium*

Diplomeris : *Hirsuta*

Habenaria : *Clavigera*; *Pectinata*; *Polytriche*

Herminium : *Lancum*; *Longilobatum*; *Peristylus*;

Pecicilis : *Gigantea*;

Galcola : *Falconeri*; *Lindleyana*

Nervilia : *Gammiena*; *Macroglossa*

Tainia : *Latifolia*

Atum; *Leopardium*; *Odoratissimum*; *Fussescens*; *Nitida*; *Occulata*;
Ovalis; *Punctulata*.

Aphyllum; *Aureum*; *Bicarmeratum*; *Cathcartii*; *Crysanthum*;
Chrysotoxum; *Cummulatum*; *Densiflorum*; *Devonianum*; *Falconeri*;
Farmeri; *Fimbriatum*; *Gibsonii*; *Hokkerianum*; *Jenkinsii*; *Lindleyi*;
Lituiflorum; *Longicornu*; *Moschatum*; *Nobile*; *Sulcatum*; *Wardianum*.

Chrysoglossum : *Erraticum*;

Liparis : *Plantaginea*; *Virioiflora*

Malaxis : *Acuminata*; *Josepuiana*; *Latifolia*; *Oberonia*;

Acanthephippium : *Striatum*; *Syluetense*

Anthogonium : *Gracile*

Calanthe : *Alismaefolia*; *Biloba*; *Brevicornu*; *Densiflora*; *Masuca*

Pachystoma : *Senile*

Phaius : *Flavus*; *Pushmensis*; *Tankervilliae*

Spathoglottis : *Ixiodies*; *Pubescens*

Otochilus : *Alba*; *Fusca*; *Porrecta*

*⁷ Hegde, Sadanand, N., 'Orchids of Arunachal Pradesh', Forest Deptt. Arunachal Pradesh, Itanagar, 1984 (Ref.)

- Panisea : Tricallusa
 Pholidota: Articulata; Imbreicata; Rubra
 Peione : Hookeriana; Humilis; Praecox
 Eria : Acerutta; Coronaria; Ferruginea; Flava; Fragrans; Paniculata
 Pannea; Spicata; Stricta.
 Thelasis : Longifolia
 Tylostylls : Discolor; Agrastophyllum
 Ceratostylis : Himalaica; Trees
 Arundina : Graminifolia
 Thunia : Alba
 Eulophia : Bicallosa; Nuda; Zollingeri
 Geodorum : Purpureum
 Epigeneium : Amplum; Fuscenscens; Rotundatum
 Ephemerantha : Macraci
 Cymbidium : Aluifollum; Devonianum; Eburneum; Elegans;
 Giganteum; Grandiplorum; Longifolium; Macrirum; Masterisii;
 Munronianum.
 Acampe : Papillosa; Rigida
 Archnis : Clarket; Cathcartii; Biermannia
 Chiloschista : Lunifera; Cleisocentron;
 Cleisostoma : Racemiferum; Sagittiforme; Simondii; Williamsonii;
 Tricallosum.
 Gastrochilus : Acutifolium; Calceolaris; Crassilabris; Dasypogon;
 Intermedius.
 Kingidium : Deliciosum; Taenialis; Luisia
 Micropera : Mannii; Obtusa
 Ornithochilus : Difformis
 Papilionanthe : Mannii, Parisuii
 Popilionantue : Teres
 Pomatocalpa : Armigerum; Wendlandorum
 Proceras : Shreveolens
 Rosiquetia : Spathulata
 Schognorchis : Gemmata
 Smitinandia : Micrantha
 Streochilus : Hirtus; Taeniophyllum
 Thrixapermum : Archnites; Pygmaeum
 Uncifera : Obtusifolia
 Vanda : Alpina; Coerulea; Coerulescens; Cristata; Stangeana;
 Undulata.

5

HISTORY

Pre-Historic Himalayas

THE Himalayas one of the youngest mountains in the world have been the cradle of the human existence, the ancestors of homo-sapiens are said to have been in their laps. Today we see the entire Himalayan Belt having different tribes and ethnic groups scattered to the nook and corner of the valleys and hills. In fact the Himalayan Belt right from Afghanistan to Arunchal Pradesh has got geographical and physio-graphical similarities of its western front with its eastern front in most of the details. The connecting links between the flora and fauna existing in the west and the east can be established on the basis of paleoantological studies. These archaeological researches have discovered several sites which provides artefacts to reveal pre-history of Himalayas. "A review of the Sivalik hominoid material, including *Dryopithecines*, *gigantopithecus* (*G-bilaspurensis*), *Pliopithecus* (*P. Krishanaii*), *Ramapithecus*, its distribution and geological locations in the Indian sub-continent show that bulk of the material comes from the Mio-Pliocene beds in the Potwar region of Pakistan around Ramanagar in Jammu and Kashmir, and in Haritalyanagar in Himachal Pradesh.¹ The fossil anthropoids of Sivalik Himalayas are following : *Brahman Pithecus* : *B. punjabicus*, *B. Sivalensis*, *B. thorpei* ; *Ramapithecus* : *R. brevirostris*; *Sivapithecus* *S. darwini*, *S. giganteus*, *S. indians*, *S. Sivalensis* ; *Sugriva pithecus* : *S. salmontanus*, *S. gregoryi*. The discovery of the early man's period artefacts is generally at the middle level, located about 35 ft. below the highest level. The Soanian pebble tool, choppers, flakes, and corers are discovered at this terrace level. In the Sivalik Himalayas, the choers are very commonly seen cut across the hills and debouch into the plains,

1 Chopra, S.R.K., 'Early, Man in the North-West India', Allied Publishers, New Delhi, 1979, P. 11.

they are the drainages of the Sivalik Hills. The terraced formed by the choes were the early mans habitat. The Choe lines and terraces were the leading paths for the early man to venture into the deep of the Sivalik hills. The quartz, pebbles stones were sufficiently available for him to make chopper flakes and cores out of these materials. The Ghaggar beds, Doon valley, Kangra valley are the examples. The difficulties before the early man must have been many as to establish in the Sivalik setting must be problematic on many accounts. Early man encountered a basically hostile geomorphological setting in Sivalik Hills, Wild, intensively deserted topography created immediately after the Sivalik orogeny and in the Mindel-Riss Interglacial and comprising formidable hogback ridges prevented him from ranging widely in random directions. Movements were strongly lineated through large choes, water gapes, gorges and choes and antecedent river terraces. Inter valley movements across the interaction barriers of ridges were effected through smaller gulleys and major subsequent stream..... At the threshold of the change-over from parasitic to productive life. Early man in the North-West India seems to have moved out of the Sub-Himalayas and descended to the low alluvial terrain of the flat plains where effective food production had taken place and evidenced by the presence of a large number of small peasant village settlement (early Neolithic) bordering the foot hills (Balushistan and west Punjab) which preceded the proto historic unbarnisation.² But more researches are required to reveal the detailed story of the early man, I think Himalayas still need further exploration. The editorial note of Garrett suggests the same idea : The discovery and dating of fossils and stone tools have expanded the story of human kind. Yet many regions —India, Central Asia, West Africa—have not been intensively investigated.³ The further exploration of Himalayas may answer several of unattempted and unanswered questions about the Homo spaiens. Science labels these human Homosopiens 'wise man', they first appeared perhaps 100,000 years ago, and they have left tantalizing traces for us to pender through much of the world.⁴ Our knoweldge about the pre-historic man is based upon the objects made by him and used by him. The artefacts made of stone, bone, wood, copper, bronze and iron were in form of tools. weapons, implements, ornaments, pottery and dress etc. The tools amd implements also reveal the homohabits. The blade like tools are found in Punjab, Himachal

2 Op. 1979, P. 105, 108.

3 Garret, Wilbur, E., 'Peopling of the Earth', National GEographic, Centennial Issue (1888-1988), Vol. 174, No. 4, October, 1988, P. 436.

4 Putman, John, J., 'The Search for the Modern Humans', National Geographic, Vol. 174, No. 4, P. 440.

Pradesh and Jammu : these blade tools show once again how man was gradually refining his hunting methods as well as those of carrying the daily tasks of cutting, scraping, chopping roots, vegetables and animal remains.⁵ The stone age in Himalayas and elsewhere underwent in stages : an era of unspecialized tools of stones; and era of specilized stone tools; and an era of specilized artistic tools. The artistic tool stage is further divided into : lower palaeolithic age ; old stone age, mesolithic age or microlithic age and new stone age. The microlithis are found in North-west Frontier at Peshawar cave and Rock shelters.⁶

The trend of migration must have been followed by the pre-historic man under compulsions of scarcity of food, epidemic, venturing of new prospectus at a new place, under pressure of raid etc. The migration increased when the man entered into neolithic age and started agriculture and domestication of animals. The Himalayas have witnessed these migrations at all eras and ages, the pre-history and history of Himalayan Belt is, therefore, the history of migrant races and their rulers ; tribes and tribal raids, of plunders and loots. The man started making pots of clay and the art must be inducted from the west to the east as is revealed by the artefacts. Many parts of Western Asia show the ruins of the house constructions in unbaked lumps of mud, these types of constructions are seen in ruins in the fertile plains of Tigris and Eupharates and sub-mountainous area of the Zagros mountains of Iraq and Iran, called the fertile crescent, which extends to sub-mountainous plains of Turkey (Anatola) and Iran. The traces of pre-historic civilization are found at Ur and Eridu in southern Iraq; at Hassuna and jarmo in Northern Iraq ; at Catal Hiyik ; at Beidha, Levant and Anatolia. All these sites are dotted over Turkey, syria, Palestine, Iraq and Iran and are older by thousands of years then those found in Afghanistan, Baluchistan, Pakistan and India. Infact, when the earliest occurances of houses, pottery, grains, domestic animals, writing and figurines of men and women and bulls are plotted on a map, then even a layman will have to say that there is a definite, well docummented eastward and southward migration trend of all the elements which constitute civilization..... material as well as religious and spiritual.⁷ Sankalia believes that these eastward occurances of the various tracts of civilization may be explained on two points : one either as gradual diffusion of knowledge or ideas ; or the other as an actual migration of

5 Sankalia, H.D., 'Pre-History of India', Munshiram Manhorlal Publisher, New Delhi, 1977, P. 41.

6 Op., P. 68

7 Op., P. 82

the people with such knowledge. Himalayas in the west must be receiving such immigrants right from the prehistoric period. India is a living example of great cultural changes brought about by small or large groups of immigrants either as invaders, refugees or even traders.⁸ There is some connecting link in the artefacts found in the Himalayan Belt, a few accounts of the artefacts, of the pre-historic man are given here :

Afghanistan

Afghanistan is the western end of the Indian Peninsula. The country has experienced the impact of every eastern flow of civilization, first of all, in all the ages. At several places in Afghanistan the pre-historic artefacts have been discovered. "In Baluchistan we find beautiful painted pottery, traces of house, terracottic figurines, ornaments made of semi-precious stones, and the deads buried within the houses or partly cremated and then buried in pots. This evidence can be assigned to about 3500 B.C. Baluchistan and Afghanistan."⁹ The Bolan, Khyber and Gomal passes were the gate ways through which the human races flooded in and settled in different places in Afghanistan and Baluchistan. Baluchistan underwent with different treatments from the prehistoric periods. In the period of separate cultures like that of Iran and Afghanistan e.g., Kile Gul Mohamed Nal-Shahi Tump and Aujra (period 3500 – 3000 B.C.) ; the period of Indus Harappa civilization e.g., at Kuli, Mehi, Dabarkot and Persian – Ghundai ; the period of disintegration once again into regional cultures after weakening and disappearance of the Harappan civilization. In Makran coast and Baluchistan the remains of the houses with stone/mud wall and bastions, well aligned in row are found which were built during the Indus civilization. Another resemblance of artefacts to Indus civilization were the several terracotta figures of the mother goddess and bull at the sites of Mehi, Kulli, Dabarkot. However such figurines of bulls and mother goddess were minus from the finds at Lothal, Kalibangan and Surkotada in Saurashtra. The Gomal valley exploration carried out by Prof. A.H. Dani,¹⁰ describes five stages : Period I, is a ceramic (that is without pottery) but has large community ovens, charred bones of animals and microliths ; Period-II, which seems to follow after some interval and is characterized by mud houses, fine wheel made pottery, copper/bronze tools, chert and flint blades. Period-III, shows some deterioration in this period and pottery

8 'World Archaeology' (Topic by H.D. Sankalia), Vol. V, 1973, P. 86 to 92

9 Sankalia, H.D., 'Pre-history of India', 1977, P. 83

10 Dani A.H., 'Pre-History and Proto history of Eastern Indian', Ancient Pakistan, 'Excavation in the Gomal Valley, Vol. 5, 1970, Pp. 1, 177.

shows some new features ; Period IV, over the burnt ruins of Period III are found those of period IV which are judged by the nature of pottery, etched carnelian beads, weights and cart frames. In character they are Harrapan, Period V, Harrapan period both at Gumal and Hathala seems to have been done by a people who buried their dead, including human beings and animals, in ground/oblong graves, and among the animals so sacrificed (or simply killed and buried) have been found the bones of horse. The terracotta figures show horse designs which means that they were acquainted with the animal, and they were not unknown of it, as was believed. The cremation practices suggest, the race to be of Aryan. The gomai (or gomati), the Indus valley of Hill Baluchistan earlier people must be hunter and gatherers. After them only came the pastoral farmers who made and used pottery exactly resembling to Afghanistan. The terracotta figurines of serpent goddesses are with short stumpy arms, raised over heads, elongated heads prominent breasts, seated with legs extended. The terracotta with earlier ones (6000 B.C.) from Alisar Huyuk in Turkey. All these terracotta figures reveal serpent cult and other religious effect of local culture which is strikingly different from Zhob and Harrappan figures.

In Afghanistan, at Mundigak, the site is in the north of Kandahar in Kish-i-nakhod. The excavation is carried out by Casal,¹¹ he makes mention of four different periods. Period I, shows rectangular houses of crude bricks with hearths in the centre, the pottery in made ; The period II reveals little change; The Period III, reveals a pottery made with designs and houses are larger ; Period IV again show slight change. The prehistoric site has been found as west as in Sistan in Afghanistan at Shahr-i-Sokhata, the Helmund Waters the delta, the brick structures, a house almost square was found with measurement 20 X 23. It is evidential that : Afghanistan appears to have witnessed significant changes in ecology, technology and socio-cultural, system during middle paleolithic which had repercussions on the subsequent development of culture in Afghanistan. There is evidence of the appearance of a developed species of man during the middle Paleolithic temporal bone which fits into a partly Neanderthal population like the Es-Skhu cave specimens from Camel as well as into a modern Homo Sapiens. Lavalloisian technique is found in Darra-ikur middle paleolithic, tools types and include also amorphous flake cores, lavalloids flakes and smaller flakes. The cultural zone of middle paleolithic is a very wide

11 Sankalia, H.D., 'The Pre-history and Proto-history of India and Pakistan', Decan College, Postgraduate and Research Institute, Pune, 1974 (New edition) Pp. 314, 315.

area extending from western Europe through western and Central Asia to South Asia. Afghanistan occupies a central position in this zone. This tempts us to speculate about the role of Afghanistan in the evolution or diffusion of this culture (Neanderthal). To recapitulate, the middle palaeolithic of Afghanistan shows definite trends towards progress in terms of the development of man towards *Homo sapiens* age, tool technology which shows improved Lavalloisian and discoidal flaking which shows not only skilled craftsmanship but also artistry. They adjusted well to the improved environment and have adopted specialized hunting of selective species of goat, cattle and sheep. In this process, they appear to have experienced and learnt the psychology and pattern of behaviours of these animals.¹² This led to domestication of animals in future. It is also clear from such facts that there were human migrations from one place to another and cultural contacts were exchanged due to contacts and migrations.

Kashmir

Kashmir valley represents various interesting sites and artefacts of pre-historic times. In the Liddar valley some artefacts have been recorded.¹³ At Shishran Nagar a Hand Axe was found, with 14.5 X 9.6 X 6.5 cm, roughly pear shaped, made on a quartzite; at Phalagam a convex edged scrapers on a flatish flake with 6.6 X 4.9 X 1.9 cm of olive green quartzite; straight edged scraper and a thick roughly rectangular nodule of olive green quartzite 9.5 X 2.2 X 4.7 cm; the Bores of white quartz schist 6 X 5.5 X 2.1 cm; the Bores of olive green quartz schist 9.4 X 7.3 X 4.1 cm; Handaxe-cum-Chopper of dark green-quartzite 8.5 X 6 X 4 cm.

The neolithic culture of Kashmir is fully preserved at Burzahour, about 15 miles (25 km) from Srinagar. Other sites are Gurfkral and Martand. The inhabitants of these sites are known as Karewas or the 'pit-dwellers'. This Neolithic civilization existed about 2300 B.C. at these sites. Their pit houses were of different shapes having descending steps. The layers of Ash at the bottom of these pits have been discovered. The largest such pit-dwelling measured is 2.74 metres at the top, 4.27 metres at the bottom and 3.96 metres in depth. It is possible that it was used for habitation and cooking was made in the pits, as indicated by

12 Srivastava, V.C., 'Ecology, Technology and Socio-Cultural Change in the middle Palaeolithic, Afghanistan', *Journal of the Oriental Institute, University of Baroda*, Vol. XXXVII, No. 1-2, Sep.-Dec., 1987, Pp. 143 to 150.

13 Sankalia, H.D., 'The Pre-history and Proto-history of India and Pakistan', 1974 (New edition), Pp. 36, 37.

the ash and the charcoal in the pit wall. The people used hand made pottery and polished bone tools. The pottery was painted. On the site were also found the bone polishers, animal skeletons, bones, stone tools and long legged human skeletons. The 'pit dwellers' or the Karewas culture is divided into three periods, the neolithic period, one (2300 B.C.) : the finding relating to this period was the human skeletons, pit dwellings (in circular, square and rectangular form), post holes, hearth, drains, long and short pointed bone and stone tools, plus, harpoons, pelts, piercers, mace heads and rough grey-ware pottery. The second period (1800 B.C.) : In the second period the pit dwellings are found with extensive platforms indicating country living, the regular floors of the pits were enclosed with timber enclosures. The finds on the floors are the bone tools, knives, pointed daggers, bores, arrow heads, chisels, harpoons, needles and deer horns. Among the stone tool finds are included the axes, adzes, chisels, picks, harvesters and mace heads. The human beings were buried after death. They also buried animals when dead. The animal skeletons of antlers, wild dog, wolves, ibex and domestic dogs were found at the site. "At times man and a dead animal were buried together at one place, one man and two animals, one upon the other were found entombed together."¹⁴ The third period is of the Megalithic stage. This period is characterised by the construction by Menhirs over some of the earlier structures. Also they constructed monuments in memory of their deads. The Karewas of Kashmir may be the hunters and fishers and depended on fruits and vegetables which they collected. Sankalia believes that these people must have worn clothes made of skin. The Burzahom globular vessel painting of a head of goat or monfflon (mountain goat) resembles to that found at Hissar in Iran and at Kot Diji in Sindh. The link could be through Swat, Afghanistan to Iran.¹⁵ The Karewas introduced art in Kashmir as back as 1000 B.C. On a slab slate an antler is shown caught between the two hunters, one piercing it with sharp pointed spear and the other attacking it with an arrow released from the bow. In another stone slab the hunting dog is shown in the middle of the slab and sun design at the top.

The glacial stages ultimately created a new low terrace about 80 ft. high above the Sohan, Poonch, Jammu and Kashmir. The glacial moraine are seen in these valleys, the second glacial stage especially created deposited known as Boulder Conglomerates, forming the upper Siwaliks in the Tawi and Poonch river in Jammu.

14 Raghaviah, V., 'Tribes of India', Vol. II, Bhartiya Adijati Sevak Sangh, New Delhi, 1972, P. 260.

15 Sankalia, H.D., 'Prehistory of India', 1977, P. 167.

Himachal Pradesh

In Himachal Pradesh the foot hills show flake tools (Final Soan). The Kangra valley is the cradle of the pre-historic stone-age-culture. The explorations in the Kangra valley at Guler, Kangra, Dera-Gopipur provides pre-dominantly unifacial choppers bifacially worked choppers and flakes and hand axes. Different artefacts from different places are collected,¹⁶ Kangra Nandrol : One almond shaped handaxe and two flakes on chert were got from this site, the flakes seem to be of middle or late stone age ; Guler : several artefacts are found at this site, 6 quartzite unifacial choppers, 3 bifacial chopper and 6 flakes; Haripur: here the artefacts found are 4 unifacial choppers one flake, one scrapper, about 7 specimens of flat pebbles of schist and slate ; Kupar Lahr at Kangra : the specimens are 3 cores, 2 scrapper, 3 points, 1 borer ; Dehra Gopipur : 8 quartzite pebbles of unifacial choppers ; Nakherkhad : 6 unifacial choppers of quartzite, 3 cores, one pebble – butted handaxe, 2 flakes ; Thorkhad : 8 unifacial choppers and one flakes; Chumar nala : 7 unifacial choppers 3 bifacial choppers, one cleaver and 7 flakes; Sukhar-Di-Khad : at Rajaka Tal, the tools found are 4 unifacial choppers, 2 bifacial choppers, Two discoids, one scraper, 4 cleavers and 7 flakes. The stone tools from the Saketi area made on pebble flakes of quartzites and comprise of choppers and scrapers. The Markanda river which flows through this area is an important tributary of the Ghaggar. In the recent survey five non-terraces were recognised as heights of about 50 m, 30 m, 18 m and 5 m respectively above this river bed. Of these the terrace at 18 m (Gagal terrace) is the most extensive and stone tools were found on this terrace as well as on the lower one, like the Banganga terraces further higher terraces are not recognised in the Markanda valley.¹⁷ The Palaeolithic-environment and the stone age cultures show similarity in both the Kangra and the Markanda valleys. According to Mohapatra the stone age industries of the Kangra valley, Nalagarh and the Markanda valley are similar to the Soan cultures.¹⁸ But the Banganga chopper industry is considered as Guler Industry and is a different regional type as is the Soan chopper culture but both are considered a type of the sub-Himalayan cultures.

16 Joshi, R.V., 'Pre-history of Himachal Pradesh' (stone age environment and cultural sequence in the Kangra valley, Himachal Pradesh), State Museum Simla, Deptt. Language and Culture, Himachal Pradesh, Simla, 1979, P. 13 to 33.

17 Joshi, R.V. & Khanna P.C. "Early and Middle Palaeolithic tools from river terraces in the Saketi area Markanda valley, Himachal Pradesh, Current Science, 1975.

18 Mohapatra, G.C., 'Pattern, of Cultural Growth in Pre-historic North-West India', Univeristy of Punjab, Chandigarh, Dec., 1975.

The recent reports from some geologists are not in favour of considering the direct glaciation in the Kangra region. Takashi Nakata¹⁹ confirms the hypothesis of extensive cone formation in the Beas-Banganga valley, but he denies the configuration of the depositional surface and facies of the terrace developments due to glaciation. The Beas terraces are divided into higher, middle and lower regions. The higher region terraces are attributed to slow crustal movements and the middle is erosional type.

The pebble tools and flake tools were as discovered at Nalagarh by Olaf Prufer in 1951. Dr. Sen²⁰ has later described the palaeolithic site in three traces : at 70 ft., and 40 ft, and at 10 ft. This is called Sirsa Valley find. The excavation has been started also at Baddi and Baswal in Pinjore-Nalagarh Dun.²¹ These specimens are on hard grey shale with well ground body and polished edge. Kangra and Nalagarh finds have lot to express about the lithic-cultural evolution and the spots of the lithic industry.

Nepal

Some terracotta artefact have been found by the Archaeological Department. It is possible to get some pre-historic artefacts of stone age. The farmers while ploughing fields have been reporting a few stones which have peculiar shapes appear used and designed so, the local no doubt consider these artefacts as thrown from heaven when the lightning flash takes place. This belief is common in Kulu and Kashmir and other parts of Himachal and Kamaon Hills. The stone celts are nothing but stone implements of prehistoric men. These stones in hills are preserved. Many peasants and tribal families have such stones in their collection. It is collected for the purpose of curing a person who had a fall from tree, or hill or mountain. Such a person is given the milk in which the stone is rubbed a little so that its grain comes out to mix with the milk. It is considered very efficacious and makes the bones cured if deformed due to a fall. It also provides strength to the patient. It is a fact that many people get cured in hills this way. But natives are unaware of its pre-historic importance. The moulded terracotta specimens

19 Nakata, Takashi, 'Geomorphic History and Crustal movements of the Himalayas', Science Reports of the Tokyo University, Japan, 7th Series (Geography), Vol. 22, No. 1, 1972, Pp. 40, 112.

20 Sen, D. 'Nalagarh Palaeolithic Culture', Man in India, Vol. 35, 1955, Pp. 177, 84.

21 Mahopatra, G.C., "Significance of Neolithic discoveries at Ror Himachal Pradesh", Pre-history of Himachal Pradesh, State Museum, Simla, 1979, P. 63.

are collected from Banjarahi, Tilaurakot Lumbini etc. The excavation is also on at Paisia. The terracotta head of a woman at Banfarahi is described as under : Its heavy face with high cheek bones, the pendulous exaggerations of the lower lip and the wide open bulging eyes and heavy ear ornaments mark it out at once as belonging to the familiar art form of fertility goddesses so well known in India from the proto-historic period onwards.²² The terracotta female figurines are also found at Tilavrakot and Lumbini. The pottery pieces belonging to the Northern Black polish wares are also found at Lumbini.

Sikkim and Bhutan

In the year of 1962 two Neolithic tools were discovered and labelled as 'Thunder bolts' ; many such stone celts were recovered from Kalimpong and other areas in Sikkim and Bhutan.²³ Foning reports about such stone celts very commonly collected by the Lepchas, especially the old people. The Lepches call these, celts as 'Sadaer long' or the 'Thunder Stone' and they believe these to be the creation of Thunder God. "Among the qualities attributed to this supernatural stone the first and the foremost is that the wrath of the Thunder God will not fall upon the house possessing a bit of his ownself. In other words, it acts as a lightning conductor also, the different evil spirits will not have easy and access to the house. They will be afraid of the weapon of the Thunder God".²⁴

Arunachal Pradesh

The earliest collection of neolithics is reported from 1870 to 1937 by steel, Gregory, Healy, Banerjee, Mills and Crace. Most of the artefacts are displayed at the Pitt-rivers Museum, Oxford. Raikar and Chatterjee have also tried to express some points on Arunachal Archaeology.²⁵ The neolithic culture was extended almost in the entire Arunachal Pradesh. In the typological details it is believed that the neolithic stage could have started in Arunachal by about 2000 B.C. No more researches have been carried out in this regard but still some pre-historic artefacts found so far give an idea that almost in each district the artefacts have

22 Ray, Amita, "Art of Nepal", Indian Council for cultural, Relations, New Delhi, 1973, P. 3.

23 Das, A.K., 'Occurrence of Neolithic Implements in West Bengal, Bulletins, of Cultural Research Institute, Calcutta, 1968.

24 Foning, A.R. 'Lepcha, my vanishing tribe', Sterling Publishers, New Delhi, 1987, P. 30.

25 Raikar, Y.A., and Chatterjee, S. 'Archaeology in Arunachal Pradesh'. Directorate of Research, Govt. of Arunachal Pradesh, Shillong, 1980, P. 7.

been found. Panchani has given a districtwise details of the finds.²⁶ Kameng : The triangular and two shouldered axes, three chisels, ten complete axes and four broken pieces of axes ; three were traced by N. Sarkar between 1962-64 from Aka area ; three neolithic celts were collected by M.C. Goswami of Gauhati University in 1965 from Rupa. These collections are now in Anthropology Department, Gauhati University. Subansiri : Two ground axes and one working part of an axe found by D.K. Duarrah in 1979 from Damin circle. Siang : a rounded butt axe from Trigra (Minyong) in Adi Hills was found by J.P. Mills in 1937 which is now in Pitt rivers Museum, Oxford ; one polished chisel found from Bokar area in Siang in 1960, it is now in Central Museum, Shillong; one adze in Padam Adi village was found by R.D. Banerjee in 1925-26.

Dibang Valley

A curvilinear rounded axe was found by Capt. Gregory from Mishmi Hills by the end of 19th century. It is now in the Pitt Rivers Museum Oxford ; one curvilinear faceted tool made of steaked and mottled Jadeite was collected by Healy of geological survey of India in 1917, probably from Sadiya frontier, it is also now in Pitt river Museum, Oxford, four neoliths, three triangular ground axes and one was bar type polished broken celt, were found in 1969-70 in the excavation at Bhismak Nagar by Y.A. Raikar. Lohit : Three faceted tools, three rounded butt axes and two miscellaneous type log implements were collected in Lohit area by J.H. Crace in 1935, these are now in Pitt rivers museum, oxford ; one more curvilinear faceted tool made of dolorite and a rounded butt axe made of gneiss found from Sadiya frontier zone, now preserved in Pitt rivers Museum, Oxford ; B.P. Boperdikar in 1969-70 found following artefacts while exploring the Dapur Bhum area in Lohit district. One unifacial and one bifacial choppers were collected from Alubari near Chokham; a broad triangular flake, with one side serrated, from Chamba, a few cleavers, ovates and one neolith chisel from Kale; a proto hand axe, a few ones, flakes and points from Techun; one ovate, cleaver, scraper, flakes and triangular sprayed axes near Glow; a side scraper near Chakhrou and one unifacial chopper and flake from Tawling near Hayuliang. Tirap : A few neoliths made of jade in the village Namsang Nagas was noticed by E.H. Steel in 1870 ; one curvilinear faceted tool, three rounded butt axes were collected from Ningru, North of Noa Dihing river by J.P. Mills in 1933,

26 Panchani, Chander Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society, Konark Publishers, Delhi, 1989, Pp. 3, 4.

these are now in the Pitt rivers Museum, Oxford ; chips of semi-precious stones like Chalcedony, Jasper etc. were collected from Vijayanagar by Y.A. Raikar in 1971. The discovery of these prehistoric artefacts throws some light on the human inhabitation and its co-relation with other neolithic cultures. Raikar refers that unifacial chopper and flake found in the region around Twalling and Hayuliang in the trans-Lohit region are similar to those found in the Kangra valley of Himachal Pradesh. This indicates the possibility of population migration from the hill tracts of Himalayan belt from the west to the east and also the cultural links of the human inhabitation residing in these region.

Nagahills

Like Lepchas the Nagas also believe the stone celts as thunder bolts. Among Nagas the beliefs, held by Lhotas, Semas, Changs, AOs and also other Nagatribes. The specimens collected from different of sites in Naga Hills are briefly described here : A shoulder head hoe of Iron from Chebi river bed ; 3.5'' X 1.25'' and two other celts are at the Pitt River Museum at Oxford ; "In Lazemi there is a pair of stone male and female which cohabit and breed, and whose safe keeping and propitiation are looked on as very necessary to the prosperity of the villages. No one knows where they are except the priest and two of the old men of the village who unearth them every now and then— about once in three years.²⁷ G. Hesseldin noticed one stone adze in the Naga hills, which is roughly shouldered, it is one of the rarest types and is made of fossilised wood.²⁸ Some axe type celts were discovered by Lt. Barron. Peal found some celts in the same area, E.H. Steel found neoliths made of Jade in Namsang Naga village. The AOs, Semas, Rengmas and Lhotas have stone celts associated with fertility and good fortune.

Garo-Khasi and jaintiya Hills : There are caves in Chera, Syndai (Khasi – Jaintiya Hills), in Mikir Hills and North Cachar, the traces of rudimentary paintings and carvings have been noticed as reported by J.P. Mills.²⁹ He also points out that the Negritos have left behind them an immense number of stone celts, probably blades of digging sticks. These are found on or just below the surface and differ in a most interesting way in different areas of the province. At Raogam, a village on the banks of the river a chopper, handaxe and scraper were found,

27 Hutton, J.H., 'The Angami Nagas', MacMillan & Co. Ltd., London, 1921, P. 403, 409.

28 Hesseldin, G., 'A Naga Hills Celt', Journal of Asiatic Society of Bengal, XXIII, P. 133.

29 Mills, J.P. "Journal of Asiatic Royal Society of India", Pp. 3-6.

similarly other sites are at Rongchigri and Molmigiri.³⁰ Recently, in March 1992 the Archaeological survey of India** during excavation undertaken in Meghalaya have brought out some important findings which reveal the cultural links with the Indo-Gangetic plains and south India probably via the Brahmaputra river which was then highly navigable. In Garo Hills a mud brick fortification in five kilometer radius were unearthed, a layout of a unique octagonal Shiva temple, residential complexes ; a giant stupa ; about 30 small temples were also found in within the fortified area. Also found are the masked skull, sculptured tiles, handmade pottery and terracotta, bric-a-bac leads to the early era, before Christian era. A terracotta sculpture from Garo Hills site shows Arjuna dooing penance, a Mridanga Vadini in which a tribal girl is playing Mridanga (a music instrument, a drum type), are artefacts of prime importance to trace the traces of culture in Garo Hills.

The special feature of the Naga hills, Khasi-Garo Jaintiya Hills prehistory is the megalithic culture. Some of the probable ancient sites are at Chera, Jowai Vnortiang and Laityng-kote, where the megaliths are found in pairs, menhirs and dolmens, circles and in other forms.³¹ Some are memorials and others are associated with burials. 'A primary differential lies in the question of usage. For example the megaliths of the tribal folks of today are commonly memorials unconnected with graves or burning-grounds, whilst these of prehistoric times are in main graves or closely associated with graves ; appropriately the distinctive pot-hole opening which we have described as characteristic of most of the ancient megalithic lists of Southern India.³² The megalithic cultural sites are at : Laityng kote there is a dolman with bones by the side of the menhir, was found near Jawalaiji a stone circle with hole at the top is discovered. In Nartiang several remains of megaliths lie scattered; Menhir at Jawai and Jarain ; at Maput, is a megalithic bridge; at Amsari near Jaintiapur the megalithic bridges remains are found ; the Khasi-Synteng Monuments of earlier times are seen at Jaintiapur the megalithic of earlier times are seen at Nunglo, Bolasan, Darebore, Kobak and Kartong. Gurdon also mention, about the wide spread of memorial

30 Sankalia, H.D., 'The Pre-history and Proto history of India and Pakistan, 1974, P. 43.

** Traces of Ancient Culture in North-East', 'The Times of India', 21/8/92.

31 Choudhary, P.C. 'The History of Civilization of the people of Assam to the Twelfth Century A.D.' Spectrum Publishers, Delhi, 1987 (Revised Edition) P. 64.

32 Wheeler, Mortimer, 'My Archaeological Mission to India, and Pakistan, Thames and Hudson, London, 1976, P. 61.

stones in Khasi Hills : Probably one of the first objects which strikes the eye of a visitor to the Khasi Hills is the very large numbers of monoliths, table stones..... The memorial stones in ordinary sense of the words is a memorial to the dead.*** The origin of the monoliths is not certain J.P. Mills and Hutton suggest that these must be created by Khasi-Syntengs or Mikirs or a mixture of both having practices with the Naga in Kosamari and Jamugari. The monoliths are with human breasts which suggest the cult of fertility. Such monoliths are also found in the valleys of Dhansiri and the Dayang. Also monoliths are found in Dimapur, all these suggest a strong element of fertility cult. The megaliths are seen in Naga villages like Kigwema, Khonama, Peisa in Kacha Naga Village. In villages of the Konyak and the Angamis and also among the AOs. In Nagas the dolmens and the menhirs are associated with the phallic concepts. Dolmens represent the females and the menhirs the males. The Nagas like, AOs, Semas, Sangtams and Rengmas connect it to fertility and prosperity. Infact the megalithic culture of Assam hill tribals is associated with the fertility, prosperity, festivals, feasts, head hunting, magic and rituals. Heine Geldern believes that the megaliths are associated with notions concerning life after death, and these serve as a link between the living after death. In fact it is a lithic representation of man after death and must be prevalent in pre-historic times with that concept which they expressed in their burials.

The jade specimen fixed on to bamboo handles were used in Arakan. J. Cockburn also found two celts in the Khasi hills resembling the small jade specimens of the shouldered type from Yunnan.

Manipur

In manipur, initially the inhabitation of human beings must have started in the hills as the valley was under water.³³ That the caves and rockshelters were once inhabited by pre-historic people, is suggested by the numbers of edge ground tools collected from the mouth of caves and nearby stream beds. The state archaeological³⁴ department has carried out explorations at Khang Khui caves, Tharon caves, Machi, Sekta mound, Irengbam, Phunan, Panjao Phallum Ching, Khurai Lamlong Bazar and Napachik. Some antiquities found by them are classified as : Paleolithic tools, made of lime stone, bone and sand stones, which

*** Gurdon, P.R.T., 'The Khasis', Cosmo Publication, Delhi, P. 132.

33 Panchani, Chander Sheikhar, 'Manipur Religion, Culture and Society, Konark Publishers, Delhi, 1987, P. 3.

34 'A Report of the State Archaeology Department', Directorate of Social Welfare and Arts and Culture, Govt. of Manipur, Imphal, 1983, P. 3.

exhibit an advanced technique of tool making by alternate, steep and pressure flaking ; neolithic tools like edged tools and grind stones ; hand made pottery with potsherds available in plainwares, stamped pottery, in sized pottery, cord marked pottery and with circular spots. Metal tools made of iron and a few bell metal coins also have been explored. The typological details of these antiquities lead to the proof of existence of human inhabitation in the pre-historic and historic periods, but the pre-historic antiquities are found in the caves, the antiquities of historic period are found in the valley basin as well. The cord marked pot sherds, from the excavation of Napachik dates back of 1450 B.C.³⁵

The artefacts of Cachar hills at Deojali Hading pottery and stone implements are found.

The artefacts of Mizo Hills unusual tool is reported from Aizwal is a large axe (154 X 102 X 9 cm).³⁶

The artefacts whatever described so far in the north-eastern region i.e., from Arunachal down to the Arakan-Yoma and Chittagong Hills tracts seem to express the cultural similarity with those of the prehistoric finds of the south-eastern races, both the celt-culture and the megalith culture of the prehistoric periods show connecting link.

35 Singh, O.K., 'Napachik : 'A Stone age site in the Manipur Valley', *Archaeology in Manipur*, 1983, P. 5 to 7.

36 Sankalia, H.D., 'The Pre-history and Protohistory of India and Pakistan', 1974 (New Ed.) P. 293.

6

HIMALAYAN COINS

THE Himalayan Belt politically remained active especially in the western Himalayas the frequent raids, plunders and invasions made the people politically most engaged. Interaction of different races and their rulers made the Himalayan Belt the hot bed of socio-political activities which also diverted masses towards intensive trade and commerce activities. The ancient trade routes are evidences which has a large network in linking the important places of the Himalayan belt with that of the Silk Route. The commercial vital importance of these routes in Himalayas are traced when we find several coins being struck by the small *Himalayan Principalities* or the tribal republic, decidedly these coins were struck by a king or the Republic when it must be affluent enough to do so. The Tribal Republics or the Gana Rajyas must be in existence in Himalayas since ancient times, definitely much earlier to the Epic Age. Some of the important Tribal Republics were of Audumbaras, Sibis Venakis, Trigratas, Kulutas, Kunindas, Kada and Yaudhayas. The Ancient Literatures like Puranas, Upanisads, Epics, Astadhyayi of Panini, Brihat Samhita of Vramihira, Mudraraksasa of Vsakhadatta make reference of Tribal republics in Himalayas. Almost all the coins issued in Himalayas are classified under the Tribal Coins in the records of the Indian Numismatics. Many of these coins, bear the word Gana (Tribes) in combination with the actual legend and the name of the king or the republic. "A Tribe can exhibit its inclination towards imperialistic traditions as did the Kunindas, Malavas and Yaudhayas without any loss of its original socio-political character.¹ In fact such a step reveal the inherent desire of a Tribal Republic having ambition in trade and commerce domination and expansion. It is not a wrong step if it has the capacity.

¹ Dasgupta, Kalayan Kumar, 'A Tribal History of Ancient India (A Numismatic Approach)', Nababharata Publishers, Calcutta, 1974, P. XXIV.

Gandhara Coins

Some important coins issued in Gandhara are² Kamra coins : is an early coin issued before Venka Deva, has peacock without spread wings to left and lion on left corner, with Indian legend "Sri Kamara ; Venka Deva Coin of 860 A.D., Elephant walking (to the left), Lion (to the right) with its tail over back, legend "Sri Venka Deva", weight 42 grains and 18 grains; Venka Deva Coin of 895 A.D., humped bull, Horseman, legend "Sri Ve"; Sapalpati Deva Coin : Of 875 A.D., humped bull to the left, trishula of Siva, Horseman to right with long lance in right hand, legend "Sri Spalapati Deva"; Samanta Deva Coin : of 900 A.D. Humped bull, horseman to right with long lance in right hand, Indian letter, Bhi, legend "Sri Samanta Deva", Khamarayak or Kamaluna Coin : of 940 A.D. humped bull, "Khamarayakah, horse man with lance: Bhimadev Coin of 945 AD, humped bull, horse man with lance, legend "Shri Bhimadeva", Asatapala : humped bull, Horseman to right, legend Sri Asatapala (No coins were struck by Jayapala, Ananda Pala and Trilochna Pala); Mahmud Ghazni Coin : of 1027 AD, 45 grains, bears Sanskrit legend in the middle of the coin (Abyaktam eka, Muhammad A vatara. Nripati Mahmud Trans. The one Eternal : Muhammad the Messenger ; king Mahmud) the circular legend is (Ayam Tankam Mahmudpur, Ghatite Hijri yena Samrati 418". Trans., This Tanka (was stuck) at Mahmudpur in the Hijra year 418 (A.D. 1027).

The Gandhara Coins with humped bull and horseman were perhaps the types with attractive design as these types were adopted by the Ghazni Kings and also by the princes at Delhi (in 1265 A.D. during Balhan). The Kangra Rajas also accepted this type and continued till the times of Triloka Chandra, who was a contemporary of Jahangir in A.D. 1620. Altogether, therefore, it continued in use for the long period of upward of seven hundred and fifty years.³

Taxila Coins

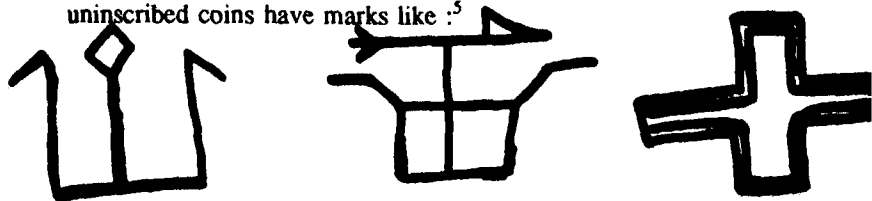
These coins are found at different sites near Taxila which is about 20 miles (35 km) North-West of Rawalpindi. The sites of finds are at Bir Mound, Sirkap and Sirsukh. Taxila coin⁴ are in three categories : Negama series, Pam Cane kamo series and Hiranāsame series. The

2 Cunningham, Alexander, 'Coins of Mediaeval India: From the Seventh Century down to the Mohammadan Conquests, Oriental Reprint, 1967, P. 62, 63, 64, 65 to 66.

3 Op., P. 67.

4 Allan, Johan, 'A Catalogue of the Indian Coins in the British Museum : Coins of Ancient India'. The Trustees of the British Museum, London, 1967, P. CXXV.

inscribed coins are squares with Negama on overse and Ta or Sa (Taxila) with other legends on reverse, with a weight 80 and size .65 X .8; The uninscribed coins have marks like :⁵



According to Alexander Cunningham⁶ the Taxila coins are silver karshas or puranas of the usual punch — marked standard of over 50 grains, with symbols such as Chaitya and the Boddhi tree and Swastika; the gold coin weighs 32.8 grains, it may be either quarter of Uvarna, or a quarter stater ; the rare inscribed coins carry Asoka characters, both Gandharian and Indian, on the overse the Indian letter is Negama and Gandharian letter is Nekama, on the reverse is a steel yard and word Dojaka in Indian letter on some and Gandharian letters on others. The Brahmi script Negama on the square inscribed coin is read to mean 'The Trader', or 'Market'. Traders guild i.e. trade token or coin of commerce it is attributed to Taxila in the early 2nd century B.C.⁷ Another square uninscribed coin of Taxila with the overse type of an elephant standing to the right with a hill symbol above. On its reverse it shows a type in an incuse square a lion standing, facing left with two symbols, a swastik and the stylised representation of a hill, it is attributed to early 2nd century B.C.⁸

In the North-West provinces of India from 6th to 4th century B.C. the coins were issued in the form of bent bars of silver which had a concave shape with a wheel symbol stuck at each end. The coins were found at Taxila, Charsadda, Bajaur (Now in North Pakistan) and at Gardej, Jalalabad and Kabul in Afghanistan. However when the Greeks of Bactria also occupied the Arachosia and the kabul valleys by defeating the Mauryan princes, they introduced the fine Greek coins, no doubt they took care to model their coins on the pattern of the Mauryan coins. The bull and horseman type coins are known to have been issued by the Brahmin kings of Kabul about whom it is conjectured that they were

⁵ Op., P. 214 & 219.

⁶ Cunningham, Alexander, 'Coins of Ancient India', Indological Book House, Varanasi, 1963, P. 61 to 63.

⁷ Price, Martin Jessop, 'Coins : An Illustrated Survey 650 B.C. to the present day', The Hamlyn Publishing Group Ltd., London, 1980, P. 280-81. (Cat. No. 1346)

⁸ Op., P. 281 (Cat No. 1347)

the Punjab sovereigns who ruled over Kabul, and not Kabul kings who ruled over Punjab.⁹ The coins of Gandhara and Taxila reveal the Indian Cultural influence in Afghanistan on the western frontier. Also these are the evidences of the cultural synthetic values which the ancient Afghanistan carried with an imprint of the similarity of that which existed in the Indian main land.

Kashmiri Coins

In Kashmir the coins issued are¹⁰ Mihirkul coins : (6th century A.D.), these are silver coins copied from the thin Sassanian coinage of middle age, on its overse, is the kings head with Trishula of Siva, the Siva's bull in front of the face, the legend is 'Jayatu - Mihira - Kula' ; Toramana coins : (520-540 A.D.) coins bear Kindara as additional name, the Pravarasena (540 to 560 A.D.) coins to show the same type, Jayapida coins : (760-780 A.D.) are copper coins; Avantiverma coins (855 to 883 A.D.) he issued coins in 855 A.D. ; Harsha Deva Coins : 1089-1101 A.D.) issued gold coins copied from those of Karnata in South India, these were called at Utkosha (fine gold).

According to Kalhana the coins in Kashmir were termed as Dinara. Stein mentions that silver coins are rare in Kashmir, "I myself have, not with standing a prolonged search, failed to obtain in Kashmir any silver coin which was prevalent in the times of Akbar, its weight was nine mashas. Another coin prevalent during the same era was Panchua which is a copper coin and is equal to the fourth of a Dam, and is called kasira, one forth of this is the Barakani, of which again one fourth is called Shakri.¹²

In fact the Karkotaka or Naga coins of Kashmir (Jayapida Coins) are crude in workmanship and are materially ingold/silver alloy. Cunningham¹³ expresses that the standard coins type of Kashmir remained unchanged from the type of Kanishka in 78 A.D., down to the Muhammadan conquest in 1339 A.D., is for 1261 years. Type of the Kashmiri coins is bold, no doubt the diversity is expressed by each coin identifying the particular issuing authority, but the boldness appears to maintain the unchanged uniformity, that shows unchangeable character of the cultural matrix with its Indianised base.

9 Rogers, Charles, J., 'Coins collecting in Northern India', Allahabad, 1894, P. 41.

10 Cunningham, Alexander, 'Coins of Mediaeval India', 1967, P. 27, 29, 30, 34.

11 Stein, M.A., 'Kalhanas Rajatarangini : A Chronicle of the Kings of Kashmir', Vol. II, Motilal Banarsidas, 1961, P. 315.

12 Op. P. 308.

13 Cunningham, Alexander, 'Coins of Mediaeval India', 1967, P. 37.

Saka & Kushana Coins

Kushanas were the nomad tribes and originally their tribe was known as Yue-chi, they migrated southward from the steppes of the Central Asia, and towards 2nd century B.C. they over threw the Indo Greek rulers in Bactria. The Kushanas could rise as a powerful tribe having its confederacy by 1st Century A.D. Its early coinage copied the denominations and types of the existing currency notably the coins in copper of the tetradrachms of the last Indo-Greek king.¹⁴ The king who issued coins are Manas, Azest, Azilises, Azes II. Gondophares, Vonones, Kujula-Kadphise, Wema-Kadphise Kaniska I, Huviska and Vasudeva etc. The Indo-Scythian types of the standing Raja and the seated goddess Lakshmi which were introduced by Kanishka in 79 A.D., lasted for a much longer period, having been continued on the coin age of Kashmir down to the Muhammadan conquest in A.D. 1339, or for twelve hundred and forty years.* that shows the cultural impact of Kushana coins. The type lasted as it carried Indian Religion and deity which was accepted to the subjects. The Kanishka coins also reflected essence of the fire worship, "Elements of sun and the fire worship are certainly indicated in early Buddhist art ; we find the worship of a flaming pillar, and later, Buddhas, Sivas and kings (coins of Kaniska) with flames rising from their shoulders, while the Nimbus is of solar origin. It must have originated either in India or Persia."***

So far as the presentation of the deities in coins are concerned, it is seen that the Saka and the Kushana coins present the deities in varied forms and poses. The depiction of Indian (both Brahmanical and Buddhist), Iranian and Greek deities in varied forms on both the sides of the coins nearly indicates the liberal idea of the king and imagination of the mint-master.¹⁵ But one aspect is clear about these coins that these expressed the secular approach of the kings, also the coins reveal that the Saka and Kushana kings have adopted the Indian culture with its basic essence no doubt they allowed the Greek element and their own central Asian element to continue as per the degree of local acceptance, and never tried to over express their original pastoral culture. The history also reveals that Kushanas were most successful rulers as they adopted

14 Price, Martin Jessop, 'Coins : An Illustrated Survey 650 B.C. to the present day', The Hamlyn Publishing Group Ltd., London, 1980, P. 285.

* Cunningham Alexander, 'Coins of Medieval India', 1967, P. 67.

** Coomarswamy, Ananda, K., 'History of Indian and Indonesian Art', Munshiram Manoharlal, new Delhi, 1972, P. 22.

15 Singh, Shatrughan Sharan, 'Early coins of North India An Iconographic Study', Janaki Prakashan, 1984, P. 101.

to the local Indian Cultural values. The objective behind the coins had been commercial as well as to immortalise the king. The coins express much about the sovereign, I think that carries the message of gaining imperial authority by a pastoral tribe. It is a fact, so for they as nomads had a sort of Chieftain system but after over throwing Greeks they realised the impact of imperial being and followed the steps of striking coins as done by Greek kings. In western Himalayas the Kushana coins were also found at Chakkar (in Distt. Mandi of Himachal Pradesh ; and of other Indo-Scythian (Sakas) kings at Pathankot.¹⁶ It is a fact that Sakas and Kushana coins were in vital circulation in western Himalayan Belt, not only these coins but also the Indo-Greek, Satrapas and Amanta Dewa type coins were immensely in circulation in the belt as is evidenced from the finds at various places.

Sindh Coins

The Sindh coins are resembling with the Sassanian coins. The *Jabuli kings issued Sindh coins in thin broad pieces of silver*. These coins contribute largely to the commercial trend and development in Sindh, and are important alongwith the Satraps and Rajaputana coins of western India. Cunningham believes that the Indian coins of Mediaeval age, from 600 A.D. to 1200 A.D. that are found in Rajputana on North India from the Sutlej eastward as far as Benaras, and from the Himalaya southward to the Narbada river, consist of three distinct classes chiefly of silver or of copper plated, or only washed with silver.¹⁷

Jammu Coins

The Dogra Raja Gulabsingh (1820-1897 A.D.) is reported to have issued coin called Chilki Rupaiya (10 Annas of British Currency of India), he also issued a hundred Rupee currency note called Srikar.¹⁸

Chamba Coins

Some Chamba rulers have issued coins Salila Verma (920 to 940 A.D.) Coin, known as Cukli coins, material in copper ; Asta Verma coins (1080-1105 A.D.) are silver coins. These coins are with Sarda or Nagri script, with Trident and name of the ruler, on reverse carried the deity of the ruling house like, the inscription "Sitala Matha Sanhaya".

16 Handa, O.C., 'Numismatic Sources, on Early History of Western Himalayas', B.R. Publishing Corporation Delhi, 1984, P. 11.

17 Cunningham, Alexander, 'Coins of Mediaeval India', 1967, P. 47.

18 Handa, O.C., 'Numismatic Sources on the early history of Western Himalayas', 1984, P. 107.

Goetz refers to some silver coins of Chamba : The old bricks and coins are said to have been washed out by the monsoon rains at a village named Badi (Vatika garden) near Brahmor. These coins, as these are not in possession of any one but people declare that they bore Persian inscriptions. They may have been Mughal pieces possibly burried in the time of Prithvi Singh or Umed Singh's stay at Brahmor.²⁰ Chamba antiquity is well known, and the coins bear the testimony for the cultural antiques of Chamba. The Hinduite influence is of old standing which is also preserved in Chamba temple, bronzes and copper plates, and coins establish it with royal sanctions.

Kangra Coins

The ancient coins of Kangra are known as Trigata coins assigned to ancient tribe Trigartas. The Kangra finds reveal coins of Trigartas as well as of Kushanas and Greek kings. "The Kangra find also contains coins of Philoxenos but other Greek kings like Antimachus, Menander and Lysias are presented ; the date or burial again is about 100 B.C."²¹ The Trigata coins are about 2nd century B.C. which are square copper coins, with Kharoshthi and Brahmi Scripts. On obverse is a four tiered Stupa with Kharoshthi legend ; on reverse is Brahmi legend 'Trakataj and Nopadasa, is a solitary coin of copper weighing 43 grains with pallet borders.²² The Kangra coins have different phases : the first phase (Described above) is of copper coins with Brahmi Kharoshthi script ; the second phase is with Sri Samanta Deva type in Medieval time itself ; the third phase of coins was with the name of the king of Kangra over the bull ; the final phase was that of Katoch coins. Cunningham referes to a unique specimen coin which was issued in the name of the Royal Poet Manikya Chandra Deva.²³ The Katoch rulers

19 Op. P. 107

20 Goetz, Hermann, 'The early wooden Temples of Chamba', E.J. Brill, Leiden, Netherland, 1955, P. 75.

21 Allan, Johan, 'Coins of Ancient India', The Trustees of the British Museum, London, 1967, P. VIII.

* (The coins of Indo-Greek kings like Appolodtus, Menandere like Phoraces were found at Tappa-Mewa in Hamirpur and Lacholi in Churah, in Chamba Distt. The Indo-Sassinian (Gadhahiya) coins are found at Chamba; The hemi-drachum coins of Indo Greek kings like Applolodoptus and Meneder were also found at Jawalamukhi; Samanta Dewa type coins of Kabnal kings were found at Kangra in circulation in 13th century A.D. ; Satrapas of Sanrashtra were found at Pathankot).

22 Dasgupta, Kalyan Kumar, 'A Tribal History of Ancient India : A Numismatic Approach', Nabharat Publishers Calcutta, 1974, P. 168 to 170.

23 Cunningham , Alexandet, 'Coins of Medieval India' 1967, P. 102.

of Kangra are a branch from the Trigarta Tribes. All phases of the coins are uniform in their typological details. The Katoch rulers who issued coins are :²⁴ Kapu Chandra (1275-1295), Gambhira Chandra (1295-1315 A.D.), Prithvi Chandra (1330-1345 A.D.) (on coins his name is Pithama Chandra), Purva Chandra (1345-1360 A.D.), Rupa Chandra (1360-1375 A.D.), Srinagra Chandra (1375-1390 A.D.) (on coin Singara Deva), Megha Chandra (1390-1405 A.D.), Hari Chandra (1405-1420 A.D.), Sansara Chandra (1435-1450 A.D.), Narendra Chandra (1465-1480 A.D.), Suvira Chandra (1480-1495 A.D.), Ram Chandra (1510-1528 A.D.), Dharma Chandra (1528-1563 A.D.), Manika Chandra (1563-1570 A.D.), Triloka Chandra (1610-1612 A.D.). All these coins are of round format and cast in copper, the legends are in Sarda, however, Manika Chandra and Triloka Chandra have Devnagri Character.

Kangra valley is culturally most active since stone age, the geography is such that it provides a lot of scope for cultural interaction and activities, therefore, in all ages the inhabitants and rulers have remained culturally alive, the artefacts on various ranges are evidences. The coins in different phases themselves express the wide range of cultural, social, political and commercial activities which must be going on in a particular period, the phased steps in the coinage gives inference of the typological evolution of the coin system, and this is always factorised directly by different conditions in the society. The Kangra coins, therefore, are important in the Himalayan History.

Kulu Coins

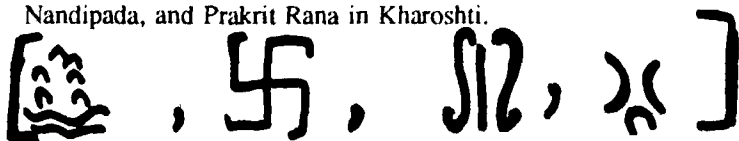
The ancient Kulu coins are known as Kuluta coins issued by the ancient Kuluta Tribes. The coins were found at Sirkkap (Taxila). The silver coins of Kuluta was considered by Cunningham as Audumbara coin. But later on Swedish scholar Dr. A.V. Bergny read it correctly as a Kuluta coin belonging to Virayasa period 100 A.D. or 2nd century A.D. "The coin is Didrachm of the standard of the later Greek and Parthian kings of India, who do not, have ever, strike their denominations."²⁵ Some of these coins were found at Pathankot as well. The coins express a unique format and texture. The square-copper coins of size 1.08" X 1.08" are bilateral, the Sanskrit legend in Brahmin characters and Prakrit legend in Kharosthi, the religious symbols are on both sides. Six-arched Caitya, Swastika and victory symbols are almost common. The coins distinctively carry word Kuluta which is therefore

24 Handa O.C., 'Numismatic Sources, On the Early History of Western Himalaya', 1984, P. 39.

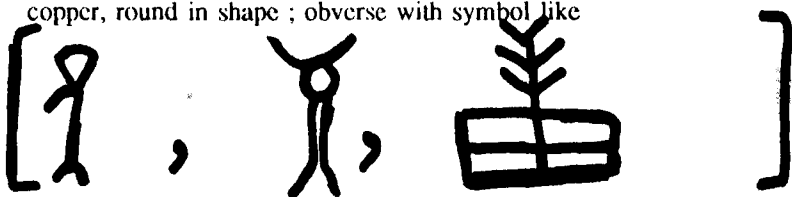
25 Allan, John, "Coins of Ancient India", The Trustees of the British Museum, London, 1967, P. c.

attributed to Kuluta Tribe. "The name Kulu is sometimes connected with Sanskrit Kaula meaning Devi-worshippers. Sometimes the name is traced to the caste names Kol or Koli.²⁶ There is no doubt the coins belonging to the ancient Kuluta tribals, they were the people inhabiting the Kulu valley which is situated enroute the ancient Trade Route. They must be involved in trade practices. Many scholars believe Kulutas as the stock of central Asian races who become Hinduized later on "It may be conjectured that the Kulutas were Mongoloid people who entered India from the north-east and were actually amalgamated with the local population. Thus, though the Kulutas may have been barbarian or outlandish, like many other ancient tribes, they came to be hinduized as is indicated by their adoption their Indian name like Virayasa and Vijaya Mitra as well as Hindu Symbols on their coins".²⁷ The Kulutas might have adopted Buddhism as well in the earlier stages. The upper Beas valley people in Kulu still follow a few traditions which are of Buddhists origin, also some rituals in temples are of Buddhist type. The different coins issued by Kuluta kings as per finds to Pathankot Sirkap are as under.²⁸

(1) **Pathankot find** : Virayasa silver coin on obverse has Cakra surrounded by cycles/dots, the Sanskrit legend in Brahmis, "Rajna Kolutasya Virayasya", on reverse has stylised mountains in tiers, with undulating lines, Swastika, Hooded snakes with vertical line in between, Nandipada, and Prakrit Rana in Kharoshti.



Arya Mitra Coins is in copper, of round shape ; obverse having standing male figure holding spear, the Kharoshti legends 'Rana asamitasa; Reverse is with Elephant to the left, tree in railing, Brahmi Legend 'Rajana Aja Mitra' ; Mahimitra and Bhanumitra coins : of copper, round in shape ; obverse with symbol like



26 Archaeological Survey of India, 1907-8, P. 360.

27 Dasgupta, Kalyan Kumar, "A Tribal History of Ancient India A Numismatic Approach", 1974, P. 87.

28 Handa O.C., 'Numismatic Sources on the Early History of Western Himalaya', 1984, Pp. 60-61.

Legend in Brahmi, Reverse is with elephant to the left, legend in Kharosthi ; Mahabhutimitra coins : are smaller coins, these coins have similarity with Audumbara coins, the coins have male figure holding spear, an elephant and religious symbols.

(2) **Sirkap find** : Vijayamitra coins of copper, 1.08'' X 1.08'' in size; Obverse with shaft surrounded by Triratna in railing, Jayastambha Cakra surmounted by four Tri-ratna, lotus, Nandipada. Kharosthi legend : (ku) lutsa Vijaya-mitra ; Reverse has six arched Caitya, surmounted by Susashika and victory symbols, Brahmi legend, (Rajnakulu) Tasya. Vijayamitrasya, another coin of Vijayamitra shows some weight and obverse reverse symbols, the legend on obverse is in Kharosthi (ku) lutsa (Vijia) yamitra ; Virayasa coins ; of copper 1.08'' X 1.08'' obverse with Tri-ratna around a small cakra ; Kulyutasa legend (Ra) na Kulutasa Viraya (Sasa). One coin of Vijaymitra (i) in copper 1.08'' X 1.08'' on obverse has similar designs on others but symbols differ in order, Kharosthi legend Kuluta Sa (Vijayamita), its reverse is similar with other coins but defaced, the Brahmi legend isya..... ; Aryamitra coins : are in copper with 1.08'' X 1.08'' size, its obverse shows similarity of design with other coins but in place of Tri-ratna is shown the tree in railing, the reverse again shows similarity with other coins but is has a Brahmi legend.....Arymitra..... ; Another Vijayamitra coin is of copper with 1.08'' X 1.08'' in size, the obverse shows similar but the Brahmi legend is defaced. In some other Vijayamitra coin the weight size is same, the obverse shows Tri-ratna in railing the legend also is the same. So we find a slight variation in some characters in the coins of the same ruler, it is due to fading of the character with the passage of time or variation may be due to minting at different times or at two or more different mints. Handa believes that Kulu rulers must have simultaneously minted different sets of coins : One which were acceptable to non-Buddhist Saivaite Audumbaras, and the others which were acceptable to Buddhist countries.²⁹

Kuluta coins, unique in fabric and format, show a special importance in the Himalayan History and Culture. Their uniqueness and variety shows the material affluence of the tribes. The symbolic representation of Buddhist and Hindu signs show the tribals being god fearing and religious, the fact is revealed in totality by the existence of more than three hundred gods and goddesses since ages in Kulu valley. The Deity-worship is deep rooted among the Kulu people, rather the landed aristocracy is monopolised by the Deities (Devatas). The present princes of kulu are infact considered as the Rais of Rupi and are the de






facto kardars (managers) of the Raghunathjee and other Deities. Existence of ancient coins has established the capacity of transformation among the Himalayan tribes. The Kulu Tribes are situated in the remote areas of Himalyas therefore socio-economic cultural developments are stunted particularly due to remoteness and lack of available resources. Two factors were basically in favour of the ancient Kulu tribals : One that the valley is fertile and beautiful, and the second that it is situated on the Silk Route. The tribals made the best use of these two factors which enabled Kuluta rulers to struck coins. Transformation capacity of the people as evidenced by the coins is examplory and in the act of positive social transformation any other Himalayan tribe may follow the example. The Kulu people themselves should learn the lesson from their glorious past and march into a bright future as they still have the gift of above mentioned two factors which are permanent with them only they must exploit these gently and intelligently ; make the best use of valley's natural beauty and fruit growing capacity without disturbing its ecosystem, and make the use of tourist Industry (which is now a boon in replacement of Silk Trade which is outdated) without spoiling their cultural heritage.

Odumbara or Audumbara Coin

Audumbara is the name of the ancient tribes, the name is derieved from Udumbara (fig tree, *ficus glomerata*). The country of the Odumbara, according to Cunningham³⁰ must be looked for near Kangra and the Kunct districts, and there the name still exists in the rich tract between the Ravi and Bias River comprising the parts of Pathankot and Nurpur (or Damari). He further advocates that silver and copper coins found at Pathankot are bearing the name odumbara, their assignment is quite certain. The age may also be assigned, with some certainty, to the time of Apollodotus or about 100 B.C. The coins were discovered at Irripal in Dehra Tehsil of Kangra, Pathankot and Ropar. These coins are ascribed to 1st or 2nd century B.C. The general symbols are tree : ³¹ a fig tree which Audumbaras worship ; Elephant ; must be veneration to the animal ; Bull must be a theriomorphic representation of Lord Siva, Lotus flower : is a representation of sacred flower symbolishing Sri or Fortune, it is also a symbol of diety. Undulating Lines : are snakes (as per Cunningham but Allan describes them as lines, Chakraverty takes them as rivers, these are rivers or waves produced over the body of

30 Cunnigham, Alexander, "Coins of Ancient India", Indological Book House Varanasi, 1963, P. 66.

31 Dasgupta, Kalyan Kumar, 'A Tribal History of Ancient India : 1974, P. 68.

huge water); Trident with battle axe : Trisulas are sacred for Buddhists, Hindus and Jainas, these are the weapons of Siva ; Storeyed temple ; Pyramidal temple is of Siva; Diety : is siva according to Cunningham but Vishvamitra according to Dasgupta. The symbols :  or  are jayadhvaja ;  may be Ma of Brahmi;  a solar symbol ;  is a Nandipada symbol. The coin issued by different rulers³² are under : Sivadasa coins : 1st century B.C., 45 wt. 7 square, obverse. Tree within enclosure, elephant and undulating lines, legend '(:) Vadasasa, Reverse legend (bar) (a) Sa', two storied domed stupa trident with axe on right ; Rudra das coins : 36.8 wt, 65 X .5 square, obverse has same as in above coin, legend 'Rudradasasa', reverse also resembles with other coins and legend is Odubarisa, Mahadeva coins : 33 wt., .65 round, obverse has humped bull (right) a lotus flower in front, and legend around is 'Bhagavata Mahadevase' and legend below is "Rajarana" the reverse has got Elephant, Trident and legend around and below : Dharaghosa coins 37.5 wt., .7 round on obverse is Visvamitra standing right hand is 'Visamitra' and legend around is 'Mahadevasa Rana Dharmaghesasa', legend below is 'odumbarisa' ; the reverse has a Trident with axe on right tree in enclosure and legends are around and below ; Rudravarma coins ; .7 round, obverse has bull, lotus in front and legend Rana, Vama Kisa Rudravarmasa the reverse has an elephant, trident with axe on left, and a legend ; Arya Mitra coins : 71.0 wt., .7 obverse has male figure standing to left, holding spear in right hand, legend is 'Rana Ajam' ; on reverse is the elephant, a tree and legend "Ajamitra" Mahimitra coins : 51 wt., .7 the obverse has a standing figure and a legend 'Mah(i) Mitra', the reverse has elephant and a legend ; Bhunmitra coins : 32 wt., .55 on obverse is an elephant to the left and legend 'Rana Bhanu Mitrasa' on reverse are Jayadhvaja, tree in railing and legend.

The Audumbra coins are known for their multiple range of symbols which have some religious meaning. The coins thus prove the tribes to be well advanced culturally and keenly involved in trade and commerce activities. Their society must have gained experience with gain of prosperity that is why they could choose to issue a complex type of coin in its typology and symbols.

Kuninda Coins

The ancient Kuninda tribes issued coins in about 2nd century B.C. The tribe inhabited the hills near the Punjab plains and the hills east of Dhauladhar almost around the Siwalik ranges. They flourished

32 Allan John, 'Coins of Ancient India', 1967, P. 122 to 127.

till the beginning of the 3rd century A.D. The Kuninda coins are discovered at places like³³ Kasipur in Kumaon Hills ascribed to 2nd century B.C. ; Sumadhi village in Garhwal ascribed to 3-4th century B.C. at Behat in North-West U.P.; At Singh on the west bank of the Jammuna river on Saharanpur on Ambala Road ; one coin in Karnal in Harayana. Two Kuninda coins were found at Sunet (Ludhiana) ; The Ropar Kuninda coins were found alongwith Audumbia, Antialidas, Apollolotus II and others (belonging to 2nd century A.D.), Tappa-Mewa in Hamirpur in Himachal Pradesh ; at Jawalamuki in Kangra 54 silver Kuninda coins were found alongwith 21 silver coins of Greek kings Apollodotus in Kangra were found 3 silver coins ; at Chakkar in Balh valley of Mandi Distt. the copper coins of Kunindas alongwith eight Kushana coins were found ; some coins were also found in Dungri village near Sangarh in Sirmaur in Himachal Pradesh. Sirkap find is significant, here the coins found are with female figure with stag and arched Chaitya. Taking into account above finds Handa describes Kunindas region roughly corresponding Hamirpur, Mandi, Bilaspur, Solan, Sirmaur districts of Himachal Pradesh, and, Jaunsar- Babar, Kumaon and Garahwal of Uttar Pradesh Hills and Tarai areas and further the plains between the Beas and Jammuna along the Sharanpur-Ambala-Ludhiana girdle.³⁴ The Kunindas might have lost their importance as no coins related to them are issued after 3rd century A.D. The tribe also does not find mention in the Allahabad Pillar inscription of Samudragupta (350 A.D.). That shows there was no principality of Kunindas in hill or plains. The Kushanas were the masters of the entire Western Himalayas and after their rule the Yaudheya tribes gained dominance over the entire region, and in the process, perhaps, the Kunindas lagged behind and lost their ruling authority. According to Cunningham the coins are mostly found between Ambala and Saharanpur, the earliest coins are distinguished by Buddhist symbols ; a rare coins with Bodhi tree is also distinguished by Buddhist coins.³⁵ The coins also lead to the fact that Kuninda coin in the first phase (by 1st century B.C.) were issued under Royal authority (by Amoghabhuti), and, in the second phase the coins, after a lapse of three centuries were again reissued by the Kuninda republic in 2nd and 3rd century A.D. The coins in general are in Prakrit, obverse has Brahmi Script and reverse has Khrothi. The coin is said on the module of homidrachms of later Greek kings but in typological details it is purely Indian. The coins

33 Handa, O.C., 'Numismatic sources on early History of Western Himalaya', 1984, p. 71.

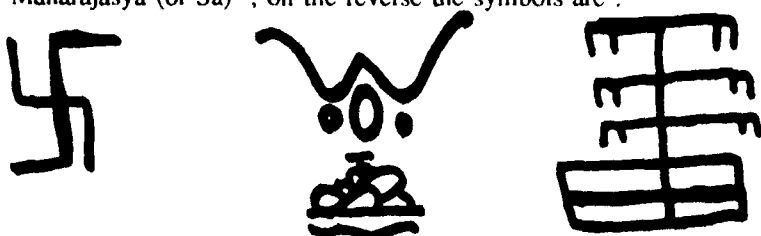
34 Op., P. 76.

35 Cunningham, Alexander, 'Coins of Ancient India', 1963, P. 71.

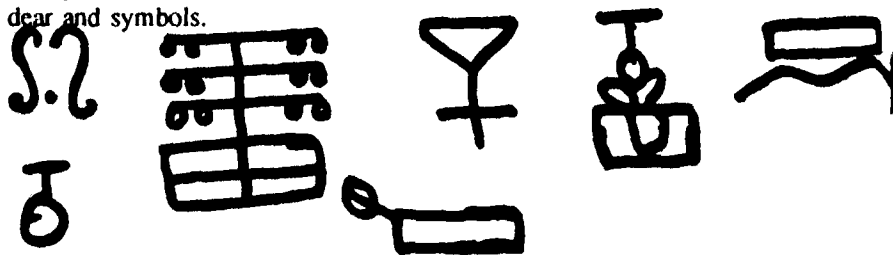
are³⁶ Amoghabhuti silver coins : of 1st century B.C., obverse with deer, female figure (lakshmi) standing, holding flower in uplifted right hand, symbols are :



the legend is 'Rajnak Kunindasya (or Sa) Amoghabhutisaya (or Sa) Maharajasya (or Sa)' ; on the reverse the symbols are :



the legend is 'Rama Kunindasa Amoghabhutisa' around, and 'Maharajasa', below 'Amoghabhuti copper coins ; Amoghabhuti copper coins ; these copper coins are of coarse fabric with fragmentary legends, obverse is Deer, female figure (lakshmi) holding flower, legend, 'Rajna (h) Kunindapa, Amoghabhut (L) Sa maharajasa'; The Kuninda Republic coins : were issued after three centuries later, therefore these coins are ascribed to 2nd century A.D. or 3rd Century A.D. (begining), the coins must be issued under the republican set up. The obverse of the coin shows male figure (Siva) standing, facing, holding trident with axe on shaft in right hand. Flower on star behind over his left shoulder, the coins thus called 'Chhatresvara-type', the coins in copper legend is 'Bhagvata Catr (tu, kra) [.....] Svava Mahatrana, on reverse is deer and symbols.



The depiction of the deity Chhatresvara Siva presumably is due to deity being the presiding deity of Kunindas.³⁷ The speciality and

36 Allan, John, 'Coins of Ancient India' 1967, P. 159, 162, 167.

37 Dasgupta, Kalayan Kumar, 'A Tribal History of Ancient India (A Numismatic Approach) , 1974, P. 105.

significance of the Kuninda coins is that these prove the political adaptability of the Kuninda tribes. The established Monarchical authority and later on switched over to the Tribal Republic. This also makes the point clear that tribes in the Himalayan belt were politically well advanced. The gap of period between the two phases of coins also proves the tribals being under subjugation (may be under Kushanas). However this subjugation sealed the future of their Monarchical rule. The reissue of the coin of the Tribal Republic however expresses the will and power of the people. Non-issue of coins further after 3rd century A.D. warrants the complete political downfall of the tribe and it never regained its regal power.

Kada Coins

The Kada as tribe must be living in Siwalik range, Cunningham considers Kadas as derivative of Kadu of Kadru coins, to the tribe.³⁸ Kadu or Kadru he considers to be the ancestor of Kadaikas—a subdivision of Kanets. Allan considers karda probably a tribal name and not that of a ruler, these are very rude cast copper coins bearing a legend Kadasa in early Brahmi characters, assigned to 3rd century B.C.³⁹ The coins are circular or squarish some coins show a human figure. Allan identifies the standing human figure as karthikeya but Handa⁴⁰ advocates that the standing figure should be that of Risi kasyapa—the husband of Kadru and father of Nagas, in that case the attributes with him would be a staff in his left hand or Kamandalu—a water gourd, in his right. The Kadu coins are of different shapes and symbols:⁴¹ Copper round obverse with a large sun with rays, reverse with a tree in railing, Inscription on the right and a rectangular object on the left, copper roundish: obverse has undulating bold line on top symbolising Nag, below is a taurine symbols and inscription, on reverse it shows same as on obverse; Copper roundish: obverse shows a standing figure of a diety holding staff or a spear in his left hand a pouch in the right (said to be Kartikeya), Swastika and an uncertain object (may be Kalsa with flowers), on reverse there are undulating bold line symbolising snakes, swastika, and on top the legend is 'Khadasa'; copper squarish: obverse is completely filled with a figure of an elephant, reverse has snakes in top, Taurine symbol and legend. 'Kha da sa'; copper Squarish: on obverse has Kalasa or mountain has a large sun with rays, on reverse has horse or deer as in Kuninda coins.

38 Cunningham, Alexander, 'Coins of Ancient India', 1963, P. 72


39 Allan John, 'Coins of Ancient India', 1967, P. Cii.

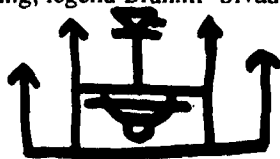
40 Handa, O.C., 'Numismatic Sources on the Early History of Western Himalayas', 1984, P. 84.

41 Op., P. 83.


The coins ensure the economic prosperity and political independence of kada tribals. Decidedly it must be a small area in hills but large were its ambitions both political and commercial. Perhaps due to strong ambition only the tribe could advance itself to establish its rule and struck coins, no doubt in area expansion it is insignificant, but it must have established its commercial independence. It is a rare example, among the Himalayan tribes, of a small tribe having credit of issuing of coin in its name.

Almora Coins

Some silver coins were found at Almora in U.P. Hills, legends are in Prakrit in large Brahmi characters and are assigned to second or first century B.C. The different coins are⁴², Sivadatta coins: weight 327, base 1.1 obverse having symbol  in the centre around bull, before Tree in railing, legend Brahmi 'Sivadatas' reverse with symbol.



Sivapalita Coins

Weighed 281, base 1.0 obverse has a rude human figure in the centre, a bull before tree in railing, legend in Brhami 'Sivapalita (Sa)', reverse is as in the Sivadatta coins. Haridatta : weighted 304 base 1.1, obverse  in the centre around bull before tree in railing, legend, in Brahmi "Haridatas", reverse is like that of Sivadatta ; The Almorah coins carry the testimony of the kings in the hills. The Almorah hills must be a place of activities since ancient times. The rulers took active part in trade practices, is proved by coins.

Panchala coins

The Panchala tribes had established their rule, extending from the Himalayan mountains to the Chambal River : The North Panchala from the Rohilkhand to the north of the Ganges with a capital at Ahichhatra about 20 miles from Bareilly ; the south Panchala from the upper half of the Doab between the Ganges and the Jumna, with capital at Kampilya (now Kampli)⁴³ on the Ganges opposite Badaon). The Panchala coins

⁴² Allan, John, 'Coins of Ancient India', 1967, P. 120.

⁴³ Cunningham Alexander, 'Coins of Ancient India', Indological Book House, Varanasi, 1963, P. 79.

are in copper. The obverse carries the name of the king and the reverse carries symbols and a figure of God like Agni or Indra. The Panchala kings who have issued coins are Dhruva Mitra, Suryamitra, Phalguni Mitra, Bhanu Mitra, Bhadra Ghosha, Bhumi Mitra, Agni Mitra, Jaya Mitra, Viswa Mitra, Indra Mitra, Vishnu Mitra.

Cunningham advocates that Rajas of Panchal were certainly Brahminists, as there is an entire absence of Buddhist symbols, coupled with the use of Brahminical names such as Rudre, Vishnu, Indra, Agni and Surya.⁴⁴ The coins relate to a big tribe having its rule in hills and plains, therefore, the coins have maintained the continuity and each king has tried to struck coins Panchalas must be totally Hinduised or during their period the shift from Buddhism to Hinduism must be strong among the masses. It is generally observed that the kings as well as the tribal Republic have tried to express the religious symbols which were acceptable to the general masses. So we can say that Panchala coins reflect the Brahminic trend prevalent among the rulers and the subjects. On the other hand the prolonged continuity of coinage ascertains the political stability of Panchalas.

Nepal Coins

The coins of Nepal were found at different places, the two copper coins of Manangka were obtained by James Princep in 1833⁴⁵, the coin of Gunangka was collected by Cunningham⁴⁶ in 1865, About 37 coins were collected by Col. Warran from Kashmir, Cunningham collected 3 coins from Banaras and 20 coins from Gaya.⁴⁸ These coins are of copper or larger size. "The types seem to be indigenous, and quite different from the contemporary coinage of the Guptas. Perhaps the recumbent bull of the coin of Pasupati may have been copied from the money of the Guptas and the Nine Nagas".⁴⁹ In weight of 120 grains to 250 grains the coins resembles with Yaudheya. The general figure types on the coins are king seated on a throne, elephant, a bull either standing or recumbent lion sometime winged, various circular shields, ornamented solar emblems, the Pasupati coins show a vase of flowers, trident, Siva with axe attached to the side. All these figure are shown indifferent sets in different combinations, all may not be expressed in one coin. The Nepal coins of different kings are as under :⁵⁰ Mana

44 Op., P. 84.

45 *Journal of Asiatic Society of Bengal*, August 1833, fig. 12, P. 62.

46 *Journal of Asiatic Society of Bengal*, 1865.

47 Cunningham Alexander, 'Coins of Ancient India', 1963, Plate-XII.

48 Op., P. 114

49 Op., P. 114

50 Op., P. 114, 115, 116.

Deva coins (329-356 A.D.), size 1.0'' and weight 197 grains, obverse has a deity seated on lotus throne, left hand resting on hip, right hand raised upward with expanded finger, Indian legend in Gupta characters, "Sri Bhagin" reverse has a lion walking to left towards lotus plant with flower and bird. Indian legend in Gupta letters, 'Sri Manakyka ; Gunangka or Guna-coins : (50-75 A.D.) size 0.9'', weight 195 and 146 grains obverse with Goddess seated, right hand held up, Indian legend in Gupta letters, 'Shri Gunungka, reverse is an Elephant standing to right Vaisharvana coins : Size .95'', weight 172 grains, obverse with deity or Raja seated to front, holding flower in right hand, legend in Gupta letters 'Vaishravana', reverse shows a cow to left with calf, then below is the legend in Gupta, letters 'Kana-Dehi', means 'Kama-Dhenu ; Ansu Verma coins (634-651) size 0.95'' weight 212 grains, obverse having winged lion, Indian legend in Gupta letters 'Saryan Su Varma, reverse has the cow (Kama Dhenu), legend, 'Kama Dhenu' another coin is 1.0'', 250 weight with roundfigure of the Sun with rays, legend, 'Maharajadhirajasya', reverse is with lion, legend, in Gupta letters, 'Saryansok' another type of the coin is with size 0.95'', weight 169 grains, obverse with winged lion, legend, in Gupta letters 'Sayansu Verma', reverse has lion and raised crescent over back ; Jishnu Gupta coins (652-670 A.D.) : size 0.9'' weight 191 grains, obverse winged lion, legend in Gupta letters 'Sai Jishnu Guptaasya' : Pashupati coin : There are several types of coins (1) size 0.9'', weight 150 grains, obverse having recumbent humped bull, Indian legend in Gupta letters, 'Pasupati reverse has a round sun in the middle with large rays ; (2) size 0.9'', weight 114 grains obverse has recumbent bull and legend 'Pasupati', reverse has ornamental symbol ; (3) size 0.85'', weight 128 grains, obverse with humped bull standing to right, crescent over back, reverse with sun having rays, legend 'Pasupati' (4) size 0.85'', weight 152 grains, obverse trident up right, with axe fixed to left, legend in Gupta letters 'Pasupati', reverse has sun with rays ; (5) size 0.8'', weight 123 grains, obverse has a trident and legend 'Pasupati', reverse has a sun with rays in middle; (6) size 0.85'' weight 95 grains obverse has king seated with right hand resting on knee, reverse has a vase of flowers, Indian legend in two lines 'Pasupati' (7) size 0.9'', weight 114 grains, obverse is with king seated with flowers in right hand and holding vase of flower in left hand reverse is with vase of flowers of Indian legend 'Pasupati'.

As revealed by the available coins, the coins could be struck in Nepal only in 4th century A.D. The first was king Mana Deva (329-356 A.D.) to issue coins in Nepal. The geographical isolation may be the reason for not issuing of coins in much earlier ages. In fact the coinage

in India is the result of the induction of the numismatic art of the Greek. The western Himalayas due to proximity to Gandharan (Afghanistan) where the Greeks established their rule in 2nd century B.C. acquired the art of coinage, the native rulers and the tribal chiefs thus had a fancy for striking a coin to immortalise themselves through this artefact. I think Nepal kings only could be induced by Gupta rulers not only coinage. The Gupta period has the impact on Nepals art of iconography, therefore impact on numismatic art and craft cannot be ignored. Nodoubt the Mauriya period also had equal impact on Nepal's art and iconography but it could not invoke numismatic art in Nepal: The Nepal coins do not reflect any outside influence ; inform, typology and fabric are purley Indianised and in symbloic concepts these are typically Brahmanic. A long range of coins continuance and variety reveals the monarchical stability. The Himalayan kingdom of Nepal has been able to exist despite its poor natural resources to sustain the population well but the coins prove existence of monarchies, that leads to conclude that Nepal rulers were extra concious on their political stability and tried to keep their trade and commerce activities alive on a second priority.

Manipur Coins

Among the North-Eastern Tribes the Metheis are the pioneers to issue coins. "The only coin proper to the country is of bell-metal, and small in size, being only about 16 grains. This is coined by Rajas as required, goods or money being taken in exchange. The metal is obtained chiefly from Burma and consists of old gongs. & co. Some of it is also procured from British provinces. The process of coining is very primitive; the metal is first cast in little pellets; these are then softened by fire and placed on an anvil; one blow of the hammer flattens the pellet, into an irregular round figure, a punch with the word "Sri" cut on it, is then derivien on it by another blow, which completes the process.⁵¹ According to Hodson, he has seen eight varieties of coins, locally known as Sel, dating from the region of pakungba down wards; the oldest Manipuri coins is believed that of Pakungba's it is a shield shaped disk of bell-metal, very thin, but of large size, measuring rather more than 3.5 inches in diameter; it has no marks on it of any kind.⁵² Jyothirmoy Roy believes that among the coins collected in Manipur by W. Yumjao Singh, four pieces belong to the second century A.D. and the discovery of these coins also indicates that there were trade relations between

51 Dune, E.W., 'Gazetteer of Manipur', Vivek Publishing Company, Delhi, 1981, P. 66.

52 Hodson, T.C., 'The Meitheis', Neeraj Publishing House Delhi, 1984 (Third Reprint) , P. 37.

Manipur and other parts of India.⁵³ However, Gonindra Singh Raised same doubts on the genuineness of the coins repeatedly issued during the reign of Nangda Lairen Pakhangba who ruled from (33 to 154 A.D.) : first, he finds no evidence in any text to prove that shield shaped disk like thing hand been used on or before the reign of Pakhangba as royal insignia of Manipur. Secondly, he believes that as it depicts no particular legend the coin of Pakhangba is not free from ambiguity. He is of firm view that as per material evidence the history of coinage of Manipur begins not later than the sixth century A.D. About the coins collected by W. Yumjao Singh, he states, that 164 Samvada (Saka Samvat) was wrongly taken by him (Yumjao) because of his mistaken assessment of 1646 Saka Samvat as 164 Saka Samvat.⁵⁴ Panchani believes that Manipur was on the trade route between India, China and southeast Asia, so it is possible that some of the coins might have entered Manipur but not definitely have been issued by Pakhangba. Here Guindra Singh is to be believed as there is no mark of evidence on these coins.⁵⁵ The Manipuri coins are classified in two categories: Pre-Hinduism coins and Post Hindu coins. Pre-Hindu Coins : The coins issued before Garibeniwaj (1709-48 A.D.) are considered Pre-Hindu coins. Hinduism as a state religion in Manipur was adopted during the reign of Garibniwaj.⁵⁶ In general the pre-Hinduism coins have the initial letter of the name of the king depicted in the archaic script. There is no depiction of any royal deity.⁵⁷ All the coins are in bell-metal. Different coins of the period are⁵⁸, Wura Konthouwa (568-658 A.D.) coins : size square 2 cm X 2 cm, weight 3.350 gm, script Archaic Manipur script, legend obverse 'Wa', and reverse blank. Ayangba coins (821-910 A.D.) size 1 cm in diameter, circular in shape, weight 0.680 gm, script Archaic Manipuri script obverse legend 'A', reverse blank ; Lairenba (1394-99 A.D.) coins : size 2 cm X 2 cm, shape square, weight 3.360 gm; Archaic Manipuri script, obverse 'La' as legend reverse blank ; Mayangamba alias Khagemba (1597-1652 A.D.) coins ; size 1 cm, circular, weight 0.880 gm legend in obverse, 'Ma', reverse blank, script

53 Roy, Jyothirmoy, 'Histry of Manipur', East Light, Calcutta, 1973, Pp. 4, 5.

54 Gunindara Singh, 'Manipur Numismatic' Mutua Museum, Imphal 1983, P. 4.

55 Panchani, Chander Sheikhar, 'Manipur ; Religion, Culture and Society', Konark Publishers, Delhi 1987, Pp. 19-20.

56 Atchitson, C.K., B.C.S., 'A Collection of Treaties', Engagements and Sanadas Relating to India and neighbouring countries, Vol. XII, Govt. of India Publication Calcutta, Rept. 1973, P. 102.

57 Panchani, Chander Sheikhar, 'Manipur ; Religion, Culture and Society', 1987, P. 99.

58 Singh, P. Gunindra, 'Manipur Numismatics', Mutua Museum, Imphal 1983, Pp. 20 to 27.

archaic Manipuri Paikhomba (1666-97 A.D.) coins :⁵⁹ is said to be the last Manipuri coins with Archaic Manipuri scripts, is a bell metal coins and square in shape, legend in archaic Manipuri 'Pa' on the obverse side. Post Hinduism coins : The coins issued are in the period of king Garib Niwaj (1709-48 A.D.) and after him. "The coins issued by Garib Niwaj are historically important as these are the clear evidence of royal adoption of Hinduism. The first step was the replacement of archaic script, by Devnagri script or Bengali script. The second step was the depiction of royal deity with or without Salutation".⁶⁰ The period shows coins in varieties and in bell-metal, silver, and gold. The different coins issued during the period are⁶¹ Grib Niwaj (1709-48 A.D.) coins : These are divided into five groups, first is the four line legend in Nagri script, 'Je Shri Garib Niwaj Mehraleshwar Gomati Ran Se'; Second, three line legend in Nagri script 'Je' Shri Garib Niwaj, third, one line legend in Nagri and Bengali, Assamese script, Ram; and fourth, the Monogrammatic symbol alongwith the word 'Shri' depicted on both sides of the coin, this signified the goddess cult of wealth and prosperity; generally the coins of Garib Niwaj are in size between 1.6 sq. cm. and 1.7 sq. cm., 2.2 mm in thickness and weigh about 4,500 gm on the average the obverse of the coins is completely covered with legend and the reverse is completely blank ; Chit Sai (1748-52 A.D.) coins ; is circular in shape and 1 cm in diameter, the legend 'Cha' is depicted on the obverse surface of the coin in Nagri script, the reverse is flat and blank. Maramba alias Gourashyam (1753-63 A.D.) coins : The king issued two types of gold coins, first gold coin issued is in 1678 Samvat (1756-1767 A.D.), the second type of gold coins issued is during 1684 Samvat (1762-63 A.D.), the square shaped silver coin was also issued in 1678 Samvat (1656-57 A.D.) Jai Singh alias Bhagyachandra; coins : Two types of gold coins were issued the circular one in 1691 Saka (1769-70 A.D.) and the square type in 1694 Saka (1772-73 A.D.) the circular coin depicts four line legend, the legend on obverse is, 'Saiman Manipuries wara' Sri Jaya Simha Nipabarasya Saka 1691, the legend on the reverse is 'Srimad Radha Govinda Padaravindra Makaranda Madhukarasya', the square type of coin depicts three line legend on obverse it is "Sri-Sri Jaya Simha Nripabarasya Saka 1694; and on the reverse the legend is 'Sri-Sri Govinda Pada Suman Madhuka-rasya'; the silver coin issued is square type, both obverse and reverse sides

59 Singh, N. Khelachandra, 'Manipuri Language Status and Importance', Imphal 1975, P. 6.

60 Panchani Chander Sheikhar, 'Manipur : Religion, Culture and Society', 1987, P. 94.

61 Singh, P. Gunindra, 'Manipuri Numismatics', 1983, Pp. 28 to 92.

have two lines legend, on obverse the legend is 'Sri jaya Simhasya' and on the reverse is 'Sri Govinda Deva' the script is Nagari, the bell-metal coins are of three types (1) square coins with Nagari script 'Ja' 92) square coins with legend Manipureshvara; (3) circular coins with Bengali script legend 'Jo'; Labanyachndra alias Harshchandra (1798-1801 A.D.) coins ; Gold coins in circular shape issued in 1721 Saka (1799-1800 A.D.) the legend on the obverse is 'Sriman Manipuresvara Sri Harshachandra Nripavarasya Saka 1721, and on the reverse the legend is 'Srimad Radha Govinda Padera-vinda, Makaranda madhukar-asya, the script is Nagari, the bell-metal coins are all circular with Bengali script 'Lo'; Madhuchandra coins (1801-03 A.D.), the coins are in bell-metal and are oval and circular in shape with Nagari script 'Ma' punched Chourajit Singh (1803-13 A.D.) coins : gold coins are square in shape, both obverse reverse have four lined legend in Nagari script, 'Sriman Manipureshvara Sri Chaurajita Simha Nripavarasya Saka 1731', and the reverse bears the legend 'Srimad Radha Govinda Padaravindra makaranda mano madhukarasy'; Chourajit issued three types of silver coins (1) the one rupee coins carry the legend on obverse, 'Sriman Manipuresvara Sri Chourajita Simha nripavarasya Saka 1734' and on the reverse the legend is 'Srimad Radha Govinda Padaravinda Makaranda Mano adhukarasya', half rupee silver coins has a legend on obverse 'Sri Chourajita Simha Nripavarasya Saka 1726' and on reverse is 'Sri Sri Radha Govinda apada Sevaka' the quarter rupee silver coins carries a legend on obverse 'Sri Chourajita, Simha Nripasya Saka 1729' and on reverse is 'Sri Radha Govinda Mano Madhukarasya Marjit Singh (1813-19 A.D.) coins : Gold coins show, in first type the image of Lord Govinda engraved in tribhanga pose on reverse of the coins, and the legend is 'Sri Sri Radha Padaravinda mano Madhukarasya' on obverse of the coins the four line legend 'Hedambajita Sri Manipuresvara Sri Marjit, Simha nripasya Saka 1741, the second, gold coin depicts four lined legend on obverse 'Sriman Manipuresvara Sri marjita Simha Nripavaras Saka 1741', on reverse side the legend is 'Sriman Manipuresvara Sri Marjita Simha Nriapavarasya', the silver coins issued are circular with four line legend, on obverse 'Sriman Manipuresvara Sri Marjita Simha nripavarasya Saka 1736', the legend on the reverse is 'Sriman Manipuresvara Sri Marjita Simha Nripavarasya', the bell-metal coins of Marjit are with Nagari script 'Ma', Bengali script 'Ma' Gambhir Singh (1825-34 A.D.) coins, gold coin is square in shape with four line legend, on obverse 'Sri Radha Govinda Charana Sevakasya' and on reverse 'Sri Gombhira Simha Nripavarasya Chandrabha 1043', the bell-metal coins of Gambhira are circular with legend 'Ga' in Nagari script on obverse Nar Singh (1844-50 A.D.) coins ; gold coins issued

during the regency of Nar Singh in 1841-42 A.D. is circular with four-line legend in Nagari script on obverse 'Sriman Manipuresvara Sri Nar Simha Nripabarasva Saka 1763, on reverse is the image of Lord Govinda and Radha, engraved in Tribanga pose, diameter is 18.19 mm, weight 13 gm; Chandrakirti alias Ngochinglen Nargtree Khompa (1834-86 A.D.) coins : coins were in bell metal in flat shape. The legend is in Bengali script in obverse 'Na' reverse is blank. Surchandra (1886-90 A.D.) coins : bell-metal coins of circular shape, on obverse is legend in Bengali script, 'So' is depicted ; Kulachandra (1890-91 A.D.) coins : bell metal coins issued one set of coins is with Nagari script 'Ka' and in the other set the legend is in Bengali script 'Ku' Kulachandra is the last king to issue coins. some coins are uncertain coins and issuer king authority is not identified. These coins are with legend 'Sri Krishna', Sri Krishana Chandra and circular coins with legend 'Sri'.

Manipur started the coinage in about 6th century A.D. In the North-Eastern Himalayan region. Manipur is the pioneer state to start this system. The historical facts also reveal that in about 6th century A.D. Manipur started getting intensive impact from the west and the striking of the coins also prove the fact but Hinduite impact was not immediately felt to the degree that it could be adopted by the state. I think the trade activities increased in Manipur and that lured Manipuri rulers to express their ambitions through coins, but during the period from 6th to 17th century, for about eleven centuries the Manipuri rulers continued to express their indigenous legend especially to show the rulers name in archaic Manipuri script. Infact they adopted the art and craft of numismatic but preferred the monarchical legend with provincial script and mark. All the pre-Hinduism coins are evidences to this fact. There had been a remarkable variety and proliferation of coins in the Post-Hinduism period. The salutation to the deity in each coin alongwith the monarchical name proves that the rulers in Manipur had become completely Hinduite and religious. Each king as a faithful devotee to the diety has expressed much to the God. This is a remarkable example of religious transformation and Susanskara among the Himalayan tribe. There has been sequence of different stages which marked the introduction of Hinduism into Manipur. The reign of Garib Niwaj reflects a series of transformation between the different sects of Hinduism. This is very well reflected by the various types of coins he has issued. At one stage the king became the devotee of Ramanandi sect and depicted lord Rama in coins. But Ram was never depicted by his successors in coins. Infact the Post-Hinduism coins make us to understand the development of Hinduism in Manipur. The continuity of the coins with

religious legends also proves the homogeneity of the society in Manipur. Hinduism is only about three hundred years old in Manipur but the uniformity of the customs on rituals, dance and puja in a Manipuri temple reveal that there is discipline in their culture to express homogeneity, it is not achieved in a few years but after a long and with continuous process. Therefore the coins continuity of expression of religious legend is the evidence of cultural homogeneity of the past with respect to Manipuries. Manipur has been economically going well in all ages, is also shown by the coins.

HISTORIC HIMALAYAS : AT A GLANCE

Afghanistan

AFGHANISTAN forms the western most border of the Indian Peninsula. The historians believe that the people of Afghanistan and other Himalayas must have the trade links with the Indus Valley people "Timber from Himalayas, metal from Baluchistan, Lapis lazuli from Northern Afghanistan and Jade from Khotan or Burma, proved a widely spread commerce..... We also find an alpine type and an undoubtedly Mongol type, the earliest dated examples of this latter race."¹ As back as third millennium B.C. the region of the Sind was watered by the Great Mihrav (Saraswati) and the Indus and the ancient Indus Valley civilization has spread in a vast area from the North-west to South-west of Indian soil, the Mohenjodaro and Harappa being the main cities which were about 400 miles apart from each other. The Indus valley civilization forms the basis of the cultural matrix of the Indian culture of the present day. The civilization was pre-Aryan and non-Aryan and it had its sufficient impact on the culture and ethnics of Afghanistan. The gap of Geographical distance between the Indus and the Euphrates is 1400 miles. The civilizations of the west, the Baby Lonia and the Sumeria, were thus at a considerable distance from the Indus civilization, but there has been exchange of material between these civilization; the Indian seals and pottery reached Baby Lonia during the third millennium B.C. and similarly the Sumerian cylinder seals were copied in India. The impact of the west has been on Afghanistan² and it has bearing and linkage of Indus civilization as well.

1 Sykes, Percy, 'A History of Afghanistan', Vol. I, MacMillan and Co. Ltd. London, P. 25.

2 Please see the Topic on the Pre-historic Himalayas in this volume.

Afghanistan is also said to have been a place of settlement of Aryans during their eastward migrations into the main Indian soil. The Aryans homeland is believed to be Eranvez, the land of the two rivers Vahri-Datya and Arang (old name Oxus and Jaxartes) in Central Asia, the migration of Aryan took place in 16th century B.C.³ They entered Afghanistan after passing through Sarakh, before Sarakh they had come to Herat (Harvia). In Afghanistan they settled in the Helmund. After a long settlement here they crossed the Bolan Pass and thus entered into the Indian plains. The Aryans were agriculturalists at their original place but in the course of migration they adopted the nomadic way of life, this switch over in their way of life may be due to the food scarcity etc. During their migrations they followed the nomadic way of life but after they settled in Persia and India they quickly settled into the village life. By 4th and 5th century B.C. the Aryans were in Afghanistan. From the times of Avesta (1000 B.C.) upto fifth century B.C. it was known as Ariana, the homeland of Aryans.⁴ The name of the country upto 9th century A.D. was known as Khurassan which means East or the Sunrise, indicating its position within the largest Greek or Persian empire. Among

3 Sykes, Percy, 'A History of Afghanistan', Vol. I, 1940, P. 34.

4 (i) Goyal, D.R., 'Afghanistan Behind the Smoke Screen', Ajanta Publication, Delhi, 1984, P. 44.

(ii) The author Avesta gives references of several names of Afghan towns and countries :

<i>Avesta and old Persian names</i>	<i>Classical Name</i>	<i>Modern name</i>
1. Bakhadi (Bakhtrish)	Bactria	Balkh
2. Haraewa (Haraiwa)	Ariana	Herat (Hari Rud river)
3. Mouru	Margiana	Marv, Murghab river
4. Fradaha	Ophadus	Farah Rud
5. Hawaspa	Kheaspes	Khuspas Rud
6. Haetumant	Etymandros	Helmund
7. Harahwaiti	Arachotis (Arachosia)	Arghandab river
8. Paruparanissana (Gandhara)	Parapanisus	Hindukush

(iii) In the work of Herodotus the references of Afghan towns and countries are mentioned as :

1. Zaranka	Seistan
2. Areia	Herat
3. Bactria	Afghan Turkistan (Ancient Bactria and now Balkh)
4. Gandara	Gandhara

(Ref. for (ii) and (iii) is Sykes, Percy, 'A History of Afghanistan,' Vol. I, MacMillan Co. London, 1940, P. 47.

the Greek rulers Cyprus (559-530 B.C.) is the first who extended his suzerainty upto Afghanistan and his successor Darius I (52-486 B.C.) further extended his rule upto Indus Valley.

Alexander the Great (356 B.C. to 323 B.C.) on his eastern adventures reached Seistan and then entered Helmund and followed the caravan route to Kabul. He established Alexandria and Cancasum and garrisoned with his Macedonian colonists, this place is Charikar, close to the Hindukush. In 328 B.C. Alexander conquered Bactria and married Roxana the daughter of Bactrian chief Oxyartes. After invading the Central Asian provinces of Persian Empire, Alexander arrived at Nicacea (identified as Kabul) whose monarch tendered his submission in person. In 327 B.C. the main body of the Macedonian Army under Hephæstion was despatched down the Panjshir valley to the land of Penkelaotis, into the lower Swat Valley. He happened to attack the tribes inhabiting the Kunar and other valleys enroute as these inhabitants used to conduct tribal raids on his communication lines. Like wise he crossed into the Swat valley and stormed Aornos situated in a bend of the Indus. The both armies of Alexander after successful invasion rejoined the main body of army on the Indus at Attock where Hephæstion had constructed a bridge of boats. This way after subjugating the tribals in Afghanistan he crossed the territory of Taxiles (the rulers of northern Punjab). He also made contacts with these rulers and made them his allies. At Taxila he kept a garrison. Further Alexander marched towards Hydaspes (the Jehlum) where he was boldly resisted by king Porus who had arranged a grand army to fight against the Greek but the destiny turned the fate against Porus, he was caught and his army defeated (326 B.C.). Later on he was released and his kingdom was returned to him. In his further adventures towards east Alexander reached upto the Hyphasis (the Beas), he had decided to invade the valleys of Gangetic plains, but his soldiers were fed up off the eastern adventures and were feeling home sick, therefore, under the pressure of unwillingness expressed by his soldiers he had to return back to Macedonia. He marched down the Jehlum and the Indus (326-325 B.C.) and after about a years journey he reached at Malloi (Multan and from there to Gedrasia (Makran). He decided further to reach southern Persia but his general craicus crossed desert from Zarangia and Alexander himself decided to march through the barren Makran, this way he reached pasni coast and then up a river he reached Gwadar and then Bampur and further touched Jaz Marian lake, fed by the Pampur river. Further he traversed the districts of Sirjan and Baonac, and touching passargade he finally reached Susa. At Susa he married Statira, the daughter of Darius. In his further adventures of conquest of Arabia he sailed down the Euphrates but on his return he was attacked

by malarial fever and met his end in 323 B.C. at a very young age of 32 only.

The Alexander's invasion is the landmark event in the Afghan history and Indian history as it jolted the tribals inhabiting the interior valleys and subjugated the rulers of the big and small principalities. The tribals chiefs right from the western borders of Afghanistan to the banks of the Indus realised that their clan feuds or territorial disputes among themselves have segmented them into sheer isolation and individually no clan is fit enough to fight with invaders, therefore, it resulted into tribal consolidation in the form of tribal republics. On the otherhand the divided Princes realised that as divided they had a fall into the hands of a powerful invader and thus the unification of rulers was felt. The element of the unification in the tribal republics and the princely state was perhaps the major factor which in future acted against the Greek Satraps and at last uprooted the Hellenistic rule in Afghanistan and its nearby areas in the Indus valley, giving way to the Mauriayan dynasty to flourish its rule in Afghanistan.

Seleucus was also known as Nicator (conquerer) and was the famous general of Alexander. At Susa he had been married to Apama the daughter of Spitamenes, a Persian noble. He became the king of Babylon in 312 B.C. In 302 B.C. he annexed eastern provinces of Alexander. In the further east, in India, he met the celebrated Indian conqueror Chandragupta who was classically called Sandracottus. Seleucus had plans to attack the Indian Monarch but later he had to negotiate a treaty with the later and ceded parts of the Satrapies of Arachosia and Parapamisadae which lie by along the Indus and were inhabited by the Indian tribes, in return Chandragupta gave him 500 war elephants and much of gold. Between the two kings a peace treaty (302 B.C.) was executed, as per the treaty a daughter of Seleucus was given in marriage to Chandragupta. To establish the better relations an ambassador named Megasthenes was also appointed by Seleucus in the court of Chandragupta at Pataliputra (Patna). In fact Afghanistan (Gandhara) came under the rule of the Indian monarch. The marriage alliance and the cultural exchange resulted the emergence of Gandhara school of Art. The amalgamation of the Hellenistic and the Buddhist art had a longlasting impact on the Indian art from which infact is the real testimony of the fusion of Greek and Indian art-cultures on the soil of Gandhara (Afghanistan).

Chandragupta abdicated in 298 B.C. on religious reasons, his son Bindusara succeeded him. During his period Gandhara was ruled through

his appointed governor. Ashoka was also one of such governors who was appointed as such to Gandhara.

Ashoka the great (273-232 B.C.) when became emperor his empire was extended in Afghanistan as far north as the Hindu Kush, Kashmir and in India as far south as Mysore. His edicts are the proofs of this vast empire. Seventh Rock-Edict of Ashoka,⁵ Shahbazgarhi, in Peshwar, the script is Kharoshthi and language Prakrit, it was erected by Ashoka after his 8 royal years. The inscription reveals that Afghanistan during that had several tribals alongwith the Yonas (Yovnas) of the Greek race. The inscription reads : "Here in kings territory among the Yonas and Kambojas, among the Nabhakas and Nabhitis, among the Bhojas and Pitnikas, among Andhras and Kulindas, every where people are conforming to his instruction in Dhamma."⁶ The inscription also mentions about the vast expanse of the Ashokan Empire and refers to the Yona (Greek) kings with whom the empire had the mutual border in the west : "Among all his borders even as far as the distance of six hundred Yojanas where the Yona king named Antiyoka is ruling, and beyond this Antiyoka, where four kings are ruling, viz., Maka, Alikasuddara, Thrmaya and Antikin, and towards the south Chodas, Pandyas as far as Tamraparm."⁷ Rock Edict of Mansehra⁸ in Hazara District in Afghanistan, is in Kharoshthi script in Prakrit language, it gives mention about frontier tribes like Yon (Indo-Greeks), Kamboj, Gandhara, Pitinikas, etc.

Ashokas edicts are the relevant proofs of his rule and also express the kings expansion of his empire, his religious ideals but also mentions about the ethnic types and different tribals. Infact the Ashokan period of rule has introduced the Indian theme and cultural traits in Gandhara (Afghanistan), in its overall result it offered an Indian blend of religion, culture and art and diminished the Hellenistic influence. The contribution of Ashoka in generating the composite Indian culture is unrivalled. His prolonged rule for 40 years and his earlier tenure as governor in Gandhara were the political plus points for Afghanistan's politics as it continued unruffled for a long period which is uncommon in the Afghan political

5 (i) Hultzsch, 'Corpus Inscriptum Indicarum', Vol. I, P. 59.

(ii) Sarcar, D.C., 'Select inscriptions : Bearing on the Indian History and Civilization', Vol. I, University of Calcutta 1942, P. 27.

6 Chaudhary, Radhakrishna, 'Inscriptions of Ancient India', Meenakashi Prakashan, 1983, P. 71.

7 Op. P. 71 (Yojana-14 miles, Antas—The Greek king Antiochus II of Syria.

8 (i) Hultzsch, 'Corpus inscriptum Indicarum', Vol. I, P. 59.

(ii) Sarcar, D.C., 'Select inscription' 1942, P. 23.

history, it is not possible even today. The successors of Ashoka unfortunately were incompetent to hold the vast empire established by him hence Gandhara again went into the hands of Hellenistic princes and ultimately the Central Asian nomads had a firm grip on it, thereafter, it hardly came into the hands of Indian or Greek princes afterwards, but history of Afghanistan was written on political turmoil and instability throughout the ages as the country's political situations did not offer more than this.

On the Hellenistic camp, Seleucus Nicator annexed Macedonia, by 281 B.C., this way his empire extended from Macedonia to Jaxartes. In his old age he was assassinated in 281 B.C. His son Antiochus Soter (281-261 B.C.) became king, he was succeeded by his son Antiochus Theos (261-146 B.C.). King who ventured in the east was Antiochus III the Great (223-213 B.C.). He was the descendant of Seleucus, he marched through Bactria and then after crossing the Hindu Kush he plundered the Kabul valley. In Kabul he found the reigning ruler to be Sophagasenos, a member of Maurya dynasty, who submitted and gave to the Seleucid a number of war elephants; he also agreed to pay a large sum of money.⁹ But Macedonians and Greeks could not hold Asia for much more period, the Parthian nomads were the first to revolt against them. The reason of Hellenistic loss of influence in Afghanistan was mainly because of the fact that they created cities and their contact was only limited to urban masses and were thus isolated from the rural peasant masses ; added to this they never transformed the social cultural and religious matrix which was since ages basically Indian, therefore, the mass-media did not accept the Hellenistic element seriously and discarded it as and when they got the opportunity. However, they had the supremacy on sea and land, how to sustain it, they could not realise. On the religious front they could not propagate change of mass ideology. Tarn¹⁰ has rightly observed : "A Greek without sea was a lost creature, and in Persia the masses could not give up Zoroastrianism".

Alexander had appointed Oxyartes, the father of Roxana his second queen who he married when ventured the east and captured Paropamisus which included Hindukush territories on both sides of the great range which is present Balkh (Bactria). It was almost as independent but later on placed under the suzerainty of Seleucus. Diodotus I and Diodotus II were the Greek colonialists who ultimately ruled the Satrapy. Diodotus I married Seleucus II's daughter, he died in 230 B.C., his son Diodotus II

9 Sykes Percy, 'A History of Afghanistan', Vol. I, 1940, P. 85.

10 Tarn, 'Greek in Bactria and India'.

became the ruler of Bactria, he was not from the princess Seleucide, therefore, is reported to have sided with Parthians, he was murdered by his father's officer who married the daughter of a Seleucide princess and he became ruler named as Euthydemus (227-189 B.C.). In 208 B.C. Antiochus III forced Euthydemus to surrender but he did not, at last a peace treaty was achieved. By 206 B.C. Euthydemus expanded his empire by making further addition of Jogdiana, Forghana provinces of Chinese Turkistan, Parthia, Astanene, Tapuria, Traxiane (with Susia as capital), Margiana (Meṛv). He died in 189 B.C. His son Demetrius became the king after the death of Euthydemus. In 187 to 184 B.C. he annexed the Seleucid provinces like Aria, Arachosia and Seistan to Bactria. He also appointed his son Demetrius II to govern Paropamisus, Gandhara with Kapisa (situated at the Panjshir and Gherband river) as his capital. Demetrius also conquered Taxila and further despatched his general Menander to occupy Sugala (Sialkot), in his eastern ventures, he finally captured the Mauryan capital of Patilputra (Patna) in the Ganges valley. Thus the Yavana (10 nians) invaders over threw the, Moryan dynasty when he captured Patilputra. On the other hand Demetrius himself led the force down the Indus, he conquered Sind which also included the part of Barygaza (Baroach) in Gujarat. The country of Sind was given to his brother Apollodotus to rule. Apollodotus coins were in circulation in Barygaza as late as the 1st century B.C.¹¹ Demeterius Empire extended from Jaxartas to the Gulf of Cambay and from the borders of Herat province to the Ganges.

The main contribution of these Greek kings had been in the numismatic field, infact the Indian princes got the induction of art of coinage from these kings and historical importance is that after coinage, the historians in later centuries, could construct a reliable chronology for historic accounts while praising the texture design of the coins issued by Euthydemus, Tarn¹² mentions: Greek art has bequethered to us no finer portraits than those on the coins of Euthydemus and his son Demetrius.

Eucratides was the son of Laodice the daughter of Seleucus II his father Heliocles was the governor of Eastern Satrapies. He ventured eastward in 169 B.C., he marched from Babylon, and occupied Caspian Gates, then entered southern Persia and then to Seistan. After that he turned north and advanced on Bactria and conquered in 167 B.C. In Seistan he defeated Agohocles S/o Demerius. The governor of Herat

¹¹ Sykes, Percy, "History of Afghanistan", Vol. I, 1940, P. 91.

¹² Tarn, 'Greeks in Bactria and India.'

was Antimachus, the second son of Demetrius, he was attacked, he resisted the invader and also sought help from his father Demetrius who was then in Punjab, but in the war he was defeated and killed. In 165 B.C. Eucratides crossed the Hindu Kush, captured Kapisa. It proved by the issue of square bronze coins with legend, "The god of the city Kapisa"; we learn from the coins that he conquered Gandhara, and he probably killed Apollodotus; he also penetrated into India but did not actually establish himself in the Punjab.¹³ Eucratides died in 159 B.C., his son Heliocles could gain Bactria after the downfall of the House of Seleucus. Antiochus Sidetes died in 129 B.C., had sealed the future of Seleucus in Afghanistan and other provinces.

Menander established his Yavana Empire and it extended from Mathura to the Paropamisus, in the South-west it stretched over Sind with the port of Barygaza. He married Agathocleio, the daughter of Demetrius. He made his capital at Sugala (Sailkot). Menander is reported the king Milinda of Buddhist traditions. He also issued coins which had circulation from Kabul to Mathura showing activities of trade and commerce in the empire. He died in 145 B.C. After his death Heliocles invaded Gandhara and conquered it, in his further east ventures he occupied Taxila and Punjab upto Jhelum, and thus the Menander's Empire was broken. But soon, in 140 B.C., the Yueh-chi tribes conquered Sogadiana and Bactria thus the ruling power came in the hands of the tribes of the Central Asia, and they sealed the future of Greek rule in Bactria once for ever. Infact the end of the Greek rule in Afghanistan coincides with the establishment of the Roman Empire by Augustus and The overthrow of Hellenistic kingdom of Egypt.

Now turning to the rise of Parthians, it seems to be an important event in the historic chain. Infact the Parthians were occupying the small tract of country to the south of the Caspian sea, they are reported undoubtedly of Aryan stock. They were invaded by the Parin tribes of Dahae tribal group who grazed the steppes to the north of Hyrcania. The Parthinians thus forced to move, followed a nomadic way of life and also some of them cultivated oasis. By 249 B.C. they gained some strength and revolted against the Seleucid governors and founded Arsacid dynasty. Their rise in 249 B.C. is important in the tribal history of India as in future this tribe spread into the north-west part of the Himalayas, Punjab, Rajasthan, Gujarat and Marathwada region generating a particular ethnic group of Pahlvis.

13 Sykes, Percy, 'A History of Afghanistan', Vol. I, 1940, P. 94.

By 140 B.C. the Yuch-chi tribes of the Turkish origin spread into Bactria and at last conquered the country. The Saka tribes in their eastern ventures started Indian invasion in 119 B.C. and conquered Kathiawar and Cutch and Surashtra. In 80 B.C. the Sakas moves towards North-west and under the leadership of Moa (or Maues in Greek) they annexed Taxila, in 70 B.C. they conquered Gandhara. Moa had issued coins¹⁴ both at Taxila and Gandhara. Moa died in 58 B.C. Parsii was also in his eastern moves and in 87 B.C. he invaded Kabul and later on also annexed the Paropamisus. Hermacus ruled Kabul upto 40 B.C. and then his successors like Azes I and Azilescs. The Parsii, Hermacus Azes I and Asilescs issued coins.¹⁵ By 30th century A.D., the Kweishang or Kushan, a prominent tribe of Yuch-chi came up in power and created an empire extending to Bactria and North-west India. They replaced Gondaphares (Parthian ruler) in North-west India. They also replaced Gondô-phares successor, Pacores. This way Kushan dynasty spread from Afghanistan to India. The Kushanas are known as Indo-Sythian. Their first ruler Kujula Kadphises I, (25-50 A.D.) conquered Paropamisus, Gandhara and Taxila. He had struck coins at Kapisa, the legends were mechanically used in some coins. The bust of Hermacus was also used in some coins. His son Wima Kadphises II (50-90 A.D.) succeeded him. Wima annexed North-western India and extended upto the Ganges, upto Banaras. The inscriptions at Peshawar support the extent of his rule, "That these conquests occurred before 64 A.D. is proved by an inscription discovered in the Peshawar district which was set up in the reign of a Kushan who is styled Great king".¹⁶ The Chinese king Pan Chao defeated Kadphises I by 88 A.D. This resulted into the Kushans to accept the suzerainty of China. Pan also established his rule from China to the Caspian sea. There is a tomb of Pan Chao at Kashgar, Kanishka I ruled the empire from 78-102 A.D.

Kanishka (100-162 A.D.) was the most important king among the Kushana kings. He is described as the king of Gandhara with capital at Purushpur (Peshawar) where he established numerous Buddhist bulidings. He also established Buddhist buildings at Mathura and other places. Kanishka was a very bold king, he annexed Kashmir. He did not accept the suzerainty of the Chinese Emperor and despatched a powerful army accross the Pamirs. The Army did its wonders in its expendiions and captured Kashgar, Khotan and Yarkand and established a big empire. The Chinese Chronicles also make reference to the loss of Khotan in

14 Op., P. 101

15 Op., P. 101.

16 Op., P. 118.

152 A.D. Huvishka (162-185 A.D.) the son of Kanishka succeeded him, thereafter the big empire came into the hand of Vasudeva I. Ardeshir started invasion in India and thus the treat to sprawling Kushan Empire was eminent, resultantly at last the Kushan Empire started stumbling down. However some petty Kushan dynasties could survive in the Panjsher valley and neighbouring provinces, continued until they were over taken by Ephalites or white Huns in the fifth century. Some Kushan principalities even survived until the Arab conquests of Afghanistan in 7th century.

Kushanas were the pioneers among the Central Asian tribals who established empire across the North-western Himalayan belt. They were basically nomads and did not rule just for raids and plunders. They had acquired a high level of culture, adopted Buddhism which in fact made them recognised and respected as rulers among the masses. The various inscriptions, coins and antiquities are the evidences to speak high about the Kushan rulers. Taxila Silver Scroll inscription¹⁷ of Kushan King (179 A.D.) is in Khrothi script and Prakrit language; the Sarnath Buddhist image inscription of Kanishka I (78-102 A.D.)¹⁸ is in Brahmi script in Prakrit language. Kurran copper Casket Inscription¹⁹, the place is near Peshwar, script is Khrothi and language Prakrit; Mathura stone inscription of Huvishka²⁰ in Brahmi script and Prakrit language. Among the Kushan Kings who issued coins are Manes, Azes I, Azilises, Azes II, Gondophares, Vonones, Kujula, Kadphise, Wema Kadphise, Kanishka, Huvishka and Vasudeva etc. There was a wide circulation of Kushana coins which reveal the economic stability of the empire.

After the Sakas came the white Huns or the Ephthalites, in 465 A.D. they conquered Southern Afghanistan and Gandhara and then further extended their invasion into the Indian provinces. The supreme chief of the Hun tribe appointed a Tigin or viceroy who may be identified with Toramana of the Indian Inscriptions.²¹ Toramana annexed all the petty Kushan principalities in the Indus Valley. In 470 A.D. he also attacked Skandagupta of the powerful Gupta Empire but after his death in 480 A.D. the Gupta Empire got broken up. By 500 A.D. Toramana acquired a vast empire and was acknowledged, the paramount ruler of

17 Konow, Sten, 'Corpus Inscriptionum Indicarum', Vol. II, i, P. 77.

18 Vogel, Epigraphic India, VIII, P. 173.

19 Natesav, Aiyar and F.W. Thomas, 'Epigraphic India', Vol. XVIII, P. 15, ft.

20 Konow, Sten, 'Epigraphic India' XVI p. 60.

21 Sykes, Percy, 'A History of Afghanistan', Vol. I, 1940, P. 138.

the Northern and Central Indian with his capital at Malwa. He died in 502 A.D. After his death his son Mihirakaula (502-542 A.D.) became the king, in his ventures he was waging war for some years to obtain possession of Kabul Valley Mihirakaula (means sun-flower) rule was infact full of tyranny and tortures. He massacred the Buddhist monks, destroyed monasteries. The Chinese pilgrim Sung-Yun who visited Gandhara, writes about the white Hun Kings, "of all the barbarians the Ephthalites are the most powerful. They do not believe in the Buddhist Law, but serve a number of divinities. They kill living creatures and eat raw meat". But the kings were very powerful and in their war expeditions, they directed well and gained well. The Egyptian traveller Cosmos Indicopleustes, who visted western parts of India in 530 A.D., writes : under their king..... marched to war with two thousand elephants and cavalry without number.²² But the destiny was atleast not in favour of Mihira-Kaula, he was driven from the plains in 532 A.D. and took refuge in Kashmir where he continued to reign, till his death in 542 A.D. and with this ended the white Hun rule in India and Afghanistan. White Huns ruled for about a century without winning the hearts of the masses. Their contribution towards the promotion of art and cultural value was almost nil. Infact they did not improve their barbaric characters. After the fall of Huns in India and Afghanistan the main tribe having its hold over Central Asia also lost Control and many of Central Asian Hun rulers were over thrown, and they never came on the scene again.

After the White Huns the Turks had the sway in Balakh and Gandhara. Infact they were also the Huns but belonged to the Hiung-Nu branch. They were the nomadic tribes of the Turks and Chinese named them Tu-Chuch. The attacks of Emperor of the Wei dynasty in 433 A.D. forced these tribes to the borders of the Juan-Juan where they served as iron workers. They were organised under the command of their Tribal Chief of Tumen and his brother Istami, ultimately they overthrew the Juan-Juan ruler and founded an independent empire which extended from Mongolia to the Black-sea. The entire empire was divided among the two brothers : one, the Chief of the Northern Turks which included Mongolia; the second, the Chief of the Western Turks, which included areas from the Altai Mountains to the Oxus, also ultimately included were the Northern Afghanistan and provinces of Gandhara. These Turk tribals also were not very much popular among the masses, therefore, could not fix their roots for a long period.

22 Sykes, Percy, 'A History of Afghanistan', Vol. I, 1940, P. 139.

In the series of the events of history, now came the Arab tribals on the scene. In their expeditions towards east they followed a blunt strategy of attack and war and thus spread Islam and gained the rulership. Whatever may be end result the impact was very quick and result oriented on both sides i.e. in spreading Islam and gaining Kingdoms. In 625 A.D. Abdulla-Al-Rahman attacked Seistan and Afghanistan. In Kabul he made a Kushan Shahi King a prisoner, he further continued his expedition and could conquer Herat, Merv and Balkh. Another Arab conqueror Kutaylea who died in 7th Century A.D. conquered several states of Central Asia, that way Arab invasions started in all directions. In 698 A.D. the Arabs made a futile attack on Kabul, however Samarkand was captured in 711 A.D. The Arabs then advanced into the Indus between 707 to 714 A.D. In this expedition the Arabs occupied Makran and Multan in 713 A.D. There after they did not venture beyond the Indus. Arabs did introduce the Islam but could not hold Afghanistan for long.

In the 8th century A.D., the Hindu Rajas of Punjab annexed Afghanistan. Infact the rule of Punjab King extended upto the Hindukush including Kabul. Since the element of Islam had been introduced in Afghanistan it could spread in Masses very quickly and also under force. The first conflict between the Hindus and the Muslims took place in 975 A.D. in Afghanistan. In Ghazni, Piari had become ruler in 972 A.D. He was the ardent supporter of Islam and was spirit behind the communal conflict in Afghanistan in 975 A.D. But the conflict was put down when in 976 A.D. Piari was expelled in Ghazni and Sabuktigin was made the ruler. Jai Pal, the King of Punjab invaded Ghazni in 979 A.D. which followed by a peace treaty. Sabuktigin increased his army and strength as in 988 A.D. annexed Kabul and surrounding areas. In 994 A.D. he annexed Khurasan. He died in 997 A.D. but by that time he had extended his rule in all directions : as far as the Oxus in the North; to Peshawar on the east and to Khurasan on the west.

Mahmud Ghazni, the son of Sabuktigin ascended the throne in 998 A.D., he secured the recongnition of Calipha Al-Bidhlah who bestowed on him the title Yamin-ad-Daulali, 'The Right Arm of the State'. Some historian name his dynasty as Yamini, Mahmud Ghazni was known for his keen interest for the exploits during the raids and plunders. During the period between 1001 to 1008, he invaded India 17 times, every time carrying a looted booty from the Indian plains. In 1001 A.D. itself he had defeated the King of Punjab, Jaipal. In 1009 A.D. he defeated Anandpal, the son of Jaipal, at Peshawar. The Kangra Fort was also attacked during the same year. In 1009 A.D. itself he

annexed Ghur state falling between Ghazni and Herat. In 10th century Kallar had founded Hindu dyansty known as Hindu Sahis in Kabul. In 1013 Mahmud Ghazni overthrew the Sahi dynasty of Kabul. In 1018 A.D. he occupied Mathura and Kanauj and returned to Ghazni with a rich loot of 53,000 prisoners who were sold as slaves all over the Central Asia.²² He founded a great Mosque at Ghazni named as 'Celestial Bride'. In his expedition against Somnath in 1024-26 A.D., he plundered the holy shrine after making his hard journey through the desert of Sambhar. The temple was looted of its wealth and females, massacred Hindus and priests and took with him several prisoners. By then he had established his powers. The Calipha, Al-Kadi Billah conferred on him the title of the ruler of Khurasan, Hindustan, Seistan and Khwarizm. He died in 1030 A.D.

Mahmud was a noted conqueror, there is a no doubt about the fact but his ways of loots of Plunders are criticized. Infact all the tribal invaders in the Indian plains have been plunderers, Mahmud is criticized because he did it very often, he was capable of organising plunders and raids and every time it was a success. Plunders have been very common for Afghan tribal chiefs as the upland Afghanistan does not ensure proper resources to feed its population, therefore, a ruler can't maintain an army. The plunder thus justifies the best venture for them to enrich their kingdoms. Mahmud was fanatic muslim so he showed his enthusiasm to destroy the temples as the 'Idol Breaker'.

Masud I had been appointed Governor of Punjab by Mahmud Ghazni, he conquered Kashmir, Tabaristan and Makran. In 1040 A.D. the Turkish Tribes, the Sejluku, rose against the rulers in Afghanistan but their leader was captured in the Indus valley thus the rising of the tribal movement was silenced but not ended. Infact Sejluku were important Turkish tribes who started their advances from the western frontiers of Afghanistan and entered into Asia Minor. Their earliest Chief Dukak, was called as Timuryaligh or "The possessor of the iron bow". He headed the Ghuzz tribe. The Sejluku adopted Islam in 11th century A.D. only, when they had acquired governing powers.

After a short appearance of Sejluk tribes on the Afghan scene, came the Mongols who had a long sway in Afghanistan and its neighbouring countires. Mongols were the Pagan Tribes and remarked as Pagans for several generations. Mongols are named as Ta-Ta by the Arabs and Tartar by Europeans. Infact they are the Tartarus tribes who lived in the pastures lands between the Gobi desert and lake Baikal.

22 Sykes Percy, 'A History of Afghanistan', Vol. I, 1940, P. 190.

They were uncivilized and barbarians when they started their invasions they had always their flocks in mind, infact these nomadic tribes, which they were basically, invaded and plundered other countries in search of pastures. "They also desired to nomadize the entire country in order to make it serve as pastures for the countless flocks and herd which accompanied them".²³ In their plunders they were so much ruthless that even dogs and cats were not spared, a human habitation if raided by them, they must see that all living creatures are killed. "Their policy was to destroy the population of each country they invaded so that there should be no fear of their lines of communication being cut or of fortresses being held against them in their rear."²⁴

Important for our historical reference is Chenghiz Khan who is rated among the top class conquerors in the world history, he was a Mongol Tribal Chief, born in 1162 A.D. He was the son of Yissugay, who was the tribal chief of a confederacy of 40000 families, who was killed by rival tribal Chief of Buyr-Nur Tartar in 1175 A.D. Chenghiz Khan became the tribal Chief in 1175 A.D. During the period 1215-1218 A.D. he over threw Khitai dynasty and started his invasions in Central Asia. In 1219 A.D. he invaded Transoxiana ; 1220 A.D. captured Urganj and Balkh, 1220 A.D. invaded Khurasan and destroyed Merv and captured Nishapur ; 1221 A.D. Jalaludin of Ghazni was defeated on the Indus also Multan was attacked ; in 1226 A.D. he destroyed Herat. Chenghiz Khan died in 1227 A.D. at the age of 66. He had appointed his third son Ogotay to be his successor. Percy Sykes comments about Chenghiz Khan in these words : Thus in a river of blood passed off the stage of history of Chenghiz Khan who destroyed more human beings than any other known conqueror.²⁵ Ogotay was elected Khakan, the Tribal Chief in 1229, his invasion were in the western side i.e. in Europe in the years of 1236 to 1241 A.D.

Next we find the historic scene of Afghanistan is dominated by Temur Lane. He was the son of Amir Tacaghai the tribal Chief of the Gurkan branch of the Barlas, a Turkish tribe. He was born at Kesh in 1363 A.D. Like Chenghiz Khan Temur was celebrated conqueror. He invaded Seistan in 1336 A.D. Khwarism was invaded during years of 1370-1380; he remained engaged during 1381 to 1384 A.D. in the persian compaigns ; invaded Persia, Arminia and Georgia in 1384-1386 A.D., the south Persia was occupied in 1393 A.D., also he occupied Bengal in 1393 A.D., Multan was captured in 1398. He also captured

23 Sykes, Percy, 'A History of Afghanistan', Vol. I, 1940, P. 118.

24 Op., P. 118.

25 Op., P. 226.

Khurasan and then entered Kabul, his plunders went on through the Indus plains and Punjab plains till he reached Delhi and fought the battle of Delhi in 1398 A.D. He returned to his capital Samarkand with a rich booty of men, women, children and material. In his ventures at last he tried to invade Chinese Empire and started his expedition in 1404 A.D. But destiny did not side him as he died in January 1404 A.D. He was infact a great conqueror, his rule extended from Sir Daria to the sea west of Asia Minor and from the Irtysh and Volga to the Persian Gulf. Afghanistan in all considerations was a centre of axis of his political expansions, no doubt he had his head quarters at Samarkand.

Now, it came the chance of the Moghul dynasty which had its rule for about 200 years. The founder of the Moghul empire was Babar (Zahir-ud-Din Mohamad). He was the son of the Timurid prince Omar Shaykh Mirza, the ruler of Ferghana and the decendent of Chagatary, the second son of Tamur Lane. Babar became the prince at the age of 14 years when his father died in 1494. Infact Babar had a benefit of having the traits of two important world famous conquerors : Tamur Lane from his father side and Chenghiz Khan from his mother side. In other words he had the blood of both the Turk and the Mongol tribes of ruling classes of high orders. Babars mother Kutlagh Nigar Khanim belonged to the Mongol tribes who still roamed in the steppes, the tribal chief of these Mongols, Yunus Khan,²⁶ had given all his three daughters to the Timurid princes. Babar captured Samarkand in 1497 A.D. Kabul in 1504 A.D. In capturing Kabul, Babar infact captured the key to India and that he proved by doing so in later years. After passing through Khaibar pass Babar raided Kohat, Bannu, Gumal valley and Ghazni. In 1506 he raided Hajara and Herat. In the upland of Ghazni lived the powerful nomadic tribes the Ghilzais, Babar organised raids and plunders in their areas. In the year of 1507 A.D. he captured Kandahar and appointed his brother Nasir Mirza as Governor. The Uzbegs tribes were creating headache in the western borders of Afghanistan and they had taken several provinces of Tamur Lanes, descendants in 1510 A.D. Babar captured Merv and Balkh from these tribes. He was thus declared emperor of Tashkant, Kabul, Samarkand, Bukhara and Farghana. Now he started his expeditions in India : the fort of Bajaur was captured in 1579 A.D.; Sialkot was invaded in 1520 A.D. ; Kandahar was again captured in 1522 A.D.; Lahore was captured in 1525 A.D.; the Sultan Ibrahim, the Afghan ruler was defeated by Babar in the battle of Panipat

26 Mahmud Khan, the son of Yunus Khan was the pioneer prince who switched over to the permanent court at Tashkant instead of following the ancestral Tent system which Mongol princes followed.

in 1526 A.D.; the Rajputs were defeated at Khanua in 1527 A.D., in his advances on the Ganges he fought the successful battle of Gogra in 1529 and captured the state; in the Gangetic expeditions he went right upto Bengal and defeated all the Afghan Chiefs who had their sway in Bihar and Bengal. With his might and intelligence he extended his empire from the Oxus to the Bay of Bengal. He died in 1530 A.D. at the age of 48, Stanley Lane Poole writes about this legendary personality. Babar is the link between Central Asia and India, between predatory tribes and imperial government, between Tamer lane and Akbar.

The fact remains intact with the history that Babur was the most successful among the Central Asian tribal conquerors who did not organise his expedition for raid and plunder but he had the ideal of ruler and an objective of an emperor, that is the reason he established his roots at Delhi, the heart of Indian peninsula. Infact while capturing Delhi he captured the hearts of Indian polity and population, the resultant fact was that the Mughul empire established by him continued for two centuries after his death.

Humaun, the son of Babar, became the King in 1530 A.D. But in 1540 he was defeated by Sher Shah and was exiled for about 15 years. In 1541 he married Hamida Begum daughter of Hindal the spiritual leader. She gave birth to Akbar. The child and the mother were left in India in the care of Bairam Khan but Humayan himself took refuge in Persia. There with the help of Shah Tahmasp in 1545 A.D. he captured Kandahar and in 1547 A.D. he could capture Kabul from his younger brother Kamran Khan. The destiny had turned to him, in Jan. 1555 A.D. he invaded India and was able to capture Delhi, thus he could regain his lost empire. He died on 26th Jan. 1556 A.D. from the fall of his library.

Humayun's son Akbar, born in 1543, ascended the throne in 1556 A.D. when he was hardly thirteen years old. From the tender age itself he had to face battles but these circumstances made the prince more bold and experience to become the future monarch to be recognised by historians as 'Akbar the Great'. In Nov. 1556 he fought the battle of Panipat and won the battle against Hemu. Kandahar was already as mentioned, captured by Humayun and was being ruled by a Moghul governor but in 1558 A.D. it was captured by Tahmasp but in 1585 Akbar recaptured it. Kabul was also captured by Akbar's general Raja Man Singh in 1585 and he was proclaimed the governor of Kabul. To have rule over Kabul and Kandahar was of prime importance to Akbar to seal his empire from possible attacks from the north-western side. With this political objective he reached a treaty with Abdulla Khan in

1588 A.D. according to which Badakhashan and Balk were kept with Abdulla Khan. It had the main objective to safeguard Kandahar from the notorious and war like Uzbek tribe. For Abdulla Khan the treaty suited politically that his area will be safe from Indian attacks and he could save the princes of Khurasan and Herat. Akbar was also troubled by the turbulent tribes of the north-western frontiers and during the period from 1586 to 1588 they kept him engaged by their predatory raids and plunders. The tribes like Peshneis and Ismailis in the vicinity always troubled the area by their often arranged raids and plunders. The Yusufzais tribe once completely defeated Moghul army. Akbar finally subdued the tribals by a blockade. In 1588 A.D. the tribes like Afridis and Orakasis agreed to keep the pass open in return for some allowances. This resulted into the numerous fort construction of over the passes and the wheeled vehicle was fit to run through the pass. This way the north western tribal problems could be solved. In 1592 Akbar captured Kashmir, Sind, Orissa and Gujrat. Baluchistan was annexed in 1594 A.D. and Makran in 1595. In the same year he could achieve the complete possession of Kandahar once for ever. Abdulla II the ruler of Herat died in 1598. Shah Abbas of Persia captured Herat. Akbar wanted to move against this and annex Balkh and Badakhshan but his engagement in Deccan was more essential, therefore, he could not arrange any expedition but Akbar had extended his empire from Afghanistan to Bengal in India. He died in 1605 A.D. as a celebrated and Great Emperor of India.

For Moghul empire Babar is the King who planted the empire and Akbar is the great king who nurtured it to flourish. India and Afghanistan could have an emperor who could give right direction to the masses and achieve a socio-religious and socio-political satisfaction at mass level, this could happen only after Ashoka. There is a gap of about 1800 years. History is the witness to the genuine contribution of Akbar to the Indian and Afghan polity and it has par excellence with Ashoka. Both emperors are named as Ashoka the Great and Akbar the Great, the historians have given right and deserving appellation.

Prince Salim, later known as Jahangir son of Akbar became king in 1605 A.D. He visited Kabul in 1625-1626 A.D. Shah Abbas had captured Kandahar in 1622 A.D. Jahangir died in November 1627 while returning from Kashmir. His son became the emperor in 1627. Shah Abbas who had captured Kandahar, died in 1629, his successor Shah Safi took over the Kingdom, Ali Mardan Khan was the governor of Kandahar during the period. Shahjahan occupied Kandahar in 1637 by defeating Ali Mardan Khan. Shahjahan also captured Balkh in 1646

A.D. and Baddakshan in 1647. Infact Balkh and Badakhshan expeditions were headed by prince Aurangzeb. Abbas II recaptured Kandahar in 1649 A.D. Infact the Persian invaders were continuously trouble creators for Moghuls in Kandahar. They seized Kandahar tree times : 1649, 1652 and 1653. Dara Shukoh the governor of Punjab tried for siege in 1653, 'The cost of these three sieges on a reliable estimate was placed at 120 millions of rupees or more than half the imperial revenue of 220 millions.'²⁷ Even after this heavy price the Moghuls could not retain Kandahar and it slipped into the hands of the Persian invaders. Aurangzeb became Moghul emperor at Delhi in 1656 A.D. He was engaged by the North-West frontier tribals from 1667 to 1675 as they had increased their raids and plunders and thus causing concern to the Moghul rulers in Afghanistan : Yusufzais tribes rising in 1667 were crushed with heavy slaughter and destruction of crops. Afridis tribes rose and proclaimed Jihad or Holywar against Moghuls in 1672, they attacked and destroyed Moghul army at AK Masjid in Kabul side at Khaibar Pass capturing some 20,000 men and women besides plunder the loss of value of 20 million rupees the Afridis tribes in 1673 again cut off a force; of Moghuls at Karapa pass which was however reused by a Rajput body, Aurangzeb himself visited Hassan Abdal near Peshawar and persuaded the Tribal Chiefs by granting allowances ; the Afghan tribals in 1673 also cornered Moghul army but it was saved by appearance of reinforcements. In 1677, Aurangzeb appointed Amar Khan the governor of Kabul he could control the tribal uprisings. He established links and friendships with the tribal Chiefs. He died in 1698 but the tribal problem was solved once for ever for Moghuls. In 1707 Aurangzeb also died. The last Moghul kings Bahadur Shah (1707-1712 A.D.), Muhammad Shah (1719-1748 A.D.), were weak and ineffective, the Moghul control through their governors in Afghanistan was getting loose day by day and ultimately with the end of the Moghul power the Afghanistan also went into the hands of Persian invaders. The Afghan tribals also started raising their heads. Ghilzais and Abbdalis tribes revolted against the Moghuls in 1716 A.D.

Nadir Shah had the chance to catch the role in Afghanistan. The son of Imam Kulibeg a shepherd, Nadir Shah belonged to Afshar tribe. This is the tribe who had their summer grazing grounds in the vicinity of Kupkan, situated in the uplands to the south of the Allahu, Akbar Range. Nadir Shah joined as commander in Chief in the army of Tahmasp, as on this post he attacked Abbdalis of Herat and Ghilzais from Persia. He captured Herat in Feb. 1732. He sent Allah-yar Khan

and other war like tribal chief into exile at Multan, transferred 60,000 Abbdalis to the districts of northern Khurasan. In 1732 A.D. Tahmasp was deposed and his infant son was appointed as sovereign as Abbas III, Nadir Shah became king in 1736 A.D. in the same year he tried to capture Kandahar for Persia, therefore, Kandahar was seized during 1737 to 1738, for about one year Baluchistan was captured by despatching a subsidiary expedition. In May 1737 he ventured across the Moghul empire south of Ghazni and Ghazni was occupied in June, 1737, then Kabul was captured and on further advances Peshawar was captured the same year. In 1739 he crossed the Indus and marched towards Delhi. In the battle of Karnal in 1737 A.D. Saadat Khan was defeated and imprisoned. Muhammad Shah, the Moghul emperor of India met Nadir Shah in his camp. Nadir Shah entered as victor in Delhi but a misunderstanding between the Nadir Soldiers and the civilians of Delhi resulted killing of some of Nadir's soldiers, in retaliation Nadir Shah ordered massacre of all men, women and children in the area where the conflict took place. However on the Moghul emperors interventions only the massacre could be stopped. Nadir Shah married Aurangzeb's great grand daughter to his son Nasrulla Mirza. Nadir also took the peacock throne in Delhi. In 1739-40 he fought the Sind campaign successfully. Bukhara was occupied in 1740 A.D. Nadir Shah was assassinated, his both hands were first cut and he was beheaded.

Nadir Shah had selected Ahmed Khan in his army where he rose to the status of commander-in Chief of Abdali contingent. In the year of 1747 A.D. Ahmed Khan became the king, he appointed a council of tribal chiefs and consulted all state matters with them. Powers of rule were centralized but each chief ruled his tribe. It was a feudalistic rule. He captured Kabul and forced the governor Nasir Khan to flee the state and take shelter in Peshawar. His first invasion of Punjab took place in 1748 A.D. and faced a battle with Muhammad Shah, Moghul king at Manpur, but he had to lose the battle. In his invasions of Punjab in 1749 A.D. he defeated the son of Muhammad Shah, in 1750 Ahmad Shah got 14 lakhs rupees as indemnity. He captured Herat and Meshed in 1750 A.D. and captured Mishapur in 1751 A.D. and further secured the submission of Balkh, Bada, Khurashan and other provinces. His basic aim was to extend the boundaries of Afghanistan, therefore, in the effort he invaded Punjab for the third time in 1751-1752 A.D., he captured Lahore and its governor Muin-ul-Mulk was defeated but later on reappointed. Moghuls thus lost Punjab to the Afghan victor. In his fourth invasion of Punjab in 1756-1757 A.D. Muin-ul-Mulk died in 1753 and his infant son succeeded as governor as per Afghan tribals

feudal system but later on Delhi king appointed Adina Beg as governor. Ahmad Shah deposed him and reoccupied Lahore and further moved towards Delhi Alamgir II the king of Delhi was deposed and Khutba was read in the name of Ahmad Shah. Alams daughter was married to his son Timur Mirza and got Punjab and Sind as dowry, he also proclaimed Timur Mirza as governor of dominions east of the Indus. However, in 1758 Marathas invaded Punjab under Raghunath Rao, Peshwa general, Timur Mirza was driven across the Indus. In 1758 Marathas further occupied Lahore and Adina Beg was appointed as Governor, who was earlier deposed by Ahmad Shah.

During Ahmad Shah's rule in Afghanistan, the province of Baluchistan was being ruled by Brahni tribal Chief Nashir Khan. He was an important leader of Baluchistan. In 1759 A.D. Ahmad Shah attacked Marathas and captured Lahore near Delhi, at a distance of 10 miles, in 1760 A.D. he defeated Maratha Chief Dattaji Sindia who was killed, further the Afghans defeated Mulhar Rao Holkar of Indore. This way the Maratha power in northern-India was wiped out by Ahmad Shah of the Abdali tribe. Marathas army under Sadashir Rao was finally defeated in the third battle of Panipat on Jan. 14, 1761. In his further ventures in Punjab Ahmad Shah defeated Sikhs in 1762 A.D. However Sikhs captured Lahore in 1764. Ahmad Shah tried to capture Lahore in 1767, but in vain, resultantly he had to abandon Central Punjab in favour of Sikhs. The quality of Ahmad Shah as Monarch of Afghanistan is that he gave proper unification and direction to feudal tribal chiefs who were otherwise engaged in tribal feuds. Timur Shah son of Ahmad Shah became ruler of Afghanistan in 1793 A.D., he died of poisoning and fifth son Zaman Shah became king in 1793 A.D. When Sikhs defeated Afghans in Lahore and killed the governor, Zaman Shah visited Punjab in 1798, he appointed Ranjit Singh as Raja of Lahore in 1799. Ranjit Singh was the Chief of the Sikhs and was 19 years old. Zaman Shah was blinded in 1800, resultantly all the chiefs revolted against him. He was finally granted assylum and a liberal pension by the British Govt. of India. British India Govt. also had plunged itself into the Afghan affairs. Malcolms 1st Mission visited Afghanistan in 1800 and 2nd mission in 1808.

On the Afghan throne now the quick succession of rulers appeared. Mahmud Mirza ascended the throne in 1800 and in 1805 he was dethroned ; then became Shah Shuja as king who was also dethroned in 1809 and the throne was again passed on to Mohmud as king in 1809 A.D. He fought the Barakzai tribal revolt in Kandahar. These tribal revolts ultimately succeeded in retiring him to Herat. In this way ended

the Sadozai dynasty of Abdalis which was founded in 1747 A.D. and ended in 1818 A.D. The political situation in Afghanistan, in the year of 1818 A.D. was : Balkh and Baluchistan became independent. In east Ranjit Singh got hold of Punjab and Kashmir and he exercised suzerainty over Peshawar with Sultan Muhammad Khan of Barakzai tribe paying tribute to him, ultimately Ranjit Singh annexed Peshawar in 1818 A.D., he also captured the fort of Khariabad on the right bank of the Indus. In 1819 Ranjit Singh occupied Dera Ghazi Khan, a dependency of Kabul ; and in 1821 he annexed Dera Ismael Khan and thus commanded rule in the entire Central Indus Region. Further in the battle of Nowshera Ranjit Singh defeated Muhammad Azim who had raised the army of Ghazis tribesmen, however Azim was appointed as governor of Peshawar but as a tributary to Sikh Monarch.

After Sikh ruler came Dost Muhammad on the Afghan Political scene. He was the ruler of Ghazni and his brothers Purdilkhan and Kohandilkhan were the rulers of Kandahar. In 1826 Dost Muhammad became the ruler of Kabul and Ghazni. Shah Mohamud was ruling at Herat ; and Balkh Khulun, Kunduz and Badakhashan remained independent petty states, Shah Shuja, the Ex-king of Afghanistan living on pension of £ 5000 per annum at Ludhiana, made an attempt to invade Kandahar. He defeated the Amir of Sind in 1834 and advanced to Kandahar and besieged it. Dost Muhammad in a bid to help his brother, marched with an army to Kandahar and defeated Shah Shuja. Dost Muhammad also attacked Sikhs and in the battle of Jamrud in 1837 the reknowned Sikh general Harisingh Naluwa was killed but Peshawar remained under Sikhs. Dost Muhammad had a very diplomatic sense he kept his links intact with Tsar of Russia and Shah of Iran. In 1837 the British India Govt. despatched a mission to Kabul under captain Alexander Bruce. Perhaps Dost Mohammad was very sceptical about the English mission. Captain Vitkavich of Russia also visited Kabul when the British mission was in Kabul. This all shows the concern of India, Iran and Russia in the political affairs of Afghanistan. But the alliance of Dost Muhammad with Russia and Persia was the root cause of British concern and it resulted 1st Afghan war. Shah Shuja was asked to march to Kandahar and a Sikh force with prince Timur (s/o Shah Shuja) would march on Kabul via Peshawar. Governor General Auckland decided the despatch of British force to Kabul to set Shah Shuja on the throne. On June 27, 1839 A.D. the Sikh forces captured Ghazni, this resulted into the fight of Dost Muhammad to Bukhara to the court of Uzbeg Amir. On August 7, 1839 Shah Shuja was restored on the throne. The British army also reached Kabul and the troops were distributed in and around the Kabul city and at strategic places. Herat

had been earlier sieged by Persian invader Muhammad Shah and Yar Muhammad was now the governor. There was a slave trade practice going on and Yar Muhammad depended on the booty of the business. The British officers Todd and Pottinger had tried to abolish the slave trade practices therefore they were disliked by Yar Muhammad. He was also supporting the tribal rising of Durani and other Zinidavar. The Gilzai tribes were creating troubles and in 1840 they cut the communication line between Kandahar and Kabul. They were later on beaten by force.

Dost Muhammad reappeared in Kohistan, the lawless tribal chiefs who objected paying taxes, all joined Dost Muhammad but Dost Muhammad could not defeat the British army therefore surrendered. He was treated with honour and on Nov. 12, 1840 he left Kabul and accepted an annual allowance of 2 lakh of rupees, he settled down at Calcutta. The British army could have been withdrawn but Macnaghten decided to retain the army in Afghanistan. In Spring 1841 western Ghilzai tribes attacked British forces under Col. Wymer, near Kalat but were defeated. Akbar Khan son of Dost Muhammad in July, 1841 collected a force of Durani tribes and attacked Kandahar but was defeated on the banks of the Helmand. In October, 1841 the eastern Ghilzai tribes had risen enmasse and had severed communication with India via Jalalabad. Governor General Auckland stopped the payment of allowances to the Tribal chiefs. The Ghilzai had attacked Jalalabad but the attack was repulsed by Sale when he reached there and occupied Jalalabad on 13th November 1841. At Gundamak fort Barnes was asked to hold the fort. But the rumours had been spread among the tribal chiefs that they will be arrested and departed to London. Suddenly on Nov. 2, 1841 a storm of Afghan tribals broke and Alexander Barnes, his brother captain Burmese and captain William Brand Foot alongwith their jawans were killed and cut to pieces, the mob also looted the treasury containing £17,000. The distress spread like a wild fire. At Charikar where Pottinger was the political officer, the Afghan tribal chief of Nijrao named Mir Masjidi cut down Rattaray the Asst. Political Officer. Pottinger and Haughton were badly injured. The Ghazni post was also attacked by the tribals and the garrison massacred. Macnaghten started negotiation with tribal chiefs. By then Akbar Khan, son of Dost Muhammad reached Kabul. When Macnaghten met Akbar Khan and other tribal chiefs, the tribals seiged Macnaghten, Machkenzie Trevor and Lawrence. Akbar shot at Macnaghten and Afghans cut him to pieces, similarly Trevor was hacked to pieces. Lawrence and Meckenjie escaped. On 6th Jan., 1842 the British army marched off from Kabul for Jalalabad, Ghilzais tribals attacked the returning columns. It was a disastrous retreat and

British failed to suppress the Afghan nationalistic rising among its masses. But Akbar Khan was defeated as resolute. Nott firmly got himself in Kandahar front and Sale took strong positions at Jalalabad, on 6th April, 1842 Afghan positions were attacked and Akbar was wounded. On 6th March, 1842, Ghazni had fallen and the Durrani tribal chiefs had treacherously murdered Col. Palmer alongwith his jawans. General England had advanced in March 1842 but the Hykulzai tribes attacked the force near the entrance to the Khojak Pass, this resulted generals retreat to Quetta. But in April 1842 he again tried and in an attack on Hykulzai tribes he successfully subdued them and entered Kandahar. In May, 1842, Durrani tribals, under Akbarkhan made an attack on Kandahar but failed. Shah-Shuja was murdered on 5th April 1842 by Shuja-u-Dola son of Zaman Khan. The British force were being attacked by Afridis tribes enroute Jalalabad. At Tezin the British army was forced to a battle on 13th Sept. 1842 but the Afghan troops were broken and they lost hold on the Kalat mountains. The British forces also won the battle of Ghosaine and Natt entered Ghazni triumphantly Kabul was recoccupied on 16th Sept., 1842 by Pullock. After these victories, on 12th Oct., 1842 the army was ordered to march homeward. May be anything the British army lost its prestige in India and Central Asia and it led to the Indian mutiny in 1857. "Aucklands invasion of Afghanistan was not only a terrible mistake but constituted an equally grave injustice to Amir Dost Muhammad and the people of Afghanistan whose hatred was deep and enduring."²⁸

At Delhi, in Feb., 1842 Lord Ellenborough had been appointed replacing Auckland as Governor General of India. Ellenborough had issued proclamation that Afghans in the power of British government should be permitted to return to their country. In Kabul Akbar Khan was already there and he had dethroned Shapur Mirza the younger son of Shah Shuja. Later on Zaman Khan had attacked Akbar Khan who had retired into the Bala Hissar where he was besieged. Dost Muhammad sent his four sons : Muhammad Afzal, Muhammad Akram, Muhammad Azim and Gholam Haider to Kabul to extend help to their brother Akbar Khan. Dost Muhammad followed his sons after some time he was welcomed in Afghanistan.

Kohandil Khan had captured Kandahar and became its ruler, Herat ruler Yar Muhammad had seized treasure and jewels of Kamran and subjected his four daughters into slavery and in 1842 by his order the Shah of Kaman was suffocated to death in his prison. Akbar Khan

²⁸ Sykes, Percy, 'A History of Afghanistan', Vol. II, Macmillan & Co., London, 1940, P. 59.

invaded Kandahar in 1846 and to have his relations with Yar Muhammad he arranged his son to marry Akbar's cousin. Akbar was poisoned by his Hindu doctor and thus ended his life. Then Dost Mohammad became the king of Kabul. He suppressed the Ghilzai tribal revolt of 1847. He took part in the battle of Gujarat in Feb. 1849 where Sikhs and Afghans were defeated. Dost Muhammad escaped and reached Kabul in the years of 1850-55. He reconquered Balk, Khulam, Kunduz and Badakshan and appointed his eldest son Siad Afzal to govern these provinces.

Yar Muhammad of Herat had extended his rule over Uzbeg, Khanates, Maduana, Sir-i-Pul, Shibar ghan Andh Khui and Akchah. He also attacked Hazaras. He died in 1851 and succeeded by his son Said Muhammad. A treaty was signed in 1853 between British and Persians Governments. Similarly Dost Muhammad prompted to have Anglo Afghan treaty of 1855. This was infact the culmination of the 1st Afghan war which engaged Afghans and British India for 12 years. The Persians occupied Herat and British immediately rose to Anglo-Persian war in 1857, however it ended with the treaty. In Herat the Chief of Barakzan tribe Sultan Ahmad Khan son-in-law of Dost Muhammad became the ruler of Herat and retained the suzerainty of Persian king which was not relishable to Dost Muhammad. In 1863 Dost Muhammad regained Kandahar and marched on Herat. He unified Afghanistan provinces.

After the death of Dost Muhammad in 1863 his son Shir Ali Khan became the Amir of Afghanistan and got recognition of Govt. of India. In 1869 he visited India and Lord Mayo received him at Ambala.²⁹ The Russians had their objective of advances in Afghanistan General Kaufmand of Russian army had started correspondence with Shir Ali which later resulted into his over-throw and resulted into the out break of 2nd Afghani war when Ali Khan left Afghanistan. British India Govt. recognised Abdul Rehman as Amir of Kabul on 29th July, 1880. He defeated Ayub Khan on September, 22, 1881 in Kandahar and later on captured Herat as well. Abdul Rehman died on 1st October, 1901 due to illness. He settled many political issues and suppressed tribal risings. In 1883 he sent a strong force to crush Shinwaris tribes who used to loot and murder the caravan traders on Peshawar—Kabul road. The Ghilzais rebellion was put down by him in 1886. Hazara tribesmen

29 He returned with gifts from the Governor General : 6 lakhs rupees 6500 muskets ; four 18 pounder seige guns two 8 inch howitzers ; 3 -pounder guns.

(Sykes, Percy, 'A Histroy of Afghanistan', Vol. II, 1940, P. 68.

were notorious raiders, 1888 and 1890 these tribes revolted but the Amir sent a punitive expedition which silenced them. The tribes of Kafiristan were war-like and always engaged in raids and plunders, these were subjugated in 1859-96 and this resulted into the safe communication lines from Jallalabd and Kabul.

Habibulla Khan became the Amir of Afghanistan in Oct., 1901. He had good relations with Indian Government. In 1907, he visited India and visited places like Agra, Aligarh, Kanpur, Delhi, Calcutta, Bombay, Amritsar, Rawal Pindi, Karachi, Lahore, Peshawar and then returned to Kabul. McMahon escorted him at Khaibar Pass on his both onward and return journeys. On Feb. 20, 1919 he was assassinated by his brother Nasrulla Khan, was elected as Amir of Afghanistan on Feb. 21, 1919. The 3rd son of Habibulla Khan, Amanulla Khan, was the governor of Kabul, he too put forward his claim to the viceroy of India for his succession as Amir of Afghanistan. He was the spirit behind the 3rd Afghan war. In 1st and 2nd Afghan war the British Indian troops invaded Afghanistan and captured Kabul but in 3rd Afghan war the Afghanistan troops invaded India, but just they penetrated a few miles into British territory from where they were ejected with heavy losses. Infact Amanulla Khan has raised the sentiments of Jihad among the fanatical tribes against the British Indian Govt. The tribals resisted at Khaibar Pass but the force under Brig. Gen. G.F. Crocker attacked tribal troops and they lost grounds and their posts at Bagh, Dakha and Khurd, Khaibar were captured. Captain R. Halley of the Royal Air Force started bombardment in Kabul. Amir sought a peace treaty at Rawal Pindi (on August 8, 1914) and thus Afghanistan became independent. In 1922 the foreign representatives of France, Germany, Italy and Turkey came to Kabul to have their diplomatic ties and benefits. In 1929 Amanulla Khan has to abdicate in favour of his brother Inayatulla Khan. Habibulla a notorious leader with disgruntled tribal chiefs entered Kabul and proclaimed himself Amir of Afghanistan. But in August Nadir Khan defeated Habibulla and put him to death, Nadir Khan was born at Dehra-Dun in 1883 and had worked as Commander-in-Chief of Amanulla Khan's Army, he belonged to Musahiban family of Durrani tribes. In 1932 he executed Gholan Khan the leader of Ghilzais, Durrani and other tribes against the Amir, the uprising was thus crushed. Nadir Khan was attacked and put to death in his royal palace in 1933.

Nadir Khan's son Muhammad Zahir Shah became King in 1933. He was born in 1914. There was uprising by tribal Chiefs and other disgruntled elements but was suppressed by the Afghan troops and the king could have safe way to the throne but destiny and a different part for him to play in future. Presently the king is in exile in

Rome.³⁰ He had been thrown by his cousin, former Prime Minister, Sardar Mohammad Daud Khan. He got the support of the masses on the emotional issues like Durand line and Pushtunistan. Infact Afghanistan could not retain good relations with Pakistan on the question of Pushtunistan rights from 1947. As a matter of fact the Durand line drawn in 1857 was not in acceptance to any Afghan Govt. at any time. On the Pakistan side of the Durand line Pakistan always carried the fear of Afghan tribals as they could have their demand for Independance of Pushtunistan. Daud had soft corner for Pushtunistan tribals so to counter act the pro-Pushtun move by Daud Govt. Pak established secret camps in Afghanistan and trained about 500 Afghans. In 1974 and 1975 the Pushtun tribal forment was at its heights and frequent disturbances took place in the North-West Frontier Provinces.

The U.S. and Western Powers were also siding the Afghan rebels, on 21st July, 1975 the Afghan tribals of Panjshir valley exploded an *insurgency* which was however crushed by Daud. Some leaders crossed to Pakistan. Saur Revolution had its rising in 1978 with ideals of nationalism, democracy and had anti-feudal and anti-imperialistic approaches. By 1979 their were revolts all around the country. USA and Western powers were alleged to be behind these revolts. "The US is supplying as did the British earlier, financial aid and other kinds of support to the bigoted Zcalots and backward tribal chiefs to hatch a rebellion against the new government in Kabul."³¹ Noor Muhammad Taraki under USSR support was able to crush the uprisings of the rebels and resultanty there was a big influx of refuges of Baluchistan and NWFA tribals, numbering about 35,000 who moved into Pakistan, they were all ultra rightist Muslim, Orthodox who considered the Afghan Government as godless and a puppet of the Communist Russia. They were accepted in Pakistan and most of them were trained in the rebel camps. In March, 1979 the Iranian troops numbering 7000 entered Herat, consequently Soviet Union also sent its troops in Dec., 1979 into Afghanistan. Taraki who had come to power in Oct. 1978 was murdered in 1979. After him Babrak Karmal came to power on Dec., 27, 1979. He had to face the strong and organised opposition of Mujahidden rebels who had started jehad against the anti Islamic Govt. of Afghanistan. In 1980 the European Economic Community (EEC) allocated 18,800,00 dollars to Pakistan to assist Afghan Refugees. On

30 King Zahir Shah, the former monarch of Afghanistan, aged 77, was stabbed in his home at Rome by some stranger, he suffered multiple wounds but survived the attack (Times of India, report dated 5.11.91).

31 Goyal, D.R., 'Afghanistan Behind the Smoke screen', Ajanta Publications, Delhi, 1984, P. 101.

the other hand Arabian countries and Saudi Arabia allocated 700 million dollars to them.³² The rebel centers were established at Peshawar, Chitral, Bajaur, Miram Shah and Quetta.

After April Revolution of 1978, the Afghan Government followed a strict policy that any Afghanistan tribal living in Pakistan will not be allowed to cross back to Afghanistan. These nomad tribals and nationalist orthodox rebels thus remained in Pakistan. They continuously troubled the Afghanistan Government. Infact in Dec. 1979 after the Second Saur Revolution Afghanistan became a democratic Republic. The Soviet army was retained in Afghanistan upto 1989. Dr. Mohammad Najibulla a Pakhtun tribe leader, became the Afghanistan President. He had the support of Soviet army but the rebels had also developed a strong hold in Pakistan and very often they revolted against the Afghan Government. After the Soviet army was withdrawn, Dr. Najibulla however secured his presidential post but this he could not retain beyond 16th April 1992 on which day he had to resign as President of Afghanistan. "44 year old President handed over power to a group headed by the Afghan deputy defence minister Gen. Mohammad Nabi Azimi".³³ This created a clear vacuum for the Mujahideens to fulfil their desire, therefore, all their factions started marching towards Kabul to get hold of the city. Infact the two main factions of the Mujahideen, namely the Jamait-i-Islami and the Hizb-i-Islami struggled hard to gain the control of the Afghan capital. Ultimately the faction led by Ahmed Shah Masood, the leader of Tazik tribe, and the "lion of the Panjshir valley won the opportunity. The other faction of Mujahideens led by Gulbuddin Hekmatyar, a Pakhtun from Ghilzai sub-tribe, however, could not avail the opportunity, no doubt his forces did best in the struggle to get hold of Kabul. The Mujahideens appointed Sibghatullah Mojaddedi as the president and that added a new chapter to the politically disturbed Afghanistan. In April 1992 the Mujahideens, after a long struggle had established their rule in Kabul. "The new president of the Mujahideen government of Afghanistan, Mr. Sibghatullah Mojaddedi made a triumphant entry into the Afghan capital today to a well-coming valley of artillery and Kalshavikov gunfire."³⁴ How long the Mujahideen Govt. will survive is entirely under the mercy of the time but it is true of Afghan politics that every event and period of rule had been unstable, nobody is to be blamed, neither the Afghans nor their rulers, it is all due to the geographic situation of Afghanistan that catches the political storm of central Asia influenced by the East and west as well as Russia and China, and

32 Op. P. 120.

33 'Times of India', 16th April, 1992, Bombay.

34 'Times of India', 28th April, 1992, Bombay.

needless to say, by India and Iran (Persia) from the close proximity. All the historic events, right from the ancient times, reveal that Afghanistan had been the eye of the every political storm which had development and potential to a major orientation anywhere in India, Iran (Persia), China, Russia, Central Asia and middle east. All these regions have been active in the history, therefore, made Afghanistan to be diplomatically most active and involved, resulting into its being politically imbalanced on every occasion. It was a matter of concern for British Indian government and the Russian Government particularly when British had their rule in India. "Situated between the empires of the two rival European power—Russia and Britain—it had every chance of falling a prey to their imperialistic designs, by playing one power against the other Afghanistan assumed a pivotal position in the Anglo-Russia rivalry in Central Asia.³⁵ Afghanistan in its policy cannot be isolated from India, on all occasions Indian political situations had made an impact over Afghanistan. To check infiltration of western power and politics, it is essential to seal and plug the Afghan frontiers to make Indian mainland unpolluted or unaffected, the major historical events are witnesses to this fact; the power who could plug Afghanistan frontiers could establish influence on Indian mainland. But it is most difficult to plug Afghanistan and impossible to balance it politically. Therefore, we will have much more to add to the history of Afghanistan in years to come. The most striking at present is that Afghanistan offers a unique ethnic landscape with 50% Pathans ; 18% Tajiks ; 10% Hazaras ; 10% Uzbeg and 6% persian speaking Sheite tribes 1% Turkoman tribes, 1.5% Kirghiz tribes and 4% other which includes Chahar Aimak, Hindu and Baluch tribes. The ethnic assortment and political ambitions of different tribes may keep the Afghan political scenario always clouded. "For the Pakhtuns it will be difficult to ignore this ethnic appeal. Political power in Afghanistan has been in the hands of Pakhtuns for centuries—Mahmud of Ghazni, Mohammad Ghorī, Ahmed Shah Abdali were all Pakhtuns as were the contemporary rulers. For a tribe that forms nearly 50 percent of the population, it is an unwelcome thought that power is now passing to the Tadhiks, Uzbeks and other northern tribes..... Ethnic shock waves will also travel north wards, threatening the fragile governments and ensuring democracies in the Central Asian Republics, a developement viewed with concern by New Delhi, Moscow and even the western world which is apprehensive about the nuclear-armed Central Asian republic, veering the fundamentalist way.³⁶ The Afghan nationalism is now coloured with

35 Sareen, Anuradha, "India and Afghanistan : British Imperialism vs. Afghan Nationalism, 1907-1921", Seema Publications, Delhi, 1981, P. 1.

36 Saxena, Sharad, "Afghanistan : Ominous Future", India today, May 1992, P. 26, 27.

fundamentalistic element and as an Islamic country it will be the nerve centre of Islamic activities and its survival will depend upon the Arabian support. Russian and Indian influence are inevitable in near future and may dislodge the Afghan fundamentalistic bias and turn it to secular or other liberal stream of political system.

Kashmir

Kashmir is referred in various Greek and Indian ancient literatures. Wilson mentions, "The name of casmir was derived, it is uniformly asserted by the Oriental writers, from the colonization of the country by Casyapa, the first settlement or city being named after him. Casyapapur, converted in ordinary pronunciation into Cashappur or Caspapus, the latter of which forms is the proper reading of the Greek text.³⁷ The Greek author Hekatois 549 to 486 B.C. also refers to Kaspapyros but Herodotos has named it Kaspatyros. Kaspeiria situated below the sources of the Bidaspes (Vitasta) and the Sandabal (Chandra-Bhaga) and of the Adris (Iravati), Ptolemy mentions this territory enough between that of the Daradrai or Dards on the Indus and Kylindring or the land of the Kulindas or the Hyphasis (Bias) and east wards. The first clear reference to Kashmir is contained in a record dating from 541 A.D., based on the account of an Indian envoy who reached China during the early part of the reign of the Tang dynasty.³⁸ Hiuen Tsang names Kashmir as Ka-Shi-me-lo. 'The kingdom of Kashmir is about 7000 li in circuit and on all sides it is enclosed by mountains. The mountains are very high. The people are handsome in appearance but they are given to cunning. They love learning, are well instructed. There are both heretics and believers among them. There are about 100 smghardmas and 500 priests. There are four stupas build by Asokaraja.³⁹

For a written history of Kashmir we have to depend upon Kalhanas Rajatarangini⁴⁰ Gonanda I was a powerful king of Kashmir he besiezed

37 Stein, M.A., "Kalhanas Rajataragini : A Chronicle of the Kings of Kashmir" Vol. II, Motilal Banarasi Das, Delhi, 1961, P. 353.

38 Op., P. 354.

39 Beal, Samuel, 'Buddhist Records of the Western World', Vol. I, Trubner & Co., London, 1884, P. 148.

40 According to Stein, Kalhana takes 2330 years from Gonanda III to his own time by a rough reckoning in his computation system of chronology. Gonandas accession is indicated by Kalhana's calculation in 1919 Kali or 1182 B.C. Kalhanas history of Kashmir thus will start from 1182 B.C. He gives 653 Kali years for Gonanda I and 1919 Kali year for Gonanda III.

(Stein, M.A., "Kalhanas' Rajatrangini : A Chronide of Kings of Kashmir", Vol. I, Pp. 60, 61, 62).

Krishna in his town Mathura. After a prolonged contest the Kashmiri king was slain by Bala bhadra the brother of Krishna. Damodara I succeeded his father as the king of Kashmir, Getting an opportunity, he attacked Krishna and the other Scion of Yadu at a Svayem vara to which they had been invited in the neighbouring territory of Gandhara. Damodora was killed in the contest with Krishna after his death his queen Yasovati, who was carrying his child in her womb, was installed on the throne of Kashmir. She gave birth to the crown prince who was named as Gonanda II and was proclaimed as king. He was existing when the Epic war broke between Kurus and Pandvas. Kalhana refers about thirty five kings after Gonanda II but no mention is made about them due to loss of records. After the 35 best kings Kalhana mentions about 8 kings, these kings are : Padmamihira Laval who created Agrahara of Levara ; Kusha, who created Kuruhara ; Khangendra, who is credited with foundation of Khagi and Khonamusa; Godhara, credited with foundation of Godhara ; Ashoka, is attributed to the foundation of Srinagar city and Ashoka's rule over Kashmir is supported by the records of the Chinese pilgrims Jaluka, the son and successor of Ashoka, is credited with cleaning the valley from the oppressing Mlechhas and brough extensive conquests; Damodara II, is mentioned in the local legends as transformed into snake.

After these eight king the Kashmir valley was ruled by Tururka kings. These princes were of Turkish origin and belonged to the powerful Central Asian tribes who transformed their nomadic chieftainship to flourishing empires and established themselves as the faithful Patrons of the Buddhist church. The Turuska kings are : Huska, is Huviska or the coins which he issued, and Huskapura is established as a town after this king; Juska, the successor of Huska, also issued coins; Kamishka was the great king and follower of the Buddhist faith, he patronised and organised the 3rd great council of Buddhist in Kashmir, Abhimanyu I, was unpopular king and anti-Buddhist activities started during his rule.

Gonanda III, was infact the founder of the Gonandiya dynasty. The kings of this dynasty are : Vibhi Sana I Indrajit, Ravana Vibhi Sano II, Nara (Narapura town still exists after his name); Sidha, is the son and successor of king Nara and is known as a very pious Prince credited with bodily ascent to heaven; Utralaksha; Hirayaksa who founded Hiranyapura in the Sind valley; Hiranyakula and Vasukula. Mihirakula who was the son of Vasukula. There is a confusion, the kings from Utralaksa to Vasukula were Hindus or otherwise. They may not be from the white Hun tribal rulers. But about Mihirakula it is certain that he was a white Hun tribal and son of Toramana. Mihirakula

had succeeded about 575 A.D. to his father. Toramana as ruler of the wide dominion which earlier the white Hun conquest had established between the Kabul valley and Central India. About 530 A.D. Mihirakula was ousted by the Central Indian hostile alliance and he retired to Kashmir. He established his rule in Kashmir and continued to recover his lost states along with Indus and he died in 550 A.D. The Chinese Pilgrim, Sung-Yun visited Kashmir during this king. As per coins the white Hun descendant is referred as Mihirakula, succeeded by Khinkhula, followed by Lakhan-Narendraditya. In the chronology of Kalhana, after Mihirakula has mentioned Baka as successor and son of Mihirakula, he was most virtuous prince and had humanistic approach. Then are following kings who succeeded Baka : Ksitanda, Vasunanda, who composed a hand book on erotics; Nara II : Aksa who founded Aksavala village; Gopaditya he is known by his connection with the temple of Jyesthesvara which carries ancient name Gopadri, also connected to the king are several localities round the hill; Gokarna, son and successor of Gopaditya; Narindra ditya, is the son of Gokarna according to Kalhana, Stein remarks in these words about Narindraditya, "King Narindraditya I bore the second name Khinikhila. This Un-Indian name we find in a slightly modified form, Khingila on a unique silver coin of the White Hun type",⁴¹

Gonanda dynasty is broken and is followed by different kings and this gap continued during the reign of 6 rulers : Pratapoditya I, was brought to Kashmir by discontented ministers. He is reported to be the relative of Vikramaditya. However, this identity is doubtful as per Stein,⁴² Jalauka, he was the son of Pratapaditya Tunjina I, during his rule a great famine broke out in Kashmir. The people were saved by the charity of the king, and the miraculous intercession of his saintly queen Vakpusta, the king and the queen both started some pious foundations Vijaya, he belonged to a different family, he is credited by establishing the town surrounding the ancient shrine Vihay Ovara; Jayendra was the son and successor of Vijaya, he was very wicked king and was put to death by his minister Samdhimati, and is said to be restored to life by the magic of the witches. Somadhimati Aryaraja, became king after the death of Jayendra; he was a very pious man and abdicated due to disaffection among the subjects.

Next scene of the Kashmir history starts with the restoration of the Gonanda dynasty: Meghavahna was the son of Gopaditya and was

41 Stein, M.A., 'Kalhana's Rajatarangini : A Chronicle of the Kings of the Kashmir', Vol. I P-80.

42 Op., P 80.

the great grandson of Yudhishthra living in exile in the court of the king of Gandhara. He was invited by Kashmirians from Gandhara to rule Kashmir. He became Buddhist and ordered prohibition of killing animals even for sacrifice. He build numerous Viharas. His queen Amrita bhavani was also very religious. His son Sureshtha Vahna succeeded him, he built sacred structures at Puranadhisthana (old capital) which is modern Pandrethan. His elder son Miranya succeeded him and his younger son Toramana acted as Yuvraja (who issued copper coins in his name), he was imprisoned for this act. In prison a son was born to him who was brought up in disguise and ultimately the son was destined to Kashmir throne as Pravarasena II. About the Toramana copper coin Stain remarks, "It has accordingly been supposed that the Toramana of these coins is identical with the Ephthalite king Toramana, the father of Mihirakula, of whom it can be known that he ruled over the Punjab and probably also Kashmir towards the close of the fifth century A.D.⁴³ Kashmir throne was without a king for some interval Harsha Vikramaditya of Ujaini sent his poet Matrgupta to Kashmir where he was enthroned as the king of Kashmir. He however later abdicated after the death of Harsha Vikramaditya. The son of Toramana, Pravarsena II was in kangra and from there he marched against Kashmir to recover kingdom of his forefathers. He also took an expedition outside kashmir and conquered Saurashtra or Gujrat and also recovered the Malava throne for Siladitya-Prastapasila son of Vikramaditya. Pravarasena II also issued coins which are rare specimens in gold and silver, on one hand these resemble with Kashmiri Toramana coins and on the other with the Kidara coins of Kushanas. Pravarasena was succeeded by Yudhishthra II, he build some vihars, he was succeeded by his son Lakhana-Narendraditya. He was succeeded by his younger brother Ranaditya his queen Ranarambha was considered as goddess and most pious lady. Ranaditya's son Vikramaditya ruled for about 41 years and he was succeeded by his brother Baladitya. He married his daughter Angolekha to a small official Durlabhavardhana. Angalekha was in love with a minister Khankha who out of gratitude, established Durlabha vardhana on the throne after the death of Baladitya. Durlabhavardhana is the founder of the Karkota Dyanasty or Nag Dyansaty of Kashmir. He issued coins which bear name of Durlabhadeva. In the Chinese Annals, a reference is made to Durlabhavardhana, which mention Tu-Lo-Pa as a king of India, who at a certain not defined date between the year A.D. 627-649, controlled the route from China to Kipin i.e., the Kabul Valley⁴⁴ Hiuen Tsang visited Kashmir during 631-33 A.D., during the rule of

⁴³ Op., P. 83.

⁴⁴ Op., P. 87.

king Durlabhavardhana. He was succeeded by his son Durlabhaka or Pratapaditya II, he also issued coins which are Karkota type with legend Sripratapa. He founded Pratappura town (present Tapa). He married Narendra Prabha, previously the wife of a foreign merchant, settled in Kashmir, with her he had three sons : Chandrapida (Vajraditya), Tarapida (Udaydita) and Muklapida (Lalitaditya). Chandrapida was a noble and justice loving king. He ruled for about nine years. After his death his brother Torapida became the king of Kashmir but after 4 years of rule he also died. He was a cruel king. He was succeeded by his younger brother Lalitaditya Muktapida. The Chinese Annals of Tang dynasty record Muktapida under the name Mu-To-Pi, as the king of Kashmir, he sent an embassy to the Chinese court during the reign of the Emperor Hsien-Tsang (713-755 A.D.). The name of the Kashmir ambassador is recorded as U-li-to-Lalitapida was a great conqueror. His first expedition was against Yasovarman of Kanauj. He also conquered Kangra and Punch states. He also expanded his influence towards Indus, Sind, Kabul and Gandhara. The entire north-western Himalayan belt was exposed to the Arab invasion of 8th C. A.D. but still his authority was definitely over lower hill states to the north of Punjab. After the defeat of Yasovarman, Lalitaditya became Digvijayi and is said to have conquered Bengal, Orissa, Kathiawar and Kambojas (Afghanistan). He built stupa and two viharas. Lalitaditya also won over the Turkish tribes who occupied the upper Indus, their tribal Chief Mummuni accepted subjugation to Kashmir king. He also conquered Dard and Bhutta tribes who live north and north-west of Kashmir. He died in one of his unsuccessful expedition to the north. He was a king who in real sense of terms exposed himself out of the Kashmir valley and gained grace and glory to Kashmir. His eldest son became the king but Kuvalayapida after one year he abandoned it and became a Sidhi. His younger son Vajraditya became king, he was cruel and sensous prince, he died after a rule of seven years, then his son Prithivyapida succeeded to the throne he ruled for a period of four years. Then Sangramapida got chance to sit on the throne but after seven days of his coronation he breathed his last thus vacating throne to Jayapida, the youngest son of Vajrapida. He was a powerful king. He also issued coins where his name appears as Vinayaditya. He had an objective to expand the boundaries of his kingdom. He, therefore, ventured outside Kashmir by taking expedition. But just after departure his brother-in-law Jajja managed to take the throne. Jayapida went down the Ganges reached Bengal, there he married Kalyanadevi, the daughter of the king Jayanta. He defeated the king of Gonda. He also defeated king of Kanauj and after all these conquests enroute he entered Kashmir and captured the lost throne. Jajja was

defeated and slain. Towards the end of his reign he followed a policy of over taxation on landed gentry which resulted into the annoyance of Brahmin community. After his death his son Lalitaditya became the king of Kashmir, he enjoyed more than doing anything remarkable. He was succeeded by his half brother Sangrama Pida II, he ruled for seven years. After his death Cippata Jayapida son of Lalitapida and Jayadevi a concubine of low origin, became the king. He was only a child and the real powers were in the hands of his maternal uncles Padma, Utpala, Kalyab, Mamma and Dhrma and his uncles only destroyed the king in 813/814 A.D. Utpala now helped Ajitpida, the grandson of king Vajrapida, to be on the throne. He ruled for thirty seven years but was a puppet in the hands of Utpala. At last a battle took place between Utpala and Mamma, the battle went in favour of Mamma resulting overthrow of Ajitpida. The chance was now availed by Anangapida, son of Samgrama Pida II, by the support of Mamma, Anangapida II ruled for three years as a puppet king in the hands of Mamma. Now Utpalas son Sukhavarman was in the lime light and as a king maker, he managed Utpalapida, the son of Ajitapida to be the king. Sukhavarman became very influential but was killed after his regency of 2 years. He had an eye on the throne but his death made his dream unfulfilled but his trusted friend and minister Sura deposed Utpalapida and put Avantivarman, the son of Sukhavarman on the throne, thus ended the Karkota dynasty.

Avantivaraman (855/56 to 883 A.D.) could consolidate kashmir politically and economically. He established Avantipure where the temples exist in ruins. These ruins rank among the most impressing monuments of ancient Kashmir architecture and sufficiently attest the resources of their builder.⁴⁵ Avantivarman had a very intelligent minister named Sura, he established Suru/Ura (Hurpor on present day Sopore) Avantivarman died as a devout Vaisnav at the tirath of Tripuresa. His son Samkaravarman (883-902 A.D.) became the King. His cousin Sukhavarman was also contender for the throne, therefore, the tussle for it caused a civil war which Samkarvarman ended successfully. He also conquered Darvabhisara and lead expeditions beyond Pir Panjal and plundered the Punjab plains and then followed the Indus. He also conquered Alakhana the ruler of Gurjara (the Gujar tribes) and annexed Takka-Desha region east of Chenab to Kashmir. He had issued several copper coins. He is also credited for his marvelous system of taxation. He marched his armies into Urasa (present Hazara) there in a conflict with the local tribes he was killed. His queen Sugandha kept the death

45 Op., P. 97.

as a secret till the royal party reached Botyasaka, the frontiers of Kashmir. His son Gopalvarman (902-904 A.D.) was proclaimed as king, he was still child thus ruled under the regency of his mother Sugandha. But the widow queen had relations with the influential minister Prabhakardeva. He destroyed the king Samkata, the suppositious son of Samkaravarman was declared as king but he too died after ten days. Then Sugandha herself ruled over Kashmir from 904 to 906 A.D. A public rebellion went in favour of Partha (906 to 921 A.D.), son of Nirjitavarman, a descendant of Suravarman, the half brother of Avantivarman. But Partha could rule only with the help of bribes to Tantriks. He was deposed in favour of his father Nirkitavarman (921 to 923 A.D.) who in turn was succeeded by his child son Chakravarman (923 to 933 A.D.) under the regency of his mother and grand mother Kashmir witnessed a series of intergues in the royal palace which created unpleasant political situations all around the valley. In 933 A.D. the Tantrians created a revolution and raised Chakravarman's half brother Suravarman (933-934 A.D.) on the throne, but later on he failed to bribe Tantrian to their desired amount therefore, he was deposed and throne offered to Partha, he too failed to fulfill the demand of Tantrians, resultantly he was also deposed in favour of Chakravarman again in 935 A.D. But the system of bribe had become so massive on the part of Tantrian that they were not satisfied by him and again he was deposed. The Tantrian this time practically sold the crown in favour of Sambhu Varman (935-936 A.D.). Chakravarman was also not to leave easily, he sought the help of Damaras, the landed aristocracy of Kashmir and entered Srinagar triumphatly. Sambhuvarman was captured and executed. Chkaravarman later on became cruel and increased excesses in his conduct. He raised a Damara woman to the status of a queen. In Government all important posts were given to Damaras. They also hatched a conspiracy against the king and he was murdered in 937 A.D. Unmatta vanti (937-939 A.D.) was declared as king, he was another son of Partha. It was very bad period for Partha, he was living with his family at Jayendravihara at Srinagar and lived on the charity of Buddhist monks in his helpless poverty. Unmatta vanti arranged attack on his own father and Partha was one night killed in the four walls of the Vihara. Unmatta vanti himself died in 939 A.D. of a consumptive disease but he crowned Suravarman, a suppositious son of him before his death. But the council of the Brahmins later denied in favour of Yasa sakara (939-948 A.D.). He was the son of Gopalvarman's treasurer. He ruled for nine years in a mild way, he was a strong administrator and loved justice. His children Samgrama deva (948-949 A.D.) was placed on the throne. The greedy minister Paravagupta had an eye on the throne, therefore, on getting

chance he finished the boy king and became king. He descended from a humble family but was a rapacious king with oppressive attitude. He died in 950 A.D. of dropsy. He was succeeded by his son Ksemagupta who was sensuous, full of vices and extremely cruel in nature. He married Didda⁴⁶ the daughter of Simharaja, Chief of Lohara (present Punch) Ksemagupta died of fever in a jackal hunt. Abhimanyu II (958-972 A.D.) the son of Ksemagupta succeeded him to the throne. He was a child of his mother, Didda took over as a regent. She exiled Prime Minister Phalguna. She also blinded Mahima and Palala alongwith their supporters. Once she was besieged in the palace but was saved by her trusted ministers like Naravarhana. In vengeance she executed all the nobles and also finished their families. Abhimanyu died in 972 A.D. and his son Nandigupta (972-973 A.D.) succeeded him. During this period queen Didda was moderate and she patronised several temples e.g., Diddamata. She later on became power hungry and destroyed her own grandson Nandigupta by witchcraft, not only that when her another grandson Tribhuvan (973-75 A.D.) became king, he also met his end in the same way. Bhimagupta (975-980 A.D.) the third grandson of Didda ascended the throne. Didda has favour for Tunga who was her paramour. He was a Khasa tribe from the hills of Daruts or Prunts. He was a herds man and of low-born but a brave hill tribe man. Tunga and Didda put Bhimagupta to death in 980 A.D. His death cleared the way for Didda to the throne and Kashmir which she held for 23 years (980 to 1003 A.D.) Tunga was appointed as the Prime Minister. He was a powerful minister and lead a successful expedition against Rajapurib modern Rajauri. He also subjugated Prithiala. Rani Didda had selected Samgrama Raja, son of Udayaraja the ruler of Lohara, as her successor.

Samgramaraja (1003 to 1028 A.D.) thus started the 1st Lohara Dynasty in Kashmir, By that time the conquests of Mohmud Ghazni had terrorised the entire north-western region. The invasions have swept through the Indus valley and Punjab plains. Mahmud made expeditions against Kashmir in 1015 and 1021 A.D. but could not be successful. Albruni notes, "After a while when the snow began to fall and the

46 Didda was from her mother side, a grand daughter of king Bhima Sahi of Udabhandu who is in the list of the Hindu Shahiyas of Kabul as per coin issued by him. Didda was an important queen of Kashmir, known for her wicked expertise in royal political intrigues. She had lot of influence of Ksemagupta as the coins issued by him reveal Di prefixed to the kings name which as undoubtedly an abbreviation for Didda. Her grand father king Bhima Shahi of Kabul built during the life time of Ksemagupta, richly endowed temple called Bhimakasava the remains of which are traced by Stein in a Muhammadan Ziaeral near Martand.

(Stein, M.A., 'Khalhana's Rajataragini: a Chronicle of the Kings of Kashmir' Vol. I, P. 104-105).

season became intensely cold and the enemy received reinforcements from Kashmir, the Sultan was obliged to abandon his design and returned to Ghazni".⁴⁷ Thus Sangramaraja could save Kashmir valley from the Muhammadan invasions. After his death Hariraja ascended the throne just for 22 days. His licentious mother Srilekha put him to death to secure the throne for herself but the royal guards installed her younger son Ananta on the throne. Vighraha raja brother of Sangrama Raja of Lohara too made an attempt in Kashmir but was killed after reaching Srinagar. Ananta (1028 to 1068 A.D.) suppressed Damara rising. He also defeated Dard ruler Acala mangala and some Mleccha tribal chiefs. According to Stein the 'Mlecchas' who in all probability were Muhammadan tribes men from Indus valley rightly enough as Sakas⁴⁸ Ananta subjugated Chamba⁴⁹, Darvabhisara and adjacent territories. He was weak in his character therefore his queen Suryawati got kings abdication in favour of his son Kalasa who ruled from 1063 to 1089 A.D. In 1089 Ananta committed suicide when he was 61 years old. An assembly Hill tribal chiefs took place in 1087 to 88 in Kashmir. His son Utkarsa was installed on the throne who continued only for 22 days, his brother Harsa seized the throne and made the King captive where he died in captivity by cutting his arteries. Harsa (1089-1101 A.D.) gained the throne by capture. He was a powerful and courageous but also equalled with recklessness, violence and greediness. In his later life he became thoroughly useless and of loose character and involved into 'the numerous acts of incest which he committed with his own sisters and his fathers widows'⁵⁰. His licentious habits made him notoriously after temple spoilation. He even extracted temple treasures, confiscated the divine images for their valuable metal of which those were made of. He was Hindu King but he started iconoclasm. His over taxation was very hard to the subject, the night soil even was subjected to taxation. In 1099 the year brought calamities with wide spread of plague and disastrous flood followed with famine. This created universal distress in the valley. Damaras of Kashmir were in great distress. Harsa was suspicious about Sussala and Uccala princes and wanted them to finish. Uccala with the help of Damaras reached to Tosha Maidan where the hill tribesmen also joined him and he managed attack through the Sind valley. He received coronation at Hiranyapura present Ranyil. Sussala

47 Albrunis Account of Muhammadan Chronicles.

48 Stein M.A., "Kalhana's Rajataragini : A Chronicle of the Kings of the Kashmir", Vol. I, P. 109.

49 Salavabana, Chamba copper plate grant also make reference of victory of king Sala of Chamba.

50 Stein M.A., 'Kalhan-as Rajatarangini', Vol. I, P-114.

on the other hand managed his attack from Pir Panjal through Surapura (Hurpor). In the capital Harsa ordered killing of innocent Mall the father of Uccala and Sussala. This added to the fire of the rebellion against the king. Uccala entered Srinagar from the north, the palace was put on fire. Harsa fled at night but was captured and killed; his head was brought before Uccala who ordered it burned this way ended the political game of 1st Lohara dynasty on Kashmir historic scene.

Uccala (1101 to 1111 A.D.) thus gained the throne of Kashmir and founded the 2nd Lohara Dynasty. He ceded Lohara territory to his brother Sussala. The suspicious and rebellious Chiefs of Damara tribe were exiled and subjugated the tribesmen into disarmament. He was a capable and energetic prince. He was liberal and considerate to the common masses. He ultimately became victim of conspiracy and was cruelly murdered on 8th Dec., 1111 A.D. The leader of the conspiracy was Chudola who was killed in the incident but his brother Radda was installed as king in the name of Sankharaja who just sat on the throne for one night. The Damara leader of Lohara, Gargacandra, over powered and killed Radda and his followers. Salhana (1112-20 A.D.) married Gargacandra's two daughters one for himself and the other for his son Jayasimha and thus gained the favour of strong Damara tribal Chief, and he could enter Kashmir successfully. Later on he had to prefer flight to Lohara, thereby giving way to Bhiksacara, for the throne Bhiksacara was the son of Bhoja and the grandson of Harsa. He ruled only for six months (1120-21 A.D.) and there after Sussala again restored as king and he continued for 7 years (1121-28 A.D.) Sussala was murdered in 1128 A.D. in a conspiracy hatched by Utpala. Sussala's son Jayasimha (1128-49 A.D.) sat on the throne. He had to face the rebellious Damaras but he seized Lohara in 1130 by sending Laksmaka to suppress them. He restored temples and 'mathas' in Kashmir. In 1140 the king made an unfruitful expedition over Dard. He had four sons with his queen Radha : Gulhana made ruler of Lohara; Jayapida; Lalitapida; and Yasaskara. His daughter Menila was married to Bhupala of Rajapura and Rajyashri to Gnatetkachha who distinguished himself by successful raids in Urasa or Hazara.

After Jayasimha the Hindu rulers still continued for about two centuries but the princes were weak and helpless. During this period Kashmir did not show expansion anymore also its political and economic downfall started, prosperity in the valley was a remote dream. At last the Hindu rule vanished from the valley when Shah Mir entered the valley and deposed queen Kota the widow of last Hindu ruler, and founded Muhammadan dynasty in 1339 A.D. In fact Kashmir resisted

Islam entry into the valley for a considerable period but the valley was not exposed to the Muslim invaders, therefore, it remained safe but in later years in 12th century the Islamic element started its gradual influx both from the South and Central Asia, this prepared the Islamic matrix in the valley. For long even after Islam spread into Kashmir, Sanskrit remained prevalent and in the language of Kashmir were also included the words of Arabic, Persian, Hindustani alongwith majority of Sanskrit. "Kashur, the language of Kashmir is said to be a Prakrit of the pure and original Sanskrit, and some say that it was in former times a written language Sharda characters, Sharda being a brother form of the Devanagari_____". Most of the learned Kashmiries state that the Kashur vocabulary is a polyglot and that one of every hundred words 25 will be Sanskrit, 40 Persian, 15 Hindustani and 10 Arabic. The remaining 10 will be Tibetan, Turki, Dogri and Punjabi.⁵¹ The Sanskrit inscription on the tomb in the cemetery of Bahan-d-din Sahib at Srinagar, which was put up in the reign of Sultan Muhammad Shah (1484 A.D.) is a proof of the fact that Sanskrit was prevalent even during Muslim rulers. It must have borrowed more Arabic words. Sikandar was a fanatical leader and known as 'Butshikast' or the 'Idol Breaker'. Sikandar was followed by Zainu-I-Abedin (1420-70 A.D.), he was totally opposite to Sikandar, he patronised Sanskrit learning, went as pilgrim to the ancient Hindu Tirathas in the valley "Hindu temples were rebuilt, Brahmins called back to Kashmir, Hindu learning revived, canals and bridges built, cultivators helped, taxes reduced and fine arts patronized.⁵² This golden period was followed by a series of weak Sultan. Their rule was nominal but the real rule was into the hands of the feudal barons. These feudal lords were divided into several factions. Mirza Haider, a Turkish ruler, held Kashmir in 1532 A.D. After him again the feudal lords used to set up and depose their kings as they wished and when they like. Thus the entire valley was in political turmoil. At last the Akbar forces crossed mountains and the valley was annexed with the Moghul empire in 1586 A.D. In the period of Aurangzeb the anti-Hindu wave and forced conversion to Islam, was an unpopular trend. After Moguls Kashmir slipped into the hands of Pathan rulers. It was the cruelest and worst of all the regimes of Kashmir, it was time of brutal tyranny, unrelieved by good work, Chivalry, and honour.⁵³ In 1819 Raja Ranjit Singh's Sikh troops occupied Kashmir. "It must have been

51 Lawrence, Walter R., 'The Valley of Kashmir', 'Oxford University Press, London, 1895, P-454.

52 Gupta, Sisir, 'Kashmir: A Study in India-Pakistan Relations, Asia Publishing House, Bombay, 1966, P-19.

53 Op., P-19.

an intense relief to all classes in Kashmir to see the downfall of the evil rule of the Pathans and to none was the relief greater than to the peasants, who have been cruelly fleeced by the rapacious Sirdars of Kabul. I do not mean to suggest that the Sikh rule was benign or good but it was at any rate better than that of the Pathans.⁵⁴

After the death of Ranjit Singh, British took interest in Kashmir and other hill states of Punjab. In the treaty of Amritsar 1846, the British Government accepted Rs. 75/- lakhs per year from Gulab Singh, the Chief of the Dogra tribe of Jammu and handed over the possession of Kashmir to him. Added to this by the treaty of Lahore of 1846 and the above treaty Gulab Singh became the ruler of all the hilly or mountainous country with its dependencies situated to the eastward of the river Indus and the westward of the river Ravi including Chamba and excluding Lahul, being part of the territories ceded to the British Government by the Lahore State.⁵⁵ The Dogra rulers brought peace and prosperity to Kashmir. After Gulab Singh his son Ranbir Singh, he was followed by Pratap Singh in 1885. When Pratap Singh died in 1925, his nephew Hari Singh was placed on the throne. He faced the uprising of the masses under the leadership of Sheikh Abdullah. Since entire Indian masses were involved in the freedom struggle under Mahatma Gandhi and Jawaharlal Nehru, the masses of Kashmir were in no way to leave behind. When the issue of independence of India and Pakistan under the theory of two Dominions became marked in the Indian politics then the Kashmir monarch was on the horns of dilemma. The alternatives before him were : to accede to Indian Dominion or Pakistan Dominion or to remain Independent. In the flood of the event Hari Singh sought status quo position for some time as for Kashmir State was concerned. On 22nd Oct., 1947 the tribal raiders invaded Kashmir. The raiders were the Kabuli tribes mainly from the frontier of the North-West Pakistan. On 27th Oct., 1947 they entered Baramulla and plundered the town, killed men, women and children. Several women were raped, temples destroyed buildings set on fire. "The description given by objective observers of what happened in the wake of the progress of these raiders clearly shows that the raiders consisted of uncivilized uneducated men of a primitive set, who were guided mainly by their thirst to satisfy the beast of animal instinct in men." It is with this raid that the story of Kashmir begins, as it is known to history since 1947,

54 Lawrence, Walter, R. 'The valley of Kashmir' Oxford University, London, 1895, P-198, 199.

55 Panikkar, K.M., 'The Founding of the Kashmir State, Allen and Unwin, London, 1953, P-111 and 112.

and ironically enough it is this brutal attempt made by Pakistan to force Kashmir by the strength of the naked sword which in a sense precipitated the accession of Kashmir to India.⁵⁶ The situation was created by the Kabuli tribals to a degree that King Hari Singh was forced to Kashmir accession to India. It was also agreed by the public leader Sheikh Abdulla. In this way on 27th Oct., 1947 Kashmir acceded to Indian Dominion.

Kashmir is now prospering with the Indian union however Pakistan always creates problems in the frontiers but it had no potential to detach Kashmir from India. Kashmiris unlike Afghanistan, the historic events since ages reveal that a set of polity continues unraffled for a quite some time. Pakistan interference on Kashmir issue is not a botheration for India. The secular character of Indian polity will not allow Kashmir to get a slip to Pak hands. Kashmir will prosper and develop in the Indian sunshine, the past is witness to the fact and the future is bound to be in line.

Ladakh

The history of Ladakh is reflected by the induction of Buddhism. It is believed that Ladakh was exposed to the Buddhist right from the Asokan period. It is a fact that Asoka spread Buddhism to the Afghan frontiers, the rock edicts are the proof. Ladakh had been enroute the Trans-Asian trade route hence the Buddhist monks must have trodden the valley and the masses must have come to know about the Buddhist faith. During the Kushana rulers the entire north-western Himalayan Belt was under the influence of their rule since the Kushana rulers had adopted Buddhism, there are evidences of Kushana Buddhism in Ladakh. The existence of Kushana interest in Ladakh is proved by an inscription in the medium Kharoshthi script which they used, founded by A.N. Francke as far inside this difficult mountain land as Khalatse.⁵⁷ Buddhism of Kashmir had prominent impact on Ladakh in the earlier as well as later years. The Chinese pilgrim Hui-Chao made the journey from India to Central Asia in 727, he mentioned about three kingdom lying to the

56 Gajendra Gadkar P.B., 'Kashmir-Retrospect and Prospect, University of Bombay, 1967, P-53.

57 (i) Snellgrove, David. L. and Taden Sz Skorupskie, 'The Cultural Heritage of Ladakh, Vol. I, Vikas Publishing House, New Delhi, 1977. P.-6.

(ii) Khalatse Stone Inscriptions of Kilong Ubimi Kastin (?), year 187 A.D.-130 A.D.), in Prakait in Kharoshthi Inscript. Vol. II [Konow, Sten, "Corpus Inscriptum Indicarum Vol. -I, P. 81, King Ubmikastu is identified by Sten Konow as Werma Kadphises. But D.C. Sarkar does not agree to the date also he ascribes 184 instead of 187. [Select Inscriptions, Vol. I, 1942, P. 130].

north-east of Kashmir which are under suzerainty of the Tibetans. The country is narrow and small, and the mountains and valleys are rugged. There are monasteries and monks and the people venerate faithfully the three Jewels. As to the Kingdom of Tibet to the east, there are no monasteries at all, and Buddhist teaching is unknown. In the three countries mentioned above the population consists of Hu, therefore, they are believers.⁵⁸ Hu means non-tibetan race. It is a fact that Ladakh and its neighbouring provinces were inhabited by the Dardic races which is an Indo-Iranian stock and forms the ancient racial group of natives in Ladakh. In the present day they are over the Chorbat Range and Nubra valley. The earliest religion in Ladakh must be Bonchos type with ancestral worship and Ibex being the symbol of fertility. The Rock carving in Kargal show Ibex mostly drawn as religious symbol.

The Tibetan Buddhism entered Ladakh only in 9th century A.D. The Central Tibetan Buddhism King Glang Darma was assassinated in 842 A.D. when a wide spread turmoil appeared in Tibet. The great grand son of Glang, named Skid-Ide-Nimer-Gon fled from Central Tibet in a hope to get established in Naris-Skorsum (Greater Ladakh). He took refuge under the ruler Ge-Shes-Tsangar Purag. Later on he married his daughter Princess, Roza-Khar-Skyong. The Tibetan prince was very bold and helped his father-in-law to establish his rule well. He had three sons with Roza : Spalgi Gon, got present Ladakh, from Damchang to Sonamarg. Tashi-Gon got Purog and Guge. Ide-Tsung-Gon received rule of Spiti and Lahaul and Zanskâr. On the otherhand in Tibet Langdarma the half brother of Skid-Ide-Nima-Gon became king in 901 A.D., he started persecution of Buddhist monks. He was unpopular and was assassinated by a devoted Lama La-Lung Palgyi-Dorge. The grandson of Skid-Ide-Nima-Gon became Buddhist in Tibet. He sent 2 young Lamas to Kashmir and invited Atisha to Tibet in 11th century A.D. Out of the 21 Lamas, Rinchen Zangpo became very famous. It is said about him that he constructed 108 Gompas and Chortans, these temples are found in Leh, Basgo, Naris, Spiti, Tholing and Purag. The Chronicles also reveal Utpala King of Kashmir influence was direct during 1080 to 1110 A.D. under Utpala. "The Aryan-Speaking tribes overran Guge and other parts of Western Tibet, founding new dynasties, Utpala himself is mentioned as an aggressive King, conquering Kulu, Mustang, the provinces of Puranas between Mustang and Guge and parts of Balûstan."⁵⁹ In 1215 A.D. the Dri-gung-pa-sect of Tibetan

⁵⁸ Petech, Luciano, "The Kingdom of Ladakh, 950-1842, Rome, 1977, P-10

⁵⁹ Rizvi, Janet, "Ladakh : Cross Roads of High Asia," Oxford University Press, Delhi, 1989, P-12.

Buddhism founded a monastery near the holy mount Kailash which was sponsored by Lha-Chen Ngorub, the King of Ladakh, along with the cooperation of the kings of Guge and Purags. Since Kashmir came under Islamic influence in 13th century the fear of Islamic invasion in Ladakh was eminent. The first Islamic invasion Ladakh experienced was in 1420 in the reign of King Trags-Bumde. From 1420 to 1600, for about two centuries Ladakh continuously experienced raids and invasions from Kashmir, Central Asia and Baltistan. Consequently the Kargil region with Suru valley, Pashkyum, Mulbek Bodh-Kharbu and Shangkar Chigtan faced Muslim conversions. In Ladakh proper however the yellow sect (Ge-lugs-Pa) had its induction. The king of Ladakh Trangs-Gimde patronised the sect and a Gel-Lugapa monastery was established at Spiluk.

In fact Ladakh had kingdom at Leh and Shey, and others situated with their capitals at Basgo and Tingmosgang. The brothers used to share the kingdoms but Bhagan, the grandson of Basgo King reunited the country by deposing the other kings and thus founded the Namgyal Dynasty of Ladakh. His son Tashi Namgyal became the king in about 1533 A.D. He was a powerful king he extended his rule to Baltistan and Guge. He also resisted Mirza Haider of Kashmir in 1540 A.D. The king died childless in 1575 A.D. His brother's son Tshi-Wang Namgyal became the king. He extended his rule to Mustang in the east, to Kulu in the South, to Baltistan in the West and to Giat Gilgit and Chitral in the North. He built a Maitreya temple at Basgo which still exists. He was succeeded by his brother Jamyang Namgyal. He had two sons from his Buddhist wife. He was defeated by Ali Mir, a Khan of Skardu, later he married his daughter and thus a conflict could be patched up between the two kingdoms. Ali's daughter had born two sons to the Ladakhi King : Singe Namgyal and Norbu Namgyal. Singe Namgyal became king in 1594 and built Leh Palace during the 1st half of 17th century. He was a very liberal king, he gained the faith of his Buddhist subjects. He tried to rebuilt the destroyed temples during the Balti invasions. He extended his rule to Guge and Zanskar which has become independent by now. At Budh-Kharbu he faced the combined army of Moghul-Baltis. Later on he was defeated and entered a treaty with the Moghuls which took place in 1639. King Singe died in 1642. He built Stag-Sang-ras-pa (red hat) Buddhist sect gompas at Haule, Henis and Chemrey (erected after his death as a funeral act of merit). Singe Namgyal had five sons and divided his kingdom amongst them. Deldon Namgyal got Ladakh. He constructed the Shee monastery. He was once vanquished by Moghul Governor of Kashmir, the attack on Ladakh was at the instance of Mir of Skardu, Dalden was imprisoned but later on released

when he agreed to build a mosque in Leh. This was constructed in 1666 by the king and also he converted himself into a Muslim. This happened during the reign of Aurangzeb at Delhi. Dalden's oldest son Deleg Namgyal became the king in 1675 A.D. During his reign 5th Dalai Lama sent his army and annexed Gala-ris-skor-sum. This was a stigma on the prestige of Ladakh. Deleg later fled incognito to Kashmir and became a Muslim taking the name of Agbet Mohammad Khan. He was remembered by his construction of huge stupa at temples at Zaskar in memory of his father. His son Nima Namgyal (1705-34 A.D.) became king of Ladakh. He built a palace in Nubra valley. After 1750 to 1834 Ladakh had very weak Namgyal Kings and that resulted into the loss of glory which Ladakh had achieved in politics, trade, and culture. Perhaps the fading glory of Ladakh under weak kings lured Dogras for Ladakh invasion.

Gulab Singh of Dogras of Jammu became the King in 1822 at Jammu, he owed allegiance to the Sikh King Maharaja Ranjit Singh. The Dogra King was an ambitious king and wanted to lay hand on the lucrative wool trade in the Western Tibet; on the other hand the Tibetans had acquired the gold bearing areas and the best pasture lands in Ladakh, in its Aksai Chin area. The gold bearing areas like Thok Jalung, Thok Daurakpa and Gna-ris-skor-sum were moved with Tibet. Gulab Singh thus deputed his able general Zoravar Singh to invade Ladakh and Tibet. In the summer of 1834 Zoravar Singh marched through Kishtwar-Zaskar-Ladakh route with Dogra troops. There was hardly any resistance to Dogra troops. They thus reached Sankhu above Kargil, on the Suru river, where they met the defending forces but these were defeated. The Dogra general further advanced and at Basgo the Ladakhi King accepted to pay an indemnity of 50,000 rupees and an annual tribute of 20,000 rupees. The king Tshe-Spal was deposed and replaced by his minister but was restored later on but he died and was succeeded by his grandson Jigmet Namgyal who was only 9 years old, Zoravar, with the inclusion of Ladakh levies also invaded Balistan and subdued them in 1840 and released Mohammad Shah son of Ahmed Shah. In 1841 Zorawar with 5000 men advanced, through the Indus Valley and looted almost all the monasteries enroute. He thus entered Tibetan territory and was in the control of Mansarovar and Rakas Tal and areas in the neighbourhood of Mount Kailash. He wanted to enter Tibet through Mayum Pass and then proceed to Lahasa. He spread his forces into three directions : one up the Indus Valley towards Tashigong; second, to Rupshu via. Spiti; Third, to Rudok. Zorawar Singh followed the caravan route and one contingent under captain Basti Ram reached Taklakot. Winter had set in therefore it was not possible to cross Mayur

Pass. But Tibetans captured Taklakot by making a bypass and cut off the Dogra communication lines. Zorawar himself came to Taklakot to resist the Tibetan pressure he fought a real heroic battle but was killed. "The great generals sword, match lock (lanchhar Banduk) and other weapons are preserved to this day in a Taklakot Gupha (cave). There is a Samadhi (grave) in this village which is said to be that of the Wazir, Probably Basati Ram, who, according to some accounts survived the campaign and fled away through the Lipu Pass".⁵⁹ The battle was fought at the height of 4500 meters. Perhaps Zorawar underestimated Tibetan force and their natural companion, the winter. The troops can fight with any army but not with winter Gulab Singh lost Zorawar but still the objective could be achieved by atleast having Dogra influence intact in Ladakh. The territories won by Dogra in the Eastern side were given back to the Tibetans. Taking the opportunity of Dogra defeat at Taklakot in 1842 the Ladakh Troops supported by Balti and Tibetan troops numbering 2500 tried to blockade Dogra garrison at Leh. But Dogra made them on their toes. The battle was also fought near Tang-Tse on the Western side of Pang-Gong lake where the Dogras avenged Zorawars death. After the war, a treaty of Leh was executed on 17th Sept., 1842, the Dogras were recognised the Legitimate rulers of Ladakh. The young King Jigmet Namgyal and his family were allowed to live in Ladakh provided they indulged in no intrigues against Dogras. Later on they were given Zagir at Stok where the Namgyal family still lives in a small palace.⁶⁰

On 27th October 1947 Ladakh became a part of the Indian Union. In 1948 Ladakh also faced the tribal infiltration, these frontier tribes were instigated and had raids and plunders in mind. They took Skardu and a portion of Western Kargil. Chinese interest was also prominently felt in Ladakh affairs when they built a road to Chang-Chen-Mo and Ling-thi-Thang in Aksai Chin area. Pakistan's interference in border areas and in Siachen glacier had made Ladakh strategically important in the past.

Ladakhis respect their King even today, he is known as Gyalpo and the queen as Gyalmo. The present Gyalmo, the queen of Ladakh Wangmo, is the daughter of Thakur of Lahul, Abhye Chand. She was married to Kunzang Namgyal in 1950. The king died in 1975. The

59 Negi, Jodh Singh Bagli, "Himalayan Travels," Chakerverty, Chatterjee, Calcutta, 1920, P-226-36.

60 While serving as Asstt. Postmaster General of Jammu and Kashmir State 1982-84. The Author has visited the Stok Palace in 1983, the palace also houses a museum in which are displayed the royal artefacts of Ladakh including the Ladakhi Crown.

present Namgyal is named as Jigmed Dadul Namgyal, he would be 74th in the series of Namgyal.

Ladakh is safe with the Indian Union. China and Pakistan have interests because our borders touch to these countries but these are all diplomatic issues and have easy solutions, there is no strong element to cause imbalance in Ladakh and change its subject against Indian Union, the best in the Ladakhis character that they are sober and peace loving and feel safe when India united. They only aspire for an independent state which is a genuine demand and future may fulfil their dream.

Zaskar is a remote and hidden land among the high peaks of the Himalayan system. The approach roads to the area are through narrow and steep gorges and high mountain passes therefore the area is unapproachable easily. It has remained isolated but still had the induction of values of Baltistan, Ladakh and Lahul; like Ladakh, Zaskar also must be inhabited by Dard people, the rock carving in the Suru Valley and Padam valley provide an evidence that the Indian type of Buddhism was prevalent in Zaskar or its impact on masses was sufficient and common. The Buddhist rock carvings in the area are ancient (from 7th to 10th century A.D.) and executed before spread of Tibetan Buddhism in Baltistan, Ladakh and Zaskar. The places having rock carvings in Zaskar and Suru valley are: Maitreys image at Kartse which is identical to the one at Malbek, Padmapani Avaloki-tesvara at Byama Khombu, the place is 10 km. short of Sauku, Maiterya rock-carving at Sami Monastery in Zansker, the rock carvings in relief are at Padam, Mun, Tonde and Karsha, Kanishka Stupa at Sani which is attributed to Kushana King; the inscriptions at Sani Monastery are the quotations from the Buddhist literatures like Vinaya, Tantric, Hagiographies of Padma Sambhava, Naropa and other Buddhist teachers. The Kashmir rulers influence is very clear. "It is thus insinuated that this stupa at Sani is in fact the famous Kaniska stupa of Kashmir, the existence of which is well attested in more reliable accounts.....The chronicles of Zaskar firmly state that before the arrival of the Tibetans and country was subject to Kashmir."⁶¹ After the Muslim invasions Kashmir, Baltistan, Purag, all got Islamic conversions but Zaskar did not get affected. The sheer geographical isolation saved Zaskar from Muslim conversions. Zaskar however, became the effective dependencies of Ladakh since 17th century onward. The political powers were exercised by the local Chief. Now Zaskar is on the world map due to its having natural mountain beauty which offer excellent trekking routes which is a craze

61 Snellgrove, David, L & Tadzisz Skorupski, "Cultural Heritage of Ladakh", Vol. II, Vikas Publishing House, Delhi, 1980, P-9.

for European, Japanese and Indian mountaineers. The history will add a totally different chapter to this isolated hidden land, once exposed. To the outsiders Zankaris will have a chance to bathe into the modern civilization to their hearts contents. Within a decade in future they will be a changed tribals.

Jammu

Jammu nestles in the foot hills and sub hills of the Sivaliks. The ancient name of the state was Durgara with capital at Bahu which is just on the bank of the Tawi river, near present Jammu, and retains the ancient fort and a temple. The inhabitants are the Dogras who must be in the area since ancient times. The Dogras as tribe in ancient times were under the general name of Trigartas. Durgara was the state of Jammu, therefore the inhabitants of the state particularly were named as Dogras. In the beginning they must be under Trigarta Janapada but later on when Thakuri or Rana system became prevalent in hills about 6th century, then the tribe of Dogra must be divided into small tribal chieftain system of a village or group of villages under the Thakur or Rana who were the local Chief. Some Manhas Rajputs also must have enjoyed chieftainship in some areas. "The Manhas Rajputs, large agricultural tribe found along the foot to the outer hills, between the Ravi and the Jhelam, claim to be descended from the same ancestor as the jammu royal clan".⁶²

It is said that the brother of king of Ayodhya, named Agnibaran, ventured into Punjab and settled at Parol near Rathna. His son Vayasrava extended the territory by winning the petty hill tribal chief and made it upto river Tawi. He was followed by four kings and the fifth is known as Agnigarbh, he had eighteen sons of whom the two eldest were Bahu-Lochan and Jammu-Lochan. Bahu-Lochan established his capital at Bahu, on the bank of the Tawi river, and established a fort there. He had to face battle with Chandarhas, the Raja of Punjab with capital at Sialkot. Jammu-Lochan, on the otherhand, established his capital at Jammu selecting a place near a tank where he built his palace. "The spot on which the tank was found is now called Purani Mandi, a locality in Jammu town, where the Rajas on their accession receive the Rajtilak, or mark of investiture at the time of installation. Purani Mandi marks the spot where the palace originally stood, and the Rajas resided for centuries."⁶³ Jammu-Lochan was followed by his son Purankaran who

62 Ibbetson, D.C.J. "Outlines of Punjab Ethnology, Clacutta", 1883, P. 247.

63 Hutchison, J. and Vogel, J. 'History of the Punjab Hill States' Vol. II, Dept. Language and Culture, Himachal Pradesh, Simla, 1982, Reprint, P. 521.

had two sons : Dayakaran who was sent to Kashmir to restore order and became king there ; other son Dharm-Karan continued at Jammu. After a gap of period the record show Raja Sala or Salavahana, who ruled Punjab and Gandhara with capital at Sialkot (Sakala)⁶⁴ in about 100 B.C., invaded Jammu and destroyed the town and Raja-Shib-Prakash was defeated.

Later history as per Vansavalis only provide names and references of boundry dispute between Durgara and Nagarkot (Kangra). Durgara is referred in two Chamba⁶⁵ copper-plate deeds. These were issued in the middle of the eleventh century by two Rajas, named Soma-Varman and his brother Asata who ruled on succession (1050-66 A.D.). The Chamba Gazetteer⁶⁶ also refers Durgara and Saumataka kings helped Sahila-Varman, the Raja of Chamba (910-30 A.D.) when the Kiras, the tribals of the frontier regions, invaded Chamba. Kirtidhara is reported to have reigned Jammu state or Bahhapur during 1000 to 1090, he is also recorded to have attended the assembly of hill chiefs.⁶⁷ In the court of Kalasa the Raja of Kashmir, the assembly took place in the year of 1087-88 Kirtidhara was succeeded by Ajyadhara and Vijyadhara. Then came Vajradhara on the throne (1110 to 1125 A.D.) He was succeeded by Suryadeva in 1125 A.D. He was the first to add Dev to his dynasty.

The next heir was Bhuj Deva who came on throne 1150 A.D. and ruled upto 1175 A.D., from him descended the collateral branches of Mankot and Jasrota which founded separate states. He was followed by his second son Antar Dev in 1175 A.D. He is said to have retired to Dansal Dun. His son Jas Dev became king in 1195, he is said to have founded the town of Jasrota which became the future capital town of the Jasrota state. Vogel⁶⁸ refers a few names of afterward kings : Sangran Dev I, Jasakara Dev, Chak-Dev ; Braj Dev, Narsingh Dev, Arjun Dev, Jodha Dev, Mal Dev. The capital from Bahhapura to Jammu was changed by Mal Dev who came to throne in 1370. The historial mention of Jammu is found in the Malfuzat-i-Timuri giving detail of Timur's invasion in India (1398-99 A.D.). Bhim Dev was proclaimed king in 1395. In Timurs own account. "I, on the 16th Jamada-i-Akhir, 802 (1398 A.D.), marched from the village of Mansar determined to carry my arms against the infidils of Jammu. On the 19th I again marched

64 Archaeological Survey of India, Vol. II, P. 21, 22.

65 Antiquities of Chamba State, Vol. I, P. 182 to 197.

66 Chamba Gazetteer, P. 76 to 78.

67 Stein, M.A., Kalhanas Rajatarangini ; A Chronides of the Kings of Kashmir, Vol. I, P. 111.

68 Hutchisen and Vogel, Op. P. 258, 1982 (Reprint).

and came up opposite to the city of Jammu, and there encamped, my royal tents and canopies being set up. The day before, confident in their numbers and in the density of the jungle and the altitude of the hills, they had raised their cries of defiance and now by the grace of god they were prisoners in my hands. I immediately gave order that the prisoners should be put in bonds and chains. When my eyes fell upon the Raja of Jammu who was wounded and a prisoner, fear took possession of his heart, and he agreed to pay certain sums of money and to become a Mohammaden. If I would spare his life. I instantly ordered him to be taught the creed and he repeated it and became a Muhammeden. Among these infidels here is no greater crime and abomination than eating the flesh of a cow or killing a cow, but he ate the flesh in the company of Muslamans. When he had thus been received into the fold of the faithful. I ordered my surgeons to attend to his wounds, and I honoured him with a robe and royal favours.⁶⁹ Bhim Dev was thus forced to become a muslamana Raja. The kings who followed Bhim Dev were : Hamir Dev, Ajaya or Ajab Dev ; Virama Dev ; Ghogar Dev and Kapur Dev. After Kapur Dev, his one son Jagdev became king in 1560 A.D. and had the Bahu fort, forming Bahuwal line of family, his other son Samil Dev got Jammu and formed the Jamwal line of family. In 1585 Parasram Dev succeeded Jag Dev and Sangram Dev succeeded Samil Dev. They ruled separately both Bahu and Jammu states respectively. These states thus remained distinct for about 100 years. In 1588-89 the hills Chiefs revolted against Moghuls, Parasram Dev was also one of these Chiefs Parasram Dev was followed by kings like : Krishnan Dev (1610 A.D.), Azmat Dev (1635 A.D.), Kripal Dev (1660 A.D.). They all ruled from Bahu fort. On the other hand from Jammu palace Sangram Singh was succeeded by Bhupat Dev in 1625. His signatures occur on a persian sanad in the Chamba archives, it is dated 15th March 1648 A.D. Bhupat Dev is there called 'Rai Bhupat Jamwal'. He reigned upto 1650.⁷⁰ On Bahu throne after Kripal Dev, came Anant Dev and then Hari Dev (1650-75 A.D.) Gajai Dev (1675 to 1705 A.D.), Dhurb Dev (1703 to 1735 A.D.) he made some expansions between Chenab and Ravi. His son Ranjit Dev became king in 1735 A.D. He was arrested and taken to Lahore where he was kept for 12 years in captivity and his brother Chansar Dev ruled the state of Jammu. He was later on released on the intervention of Adina Beg Khan the governor of Jalandhar. He assisted Ahmad Shah Durani in his Punjab invasions in 1752 and 1762. He also led a force to Kashmir, on the instance of Ahmad Shah Durani, against

69 Elliott H.H., 'The History of India told by its own Historians Vol. III, London, 1867-77, Malfuzal-i-Timuri, P. 468-70.

70 Hutchoson and Vogel, Vol. II, 1982 Reprint P. 589.

Duranis Kashmir Governor Sukh-Jawan. The Governor was defeated and made prisoner. In 1775 Ranjit Dev also attacked Chamba. Ranjit Dev extended his supremacy over Kashtwar and Bhadrawah states. Jammu had really seen prosperity in trade and commerce during his rule. Forster passed through Jammu in 1783, he remarks about the king and the state, "Ranjit Dev perceiving the benefits which would arise from the residence of Muhammeden merchant, observed to them a disinterested and honourable conduct. He protected and indulged his people, particularly the Mohammadans, to whom he allotted a certain quarter of the town———. This made Jammu a place of extensive commercial resort, where all descriptions of man experienced in their persons and property a full security."⁷¹ In later period Ranjit Dev had to face Sikh attacks. But he still manage to continue in his power. He died in 1781 A.D. and his son Brajraj Dev succeeded him, he was debauched and dissolute. He killed his brother Daler Singh in 1786-87 Jammu was again invaded by Bhangi sikhs and Dalraj Dev was killed. He was succeeded by his son Sampuran Dev who was then only one year old. Mian Mota Singh functioned as regent. The state was almost a tributary of the Sikh rulers of Lahore. Sampuran Dev died in 1797 at the age of 12 only, he was succeeded by Jit Dev. By 1800-1801 the state of Jammu became entirely subject to Raja Ranjit Singh. In 1812 (1816 in some accounts) Jammu was assigned as Jagir to prince Kharak Singh, son of Maharaja, and Raja Jit Dev was deposed in 1816. His two sons Raghubir Dev and Devi Singh were assigned to a Jagir at Akhrota near Dinanagar in Gurdaspur district in Punjab. Thus ended the royal family with Dev as was suffixed in their name since it was adopted by Surya Dev in 1125.

The later history of Jammu is dominated by the Dogra Dynasty. Infact the scions are of the continuous royal line discussed above. The junior branch came forward from the Jammal family, the descendents from Surat Singh, the third brother of Ranjit Dev. Surat Singh had three sons : Gulab Singh, Dhian Singh and Suchet Singh. After fall of Jammu state, Gulab Singh retired to Lahore in 1810-12 and entered Sikh army. He was liked by Raja Ranjit Singh for his abilities. Later on Dhian Singh and Suchet Singh also joined the Sikh army at Lahore. They all gained high positions in the Sikh Court and gained the confidence of Raja Ranjit Singh. Gulab Singh was made the chief of troops and sent to suppress the risings of the hills chiefs. In 1819 he captured Rajauri he acquired Kishtwar and Doda in 1820 for such galantory services he was conferred with the principality of Jammu in 1820. Dhian Singh due

71 Forster, G. Travels, London, 1798, P. 283 to 85.

to his merit has rose to the post of Prime Minister of Raja Ranjit Singh and later on he was proclaimed as the Raja of Punc. Suchet Singh on the other hand became the Raja of Bandratta (Ramnagar) Raja Dhian Singh became Prime Minister in 1828 and held it till his death in 1843. In 1834 his son Hira Singh became the Raja of Jasrota. Akhnur was annexed in 1812. In 1812 Bandratta and Chanchni were annexed. The smaller states like Riasi, Samba, Dalpatpur were already annexed. Further Jasrota was annexed in 1834 and Basoli in 1836 and Bhadu in 1841 ; Bhoti and Krinch in 1836. Khari-Khari state on the Jhehlam had been conquered in 1810. In 1840-41 Ladakh was invaded by Zorawar Singh. Baltistan Ladakh, Guge and Eastern Tibetan territories were occupied by Sikhs. In practice Gulab Singh was the Spirit behind the conquests but he did all these in the name of Raja Ranjit Singh and sent due share of the booty to the Maharaja. After the death of Maharaja Ranjit Singh in 1839 the Sikh court became the hot bed of political intrigues which resulted in the killing of Dhian Singh on 15th Sept. 1843. Similarly the chain of intrigues resulted murder of Suchet Singh and the Prime Minister Hira Singh (s/o Dhian Singh) in the Lahore court. All of them had served well the Sikh court but were destined to death, perhaps they involved themselves into the thick of Sikh intrigues. The Sikh troops also moved against Gulab Singh and entered Jammu but they could be won over. Gulab Singh's troops returned without a conflict later on Sikhs were defeated by British and a treaty was executed at Lahore and Amritsar in 1846. Gulab Singh got the authority over the hill states and also negotiated for Kashmir which he got on payment of Rs. 75 lakhs. Thus Dogras became the kings of Jammu and Kashmir and their rule continued upto 1947. Now Jammu is a part of the Jammu and Kashmir state.

Dogra rule is important in the history of Himalayan states particularly because the hill men chieftainship was transformed into a kingdom which caused unification of princely states in Jammu and also resulted the unification of three different geographical areas Jammu, Kashmir and Ladakh. This is the greatest contribution of Dogras which goes to the credit of Indian polity. Dogras also brought an era of art and culture into the hill state. The centres of hill paintings, Jammu and Basoli got a new lease of cultural life. Result is marvelous, we find development of hill paintings, murals crafts and temple art and architect in almost all hill states in Jammu, this was due to the positive induction of values of the Dogra art and culture. The era infact expresses the glory of hill chieftainships.

Kangra

Historically Kangra has been in the lime light since ancient times. It was the most important hill state in the western Himalayan belt. Every invader right from Alexander onward had been lured by the Nagarkot fort (Kangra Fort). The ancient Trigarta tribes nourished the hill Janapada so well and extensively that Nagarkot became the heart of the entire hill states and it was so strategic in situation that one who captures the Nagarkot fort holds commands over the entire western Himalayas.

The ancient name of Kangra is Trigarta which is found also in ancient literatures like Mahabharata and Puranas. "The early chronology of Kangra state is largely a matter of conjecture." The Vansavali contains nearly 500 names, from that of Bhumichand, the founder but of the early Rajas for many centuries we know nothing. The first name which may be regarded as possibly historical is that of Susarma Chandra, the 234th from the founder ————— called Susarman in the Mahabharata ————— who is believed to have reigned at the time of the Great War and figures as an ally of the Kaurvas. All the names previous to that time we may regard as mythical.⁷² Susarma was the king of Multan, when he fought Mahabharata war but later on retired to Jullundhar where he established a kingdom and also built Nagarkot fort at Kangra. Trigarta had two different geographical areas : one near the great desert with Multan as capital, this was won by Nakula of Mahabharata, the other Trigarta was the mountainous portion with Kangra as capital. "The Trigartas of the Mulasthanapuri (Multan) who had sided with the Kaurava might have been wiped out of existence during the epic war. But the Trigartas of the north remained non-aligned during the Epic war and continued to exist and flourish in their Himalayan kingdom Trigatta Sastha (Trigarta Hexad) was a warrior race, the existence of their federal system is proved down to the 2nd century B.C. from the legends on their coins."⁷³ Rajatarangini, the chronicles of Kashmiri Kings refers that Trigarta was under the paramount control of Pratapasena II of Kashmir in 5th and 6th century A.D. Trigarta as a state was known as Jullundhara as well. The Nagarkot (Kangra) must be the capital for summer and Jullundhar in Punjab plains for winter. Hieun-Tsang also makes a mention of Jullundhara which he names as Che-lan-to-lo. "This kingdom is about 1000 Li from east to west, and about 800

72 Hutchison J. and Vogel, J., "History of the Punjab Hill states", Vol. I, Deptt. of Language and Culture, Himachal Pradesh, Simla, 1982, reprint, P. 104.

73 Handa, O.C., 'Numismatic Sources on the Early History of Western Himalayas', B.R. Publishing Corporation, Delhi, 1984, P. 24, 27.

Li from north to south. The capital is 12 or 13 Li in circuit.⁷⁴ He remained as guest of Raja Utito and exactly visited Kangra valley in March 635 A.D. the king Utito is Udit Chandra (620 A.D.), was contemporary of Harshawardhana before him the kings of Kangra in the list are Jagnath Chandra (570 A.D.), then unidentified ruler and then Udit Chandra. Further again there are eight unidentified kings. The Kangra king Prithivi Chandra (870 A.D.) was the subject under Sankar Varman of Kashmir (883-903 A.D.). There is a list of three unidentified kings.

Jagdish Chandra (1000 A.D.) was the contemporary of Mahmud Ghazni. Kangra fort, the Nagarkot, was siezed in 1009 A.D. by Ghazni, "On the last day of Rabi-ul-Akhir of the same year (1009 A.D.), the sultan prayed god for the accomplishment of his wishes..... "The Sultan brought his forces under the fort and surrounded it and prepared to attack the Garison vigourously, boldly and wisely. When the defenders saw the hills covered with the armies of plunders and the arrows ascending towards them like flaming sparks of fire, great fear came upon them, and calling out for mercy, they opened the gates and fell on the earth like sparrows before a hawk, or rain before lightening. Thus did god grant an easy conquest of this fort to the Sultan, and bestowed on him as plunder the products of mines and seas, the ornaments of heads and breasts to his hearts content. The Sultan entered the fort with Abu Nasir Ahmed Bin Muhammed Farighunai, the ruler of Juzjan and all his own private attendants and appointed his two chief chamber lains, Altumtash and Asightigin, to take charge of the treasures of gold and silver and all the valuable property, while he himself took charge of the jewels. The treasures were laden on the backs of as many camels as they could procure, and the officers carried away the rest. The stamped coin amounted to seventy million royal dirhams, and the gold and silver ingots amounted to seven hundred thousand four hundred mans in weight besides wearing apparel and fine cloths of Sus, respecting which old man said they never remembered to have seen any so fine, soft and embroidered. Among the booty was a house of white silver, like to the houses of rich men, the length of which was thirty yards and the breadth fifteen. It could be taken to pieces and put together again, and there was a canopy made of the fine linen of Rau, forty yards long and twenty broad, supported on two golden and two silver poles, which had been cast in moulds".⁷⁵ Ferishista mentions the capture of the fort

74 Beal Samuel, 'Buddhist Records of the Western World, Vol. I, Trunber & Co., London, 1884, P. 175.

75 Elliot, H.M., "The History of India told by its own Historians, Tarikh-Yamini" Vol. II, London, 1867-77, P. 33 to 35.

as under : The King of his zeal to propagate the faith, now marched against the Hindus of Nagarkot, breaking down their idols and razing their temples. The fort at that time denominated the fort of Bhim, was closely invested by the Muhammadens, who had first laid waste the country around it with fire and sword In Bhim were found 700,000 golden Dinars 700 mans of gold and silver plates, 200 mans of pure gold and ingots, 2000 of silver bullion and 20 mans of various jewels, including pearls, corals, diamonds and rubies which had been collected since the time of Bhim, the data is of which would be tedious with this vast booty Mahmood returned to Ghazni'.⁷⁶ This was infact a valuable hoard of wealth, Cunningham believes that it was the hoard of the Hindu Sahi Rajas of Kabul and Ohind, who also ruled Punjab. He takes the value of the stamped coins to the tune of £ 750,000.⁷⁷

Next king of Kangra was Indu Chandra (1020 A.D.) is said to be the contemporary of Ananta Deva of Kashmir. Then again there are about fifteen unidentified rulers. There is mention of Trigarta in two copper plates of Chamba granted about (1050-60 A.D.) Chamba was attacked by Kira tribals of frontier region and the kings of Trigarta (Kangra), Kuluta, Durgara (Jammu) and Saumatyka (Basoli-Balor) helped the king of Chamba.** Mara Chandra (1132 A.D.) came on the throne, he was a contemporary king of Jaya Simha of Kashmir (1128-1140 A.D.). Thereafter there are five unidentified kings and then Padam Chandra (1170 A.D.). He is followed by twelve unidentified kings. In the year 1195 A.D. Jaya Chandra sat on the Kangra throne, his name also appears in Baijnath inscription of 1204 A.D. The kings after that are Prithvi Chandra (1215 A.D.), Bhuvan Chandra (1225 A.D.), Indu Chandra (1255 A.D.), Kapa Chander (1275 A.D.), Gambhira Chandra (1295 A.D.), Jaisimha Chandra (1315 A.D.), Prithvi Chandra (1330 A.D.). In his period the Kangra fort was captured by Muhammad Tuglak (1325-51 A.D.). Then came Purva Chandra on the Kangra throne (1345 A.D.). He was succeeded by Rup Chand 1360 A.D. The Kangra fort was again be seiged by Firoz-Tuglak (the son of Muhammed Tuglak) in 1365. The list of the further kings is given as under : Srinagara Chandra (1375 A.D.), Megh Chandra (1390 A.D.), Hari Chandra (1405 A.D.), Karma Chandra (1420 A.D.) Sansara Chandra (1435 A.D.), Devanga Chandra (1450 A.D.), Narendra Chandra (1465 A.D.), Duvira Chandra (1480 A.D.), Prayaga Chandra (1495 A.D.), Rama Chandra

76 Ferishista, 'History of Rise of the Muhammadan powers in India' (Trast by Briggs) Reprint, 1908-09, P. 48-49.

77 Archeological Survey of India, Reprint, Cunningham, Vol. V, P. 155 & 156.

** Antiquities of Chamba State, P. 186, 194.

(1510 A.D.), Dharma Chandra (1528 A.D.), Manika Chandra (1563 A.D.), Jaya Chandra (1570 A.D.), Virdhi Chandra (1585 A.D.), Tirloka Chandra (1610 to 1612 A.D.). He was the last Kangra ruler who issued coin⁷⁸ in his name. He was contemporary of Moghul Prince Jahangir who bore grudge against him but could not harm him for fear of his father Akbar. When Jahangir became king he made Triloka Chandras end at Kiratpur. The kings of Kangra from Kapa Chandra (1275-1295 A.D.) onward are known as Katochas. And all the Katocha kings upto Triloka Chandra issued coins in individual name. These Katoch kings are the scions of the ancient Trigartas and may belong to one of the Trigratha Sastha branch. "It may not be unreasonable to correlate ancient Kaushaki with the Kotoch clan of Kangra rulers."⁷⁹

After Tirloki Chand his son Hari Chand II became king in 1612 A.D. The fort of Kangra was attacked by Moghul forces. On 16th Nov. Hari Chand or Hari Singh, the king of Kangra happened to leave the fort. The king died childless. A descendant from Dharam Chands brother Kalyan Chand became king in 1627 A.D. He tried his best to free his kingdom from Moghul influence but at last was captured and brought to the Moghul court. Vijay Ram Chand became king in 1660, he established Vijaipur or Bijapur town which was his capital. He was succeeded by his brother Udai Ram Chand (1687 A.D.) he did not involve into the guerilla war against Moghuls but peacefully accepted his state as tributary of Moghuls. After his death he was succeeded by his son Bhim Chand 1690. He was a contemporary of Aurangzeb and during his period Kangra fort remained under the charge of Sayyid Hussain Khan, Hussan Abdulla Khan Pathan and Nawab Sayyid Khalil Ullah Khan. Bhag Chand build a temple at Bijapur which still exists. After him came Alam Chand (1627-1700 A.D.) on the throne, he established Alampur and Sujanpur towns. He was succeeded by his son Hamir Chand 1700 A.D. and continued to rule for 47 years. He founded Hamirpur. In his period only ended the last governorship of Moghul in Kangra. The last governor of Moghul in Kangra was Nawab Shaif Ali Khan who died in 1740 A.D. Abhya Chand came to throne in 1747. He constructed Thakarduwara at Alampur and fort of Tira in 1748. He was succeeded by his uncle Ghamir Chand (1750 A.D.). He died in 1751 A.D. leaving 11 sons but none of them got the throne instead Ghamir Chand was succeeded by the son of his younger brother. Thus Ghamand Chand came on the throne in 1751 A.D. Moghuls had lost their powers.

78 Handa, O.C., 'Numismatic Sources of the Early History of Western Himalayas', B.R. Publishing Corporation, Delhi, 1984, P. 40.

79 OP., P. 36.

In 1752 Punjab alongwith the hill state ceded to Ahmad Shah Durani by the Delhi Emperor. This was a golden opportunity for Kangra king to avail and he did so. In 1758 Ghamand Chand was appointed Nazim or Governor of the Jullandhar Duab by Ahmad Shah Durani, and thus he acquired the supremacy over the hill states between Satlej and Ravi rivers. His son Tegh Chand (1774 A.D.) succeeded him but he died in 1775 A.D., thus his period was very short.

Then the Kangra throne had the most important king on it, Sansar Chand II (1775 A.D.) He was only 10 years old when he came on the throne. His main and first aim was to capture Kangra fort, the home of his ancestors. The fort was surrendered in 1783, but it slipped into the hands of Sikhs. However, in 1787 Sansar Chand could get the possession of the fort that enabled him to have authority over all hill states. In the later half of 18th Century the western Himalayas received a jolting disturbance from the Gurkha Tribal invaders. They dominated Kumaon, Gharwal, Sirmaur and Simla hills. They wanted to extend Gurkha rule from Nepal to Kashmir.

Durani Tribal Chief had the rule over Kashmir. Gurkhas also organised raids and plunders into Kangra valley and tried to seize kangra fort but every time they failed. Sansar Chand faced a lot of pressure from Gurkhas. By 1809 the hillchiefs who sided with Amar Singh Thapa had deserted him and his supply lines were cut off. By that time Raja Ranjit Singh also sent his forces against Gurkhas. The fort of Kangra was again in the hands of Sikhs. Maharaja Ranjit Singh himself entered the Kangra fort when it was surrendered by king Sansar Chand. The hill state was kept under the hill Chief Sansar Chand but fort and 66 villages attached to it were kept under Maharaja's control and a Sikhs garrison was stationed there. But practically all hill states and others in Jullundhar Doab became the tributary to the Sikhs. William Moor Croat visited Raja Sansar Chands court in 1820. He has given a detailed account of Kangra during the period. To quote a few of his remarks is essential. "The Raj (Kangra) is divided into three provinces Katoch, Changa and Palam. The latter is the more western and northern, bordering on Chamba. Three considerable rivers flow from the northern mountains, Banganga, Karali and Nayagul, which unite in Haripur, and under the name of Trigadh, fall into the Byas at Siba fort. The Byas itself waters the eastern portion of the Raj, flowing through Shajanpur, Tira and Nadaun.⁸⁰ The Satipratha was prevalent among the Rajputs

80 Moorcroft, William and George Trebeck, 'Travels in the Hiamalayan Provinces of Hindustan and Punjab ; In Ladakh and kashmir ; In Peshwar, Kabul, Kundus, and Bokhara (from 1819-1825)' Vol. I, Sangam Publication, New Delhi, 1971, Reprint P. 140.

and its existence as a custom was also present among the hill chiefs almost in all Himalayan hill states. It must be prevalent among the Katoch king is revealed by Moorcroft's following note : The practice of the horrible rite of Sati is frequent in these mountains ; two widows were burnt during my stay, the elder of whom was not more than fourteen. The wives of Fatch Chand were in readiness to accompany his body to the pyre, when the success of my endeavours rescued them, for a while at least, from so fearful a consummation."⁸¹ In the period of Sansar Chand Kangra valley was at the zenith of its glory and power. The best that the state could achieve in art values, the development of Kangra paintings. This was possible due to the positive patronisation by Sansar Chand. He died in 1823, after a reign of 47 years. His son Amirudh Chand (1823 A.D.) was installed the king. In the beginning he had good relation with Sikhs and used to pay visits to Maharaja Ranjit Singh's court but later on the question of the marriage of his sisters (Sansar Chand daughters) to Dhian Singh's (Prime Minister of Sikhs court) son Hira Singh the rift increased between him and the Sikh court. He left his kingdom and tried to fight against Sikhs from British territory but in vain. He married his sisters to the Raja of Tihri-Garhwal, instead to Dogras as was being found by Maharaja Ranjit Singh Amirudh Chand died in Garhwal. After the 1st Sikh war the hill tracts between Satej and Bias, under the treaty of 9th March, 1846 ceded to the British Government and Kangra thus came directly under British control. Thus ended the long line of Katoch kings which had its link with ancient Trigarta tribes.

The off shoots of Kangra state were Guler, Jasuan Siba and Datarpur. These petty states were headed by the scions of Katoch kings only. Kangra politically has shown stability since the ages, no doubt there had been disturbances and interludes at intervals but the continuance of Tigartas, reveal that Kangra hill state had a remarkable political stability. It may be due to the cultural stability in Kangra valley. Both political and cultural aspects depend on each other for existence. We find Kangra valley had been the playing ground for different cultures. In the prehistoric times Kangra valley expressed several centres of neolithic cultures then in the ancient times too it remained culturally in fore front ; and in the 18th and 19th century the valley caught the real essence of the art culture and offered to the world the unique. Pahari paintings which depicts the natural land scape plus the feminine beauty. "The Kangra Quam is indeed a feminine art contrasted with the masculine force of the early Ragmalas : intrinsically an art of sentiment,

rather than of passion."⁸² History is the witness that Kangra valley provided strong cultural matrix in all ages and to such a situation the political matrix get settled or adjusted in a stable way, that is the fact we find in the long history of Kangra.

Chamba

The name of Chamba is derived from the daughter of the king Sahil Varma who constructed a temple named Champavati temple.⁸³ Its historical importance lies in its antiquity. As per Vansavali. The Rajas of Chamba belong to the Surjavansi line of Rajputs and their Vansavali begins from Vishnu or Narayan. Rama, the hero of the Ramayana, is sixty third in the order of descent which is continued through Kusa, third son of Rama. The original home of the family is said to have been in Ayodhya ; but they moved at a very early period to the Upper Ganges Valley, where they settled in Kalapa. The historical portion of the Vansavali commences with the name of Maru, who then the head of the family and contains sixty-nine names including that of the present ruling chief.⁸⁴ "Maru had three sons : first got the rule of Kalapa (that is Garhwal) ; the second one settled in the mountain near Kashmir, and the third Jaistambha moved along with Maru and entered the interior of the Ravi valley after conquering the petty hills chiefs called Ranas. The capital was established as Brahmapura and Brahmur. Miru Varma after short period expired and his son Jaistambha sat on the throne. After Jaistambha there were the rulers like Jalastambha and Mahastambha.

Aditya-Varman came to throne in 620 A.D. His name is mentioned in the Brahmapur inscriptions and it is mentioned as the great grand father of Meru-Varman. In 640 A.D. Bala-Varman became the king, he is mentioned as the grand father of Meru-Varman in the Brahmapur inscriptions. Then he is followed by Devakara Varman 660 A.D. whose name is fully inscribed in Brahmapur and in the Chhatrari inscription it occurs as Deva-Varman.

Meru-Varman came to throne in 680 A.D. The Chhatrari inscription reveals that the king was dedicated to the idol of Sakti Devi. He extended the boundary of his kingdom and subjugated all the Ranas in Ravi valley. He also attacked Raja of Kulu, Dadeshwar Paul and the Kulu Chief was killed in the war. The Chamba antiquities owe much

82 Coomarswamy, Anand, K., 'History of Indian Indonesian Art', Munshiram Manohar Lal, New Delhi, 1972, P. 132.

83 Gazetteer of India, Himachal Pradesh, Chamba, Himachal Pradesh, 1963, P. 1.

84 Hutchitson, J. and Vogel, J. 'History of the Punjab Hill States', 1982, Vol. I (Reprint), P. 278.

to Meru-Varman which is proved by inscription there on e.g. Mani Mahesh (Nandi with bronze of full life size), Lakshana Devi temple (the bronze idol) and the bronzes of Ganesa and Narsingh. Infact he is the pioneer patron of Pahari bronzes. After Meru-Varman the kings who ruled are Mandar Varman, Kantar Varman, Pragalbh-Varman about whom nothing much is known.

Ajita-Varman sat on the throne in 760 A.D. It is believed that many of Gaddis tribes of the present day have come from Delhi and Punjab during this king : He is succeeded by Suvarna-Varman 780 A.D. After him came Lakshmi-Varman in 800 A.D., and came alongwith the misfortunes, as the state was engulfed with epidemic. Many people died, added to this the Kira tribes took the advantage of the situation and invaded Brahmour, the king was killed. Resultantly Kulu state which was under Brahmour got itself independent. Lakshmi Varman left no son but Rani was on her family way when the king was killed. She had her escape to Suket state and the prince born to her later on married Suket king's daughter and got the Jagir of Pangana in dowry. He also invaded Brahmaur and secured his rule by defeating the enemies. After him are several kings but nothing is known about their deeds : Hans Varman, Sar Varman, Sen Varman, Sajjan Varman, and Mrityanjana-Varman. In 920 A.D. Sahila Varman was installed as a king who transferred his capital to Chamba. His daughters name was Champavati so the name of the capital was given Chamba. The king also tried to invade Kulu but his troops were destroyed near Rahla in Kulu. The copper plate issued by the king reveals his mothers name as Neun Devi. He constructed Champavati or Chamasui temple of Chamba. He also built Chandra Gupta and Kameshwara Shiva temples of Chamba. The famous temple of Chamba Lakshmi-Narayana or Vishnu was also constructed by him. He also struck coins. He was an important Chief of Chamba who brought name and fame to his state. He contributed much to the temple constructions thereby adding to the Chamba treasury of antiquity. He was succeeded by his son Yugakar-Varman in 940 A.D. His name appears in Chamba copper plate issued as a deed conveying a grant of land to the Narsingh Temple at Brahmpura which must be built by his queen or his father, the name of Rani inscribed is Tribhuvanarekha Devi. The king himself erected temples named Ishwar-Gaurja or Gauri Shankar in Chamba. His son Vidagdha-Varman ascended the throne in 960 A.D., a copper plate refers his name and his father's name Yugakar-Varman and his mother as Bhogamati Devi. Also a stone inscription near Basu is erected in his name by a Rana. Next we find Dodaka-Varman on the throne in 980. The stone inscription at Basu contains his name. His younger brother founded the Bandaralata

or Ramnagar state. Then Salavahna-Varman came on the throne in 1040 A.D. The Hari Rai Temple is constructed by Raja Salakara, and he may be Salavah-Varman.⁸⁵ His sons Soma Varman and Anata-Varman ruled in succession. Sala Varman was deposed by Kashmiri Raja and his son Soma Varman was made king in 1060 A.D. His brother was installed king in 1080. He is reported to have visited Kashmir in 1087-88. It is clear that Kashmir suzerainty was over Chamba. During the reign of these kings. Further the throne went in favour of Dhala-Varman in 1187 A.D., his period was short, and in 1120 A.D. Udaya-Varman came on the throne. He is followed by Ajita Varman, Daityari-Varman, Prithvi-Varman, Lalita Varman (1143 A.D.), Vijay Varman (1175 A.D.), he invaded Kashmir and Ladakh, Raja Varman, Sara Varman, Kirti Varman, Ajita Varman, Madana Varman (1330 A.D.), he died in 1370 ; Manikya Varman 1370 A.D. ; Bhot Varman 1397 A.D.; Sangram Varman (1442 A.D.), Anand Varman (1475-1512 A.D.), Ganesh Varman (1512), he also granted copper plates in 1512 and 1559, he constructed fort Ganeshgarhi—Mothila in the frontier, he had six sons. He was succeeded by his son Pratap Singh Varman (1559), the copper plate reveals his father's name Pratap Singh and mother's name as Sahib Devi. He had a war with Kangra king and Katoch forces were defeated, the border places Chari and gharoh were annexed to Chamba. He was the contemporary of Akbar. All the hill states were the tributaries of the Moghul Empire. Pratap Singh also annexed Chandrabhaga valley upto Tandi in Lahul. The copper plates issued are in 1579. He is succeeded by Vir-Vahnu (1586 A.D.) who is further succeeded by his son Balabhadra (1589). He was very religious and pious king. He issued 42 copper plates. He was lavish in giving gifts to masses which resulted his desposition but he still went on his benefactions on the grant of the land which he got from his son Janaradan who became the king. Janardan had to face war with Jagat Singh the chief of Nurpur, he entered Chamba in 1622. Janardan was killed in 1623 by a treachery played on him by Jagat Singh. The state of Chamba became subject to Jagat Singh and his son Rajrup singh raised in rebellion against Shahjahan who sent imperial army under the command of Prince Murad Bakhsh, the youngest son of the Emperor and assembled at Pathankot in 1641 A.D. On the other hand Prithvi Singh son of Janardan was being brought up at Mandi in the Raja of Mandis court. He took this as an opportunity and with troops went via Kulu. Lahul, Pangi and then entered Chamba to capture the capital, therefore, he became king in 1641 A.D. by capturing Chamba and throwing out the Jagat Singh's officials of Nurpur state.

⁸⁵ Hutchison and Vogel, 'History of the Punjab Hill States', 1982 (Reprint), P. 290.

On the other Nurpur fort was captured on 16th Dec., 1641 A.D. The Badshanama reads about Prithvi Singh "On the 23rd of Ramzan (16th December, 1641 A.D.), the high born prince (Prince Murad Baksh), in accordance with the sublime orders, sent Prithvi-Chand, the Zamindar of Chamba whose father had been killed by the outcast Jagat Singh and who was at this time enrolled among the royal servants, on the recommendation of the ministers of the state, to the royal threshold, the abode of great kings, along with Alli Vairdi Khan and Mir Buzurg, who had gone to bring him.....

Prithvi Chand, The Zaminder of Chamba, was honoured with a Khilat an inlaid dagger, the title of commander of one thousand and the actual command of four hundred horsemen, the title of Raja and a hourse.⁸⁶ The fort of Taragarh, built by Jagat Singh, was captured by Prithvi Singh. He was well in the eyes of Shahjahan the Mughul emperor at Delhi and it is said that Chamba chief visited the Mughul court nine times he was favoured by the emperor with Jagir in Jaswan of Rs. 16,000/-, this Jagir was really that of Dun and Nadaun in Kangra which was withdrawn in the rule of Raja Ugar Singh. Prithvi Singh was very handsome prince and was liked to be seen by ladies of the Royal Harem at Delhi, he is said to have been led blind folded into the harem to satisfy the ladies in seeing the handsome Prince, he had 8 sons. He erected the temples like Sita Ram at Chamba, Khaji-nag temple at Khajiar, Hidimba temple at Mahala.

Prithvi Singh was succeeded by his eldest son Chhattar Singh or Shatru Singh (1664 A.D.). His brother Jai Singh was installed Bazir. He reannexed Bhalai area to Chamba from Basoli. He also visited Pangi and subjugated the Ranas of the area. He also established Chhatrugarh town which was important being enroute the Central Asian Trade route through Chamba-Pangi-Janskar-Ladakh. In 1678 Aurangzeb issued an order for demolition of Hindu temples which the king resisted strongly. Chhattar Singh died in 1690 A.D. His son Uday Singh (1690 A.D.) was made king. He was a well read and cultural Raja. The Raja of Guler Raj Singh died leaving behind a minor prince Dalip Singh to whom Uday Singh was appointed guardian. Taking advantage of Dalip Singh's animosity the Rajas of Jammu, Bhadu and Basoli invaded Guler when Udai Singh was approached for help of Rajas of Siba, Kahlur and Mandi, Udai Singh drove away the invaders and restored the throne to Dalip Singh. Raja Udai Singh in the later part of his reign became more and more pleasure seeker which resulted his deviation from the state craft. He also appointed a barber as his Prime Minister because he was

in love with his daughter. The administration went from bad to worst. The court officials ultimately hatched a conspiracy to get rid of him and thus was killed in 1720. He reigned for 30 years. he had no issue. His cousin's son Ugar Singh became king in 1720 A.D. He was in service at the court of Dharub Dev of Jammu. He was popular in the initial year but in the later part of his reign he lost the confidence of his officials, he was at last deposed and Dalel Singh was installed as king in 1735 A.D. He got the sons of Ugar Singh imprisoned at Lahore for 13 years. At last Umar Singh (s/o Ugar singh) managed to gain the favour of Moghul viceroy and with a force he marched towards Chamba. He also had been married to daughter of Raja of Jasrota. At Chamba Dalel Singh offered no resistance to Umar Singh and peacefully handed over the charge of the throne to him. During this time the Moghul Empire was getting shaken. Hill Chief were seeking independence. Umed Singh recaptured the areas which he had lost to the Moghuls. Umed Singh constructed Khan Chandi portion of the Chamba Palace and another Palace at Nada, 8 miles down the Ravi from Chamba. He died in 1764 A.D. when he was 39 years and 16 years of reign. He left orders that no Rani was to become Sati at his funeral. His son Raj Singh who was nine years old became the king, taking advantage of his minority the Kangra Chief Seiged the fort of Pathien which was under Chamba but was recovered by Chamba prince by getting assistance from Ranjit Dev of Jammu who was the relative of the mother queen. Ranjit Dev himself had designs to annex Chamba and, therefore, appointed his own man, Aklu, as Prime Minister at Chamba court during the minority of the king. Later on when Raj Singh came of age he arrested Aklu and imprisoned him. Resultantly the jammu Chief Ranjit Dev Sent army to attack Chamba (1775 A.D.) Chamba was captured and retained with jammu for three months when Raj Singh could arrange Ramgarhia Sikh troops assistance by paying lakh of rupees and thus the jammu troops were droven away. Raj Singh invaded Basholi in 1782 successfully. Sansarchand the Raja of Kangra asked Raj Singh to part away with Rihlu arca which was refused by him which resulted a war between Kangra and Chamba. Raj Singh fought bravely but was killed in the battle, near Shahpur in 1794 when he was 40 years old and 30 years of his reign.

After Raj Singh son Jit Singh came on the throne in 1794 A.D. when he was 19 years old. He attacked Basoli in 1800 A.D. and allowed restoration on getting payment in indemnity from the Basoli Chief. After the downfall of Sansar Chand of Kangra all the hill states after 1809 became tributaries of Lahore (Sikhs), that also was true of Chamba as well Jit Singh died in 1808 A.D. His son Charhat Singh (1808 A.D.)

became king, he was only 6 years old. The king was having his queen mother Rani Sharda as regent. She was intelligent and diplomat lady and she erected the temple of Radha Krishna in 1825 A.D. The Prime Minister during the period was Nathu who was a man of great ability. Bhadarwah was annexed in 1821 A.D. Rehlu fort was lost to Sikhs in 1821 A.D. In 1820 and 1825 Ratnu, the Palsara or Chief State official in Padar invaded Zanskar and made it tributary of Chamba. In 1836 the Zorawar Singh troops captured Chhatargarh town in Padar in which many civilian were hanged or mutilated. The town was renamed as Gulabgarh. In 1836 itself the Dogra troops advanced against Bhadarwah but the fort could not be captured due to Chamba troops strong hold there. The son of Chharhat Singh came to throne in 1844 A.D. with name Sri Singh, he was then only 8 years of age, all authority thus remained in his mother's hands who was a kotoch princess. The Sikhs plundered Chamba but they could get the reinforcement from Punjab thereafter could not hold long in Chamba. The disastrous events in favour of Sikhs after the death of Maharaja Ranjit Singh was a striking blow to Sikh power, and the defeat of Sikhs in the 2nd Sikh war completely changed the political scenario in hill states as well. After the treaty of 1846 Chamba ceded to the Chief of Jammu but the efforts of Bazir Bhagas could save this insulting pass over of Chamba into the Dogra hands. The Bazir went to Lahore and met Sir Henry Lawrence and succeeded in getting this favour by which Chamba had to forego the claim on Bhadarwah but could retain the other portion of Chamba state with a condition its being kept under British India Govt. Control subject to an annual tribute of Rs. 12,000/-. A Sanad dated 6th April, 1848 was granted to Raja Sri Singh conferring the territory of Chamba upon him and providing that, failing heirs male of his own body, the succession should develop on his elder surviving brother.⁸⁷ The streamlining of administration was resorted very effectively by Raja Sri Singh. In 1863, a Post Office was opened in the capital and a daily mail service established with Dalhousie and maintained at the cost of the state. Educational institutions also were opened in large number., Sri Singh died in 1870 at the age of 32 and 27 years of reign. His infant son died after some time and his daughter married to Maharaja of Jammu and Kashmir. In the absence of the direct descendant his elder brother Gopal Singh installed as king. Col. Reid was appointed the political officer by the British India Govt. Many improvements took place in all branches of administration. The Governor General Lord Mayo visited Chamba in 1871 A.D. Raja Gopal Singh abdicated in 1873 in favour of his elder son Sham Singh who was only 7 years old.

87 * Treaties, Engagements and Sanads, Vol. II, No. XXIX.

The young prince met the prince of Wales at Lahore in 1876. State administration went well achieving prosperity and progress in all fields. A postal convention was held in 1887 which brought the Chamba state into direct relationship with imperial Postal System, which resulted in great expansion of postal services in the state. Due to health grounds Raja Sham Singh abdicated in favour of his brother Buri Singh 1904 A.D. He made road communication facilities most suitable in the state. In 1907 he met the Amir of Aghanistan at the Vice Regal Darbar at Agra. He made his subjects happy and prosperous. He died on 18th September 1919. His son Raja Ram Singh was installed as king in 1919 A.D. The state of Chamba came under the direct control of Govt. of India in the political department. The communication were improved in the state.

Chamba state is no doubt in the interior of the Himalayas but is the hoard of the artefacts of antique values including temples, buildings, paintings, bronzes etc. All these relates to the historic Chamba and express the period and prosperity of the patronising king. Infact the Chamba kings right from 7th century onwards have taken a bonafide interest in producing the material of antiquity, this was their direction and dedication which resulted into a specialised form of Pahari mark as painting or Bronze or Rumal etc. and generated a kind of history in itself, politically, Chamba had been stable no doubt it had disturbances from its neighbouring tribal chiefs but still no one could engulf it, neither Sikhs nor Katoches nor Dogras, it could maintain its individuality as a state. The well known shepherd tribes called Gaddis inhabit the state. How a hill tribal state can establish a stable polity remarkable cultural heritage is the example to be traced from History of Chamba.

Kulu

Kuluta is the ancient name of the Kulu state. The numismatic evidences reveal that the state as Kuluta was in existence in 100 A.D. The coin bears the name of Kuluta king as "Virayasaya Rajna Kulutsya".⁸⁸ The legend is practically Sanskrit, which shows the coin is not early ; the survival of the Prakrit Rana in Kharosthi. On the reverse shows that it cannot be very late. A date round about A.D. 100 seems to be indicated.⁸⁹ The coin was found by Cunningham in the Sricap find at Taxila, later on Marshall also found this coin at Taxila. It

⁸⁸ Allan, John, "A Catalogue of the Indian Coins in the British Museum : Coins of Ancient India", The Trustees of the British Museum, London, 1967, P-C, 158.

⁸⁹ Op., P. c.

is made of copper round in the shape Cunningham⁹⁰ placed the coin under Audumras but Rapson⁹¹ identifies this coin of Kulutas of the Kulu valley, the tribe who were also mentioned by Virahmihira in *Brihat Samhita*. The mention of Kuluta is found in Epics, Puranas and various other ancient literatures. There is thus no doubt about the antiquity of the Kuluta tribes "All the literary evidences therefore, may be regarded as showing the antiquity and celebrity of the tribe and since we have identified Kuluva of Ganapatha with Kulutas, are may push back the antiquity of the tribe to the fifth century B.C., the probable date of painini and of the major portion of the Ganapatha."⁹² Kulu is also named as Kulantapitha (the end of the habitable world). This name is expressed in Kulantapitha Mahatmya which deals with the sacred lore of Kulu the booklet on Kulantapitha Mahatmya is said to be a part of Brahmanda Purana. Hirananda Shastri⁹³ describes the location of Kulu (or Kuluta) from the Kulantapitha as under "Kulantapitha lies to the north-east of Jalandhara and south of Hemakuta mountain. It is 10 Yojanas (about 90 miles) in length and 3 Yojanas (about 27 miles) in width. The sacred place of Vyasa lies to its north and the Bandhana mountain to its south. The river Bias flows to its west and the Pasupati (Siva) lies to the east. The deity presiding over the valley is Sarvari-. Indirakilla is the principal hill. The Samgama or confluence of the Bias and Parbati rivers is the chief sacred place. It was in this land that Siva in the guise of a Savara fought with Arjuna. Topograhically the situation of Kulu, as per the Kulantapitha is with northern limit (Pitha) as Hemakuta which according to Puranas is Siva Parvatha, or boundary mountain. It is a fact that Pir Panjal Range separates Kulu from Lahul, in local Kulvi language mountain Hamta is the eastern extension of the Pir Panjal range and over it is the hamta pass which is nearby Rohtang Pass. From Pir Panjal rises the Beas a river and its source is named as Viyasa kund (Viyasatirtha) of Mahatmya The river Beasa is the river Bipasa (ever flowing) of the Vedas. Over the Hamta mountain is the Indrakila which is also known as Indrasu.

The Chinese pilgrim Hiuen Tsang⁹⁴ visited India from 629-645 A.D. and during this period he also visited Kulu valley. He describes

90 Cunningham Alexander, *Coins of Ancient India*, Indological Book House, Varanasi, 1963 (Reprint) P. 67-70.

91 *Journal of Royal Asiatic Society of Bengal*, 1900, P. 530-34.

92 Dasgupta, K.K., 'A Tribal History of Ancient India (A numismatic approach)', Nababharat Publishers, Calcutta, 1974, P. 75.

93 *Archaeological Survey of India*, Reprint, 1907-08, P. 234.

94 Beal Samuel, 'Buddhist Records of the Western World', Vol. I, TRubner & Co., London, 1884, P. 177.

Kulu as such ; he refers Kulu as Kiu-lu-to and further mentions. This country is about 3000 li in circuit, and surrounded on every side, by mountains. The cheif town is about 14 or 15 li round. The land is rich and fertile, and the crops are duly sown and gathered. Flowers and fruits are abundant, the plants and trees afford a rich vegetation. Being contiguous to the snowy mountains, there are found many medicines of much values Gold, Silver and Copper are found here fire drops (crystal) and native copper (teon). The climate is usually cold and hail or snow continuously falls. The people are course and common in appearance and are much afflicted with goitre and tumours. Their nature is hard and fierce ; they greatly regard justice and bravery. There are about twenty Singhardmas, and 1000 priests or so. They mostly study the Great vehicle; a new practise (the rules of) other school (Mikayas). There are fifteen deva temples : different sects occupy them without distinction. Along the precipitous sides of the mountains and hollowed into the rocks are stone chambers which face one another. Here the Arhats dwell or the Rishis stop. In the middle of the country is a stupa built by Ashoka Raja. Of old the Tathagata came to this country with his followers to preach the law and to save men. This stupa is a memorial of the traces of his presence. From the account of Chinese Pilgrim we also are sure that Kulu was known to the outside world in Ashokan period as well. The importance of the valley lies in the ancient time because of the fact that it was enroute the Silk Trade Route. The other important reference are : The copper plate of Nirmand issued by Raja Samudrasena according to Cunnigham the grant of copper plate was made by Samudrasena of Mandi in 1151 A.D. to 1176 A.D. ; but the inscription in the temple of Nirmand are believed 700 A.D. This is also supported by Fleet.⁹⁵ The Raja is mentioned as Mahasamanta or fudatory of some paramount power probably Tibetan, but name of the state is not mentioned. The Sena Rajas had also their rule in Tibet and it may be possible that Nirmand was a part of the kingdom that time. There is no doubt about the fact that in the pre-Buddhist period some Hindu dynasty with surname Sena must have ruled Tibet, in early centuries of the christian era.⁹⁶ In Kulu, in outer Saraj, Nirmand is decidedly an ancient place where Parsurama had also visited the place. A ritual named Bhunda is performed after 12 or 18 years at Niramand, when the image of Parusurama is brought out of the cave which is inside the temple. This ritual is quite ancient and is performed even

95 Fleet, J.F., 'Corpus Inscriptum Indicarum', Vol. III, P. 286-291.

96 Hutchison and Vogel, 'History of Punjab Hill States, Deptt. of Languages and Culture', Simla, 1982, (Reprint), P. 418.

today.⁹⁷ The Bhunda ceremony also ends with making a man to slide down the rope from a distance down the hill. The custom is very ancient however now the human being is replaced with a goat. Emerson⁹⁸ I.C.S. officers also gives an account of this custom. "My first example will be the best known of all the Bhunda or rope-riding ceremony. The geographical range within which it is found is extensive. Along the western hills it occurs from Kumaon to Kulu, and further north it is regularly celebrated at the Tibetan capital. Traces of it have been found in Europe and about the 16th century sliding down a rope appears to have been a feature of English sports. At some places it is performed at regular intervals, and such is the case in Lhasa where it forms part of the New Year festivals. In and around the Sutlej Valley, the celebration should reoccur after periods of 12 years and ancient custom is still, followed at Nirmand in Kulu and at Mamel in the Suket state.

As per the Vansavali Bihang mani became the first Pala dyanasty Raja of Kulu. During his time the valley was being ruled by the Thakurs and Ranas with their small jurisdictions called Kothi, each Kothi comprises of a few villages and a Thakurs or Rana would be the Chief of this. Behang-mani consolidated the rule by subduing some Thakurs and Rana especially in the Beas valley. He was succeeded by his son Pachchpal (after the death of Behangmani). He over came the Ranas of

97 The author had the chance of visiting the Nirmand Bhunda of the year Sep. 1981 along with his wife when he was posted as Sr. Superintendent of Post Offices, Simla, the comment given about the Parshurama idol is recorded as under his personal diary dated 9th September, 1981 : "I left for Rampur for Inspection for Head Post Office, Mrs and youngest son Shri Nitesh war also joined me. There we went to visit Bhunda 'Mahayagya' at Nirmand, the village in Kulu district. We paid solemn visit to Lord Parshurama. The murti was kept outside for public Darshana. The 'Murti' is really attractive and provides a real religious and spiritual reflection. It is with three heads, one main in the centre and two attached to sides. The metal is very precious and with white luster. There is also a Khadag or the sword which is also of a special metal, is giving white charming lustre. There is a bow and arrow which has stridy make up but does not have lustre. It has got a layer of rust but the strongness is still there. Two fans of Ivory are also seen alongwith a Kumandul and an 'ashtdhatu' globose. It is surprising that after several years of period (since the artefacts were last shown in the public in year 1963) the Murti and all other allied articles dont get spoiled by rust etc. The Murti is shining like a fresh one it must be the rare artistic skill of making murti of a special material and by establishing sakti and that must be due to the composition of the material. (The eye witness account recorded in the personal diary of Panchani, Chandra Shekar, Diary Chander Niteshwar w.e.f. 1st jan. to 31st Dec. 1981).

98 Emerson, H.W., "Historical Aspect of some Himalayan Customs", *Journal of Punjab Historical Society*, Vol. VIII, 1918, P. 185.

Gojra and Bevala. The Rana of Gojra had influence in the areas around Manali. Pachcha-Pala's younger brother Narinder Pal was killed in the fight. Pachch-Pal was followed by Nihang-Pal and Hir-Pal and the period during then remained disturbed as the chiefs used to create problems. Svarg-Pal came on the throne who was followed by son Sakti Pal. He was followed by Mahiswar Pal (or Mahinder Pal), Om Pal and Rajendar Pal.

During thereign of Rajendar Pal he had to face resistance of Rana of Kothi Barasi with its head quarter at Gojra. The Chief Surat Chand died and his Rani Rup Sundari succeeded her husband, since Barsai Kothi was a tributary to Raja of Kulu, therefore Raja, Rajendar Pal demanded tribute from the Rani Rup Sundari, which she refused, and a force was sent against her but she fought and resisted bravely. It is said that the Raja lost eleven sons in fighting and at last she was overcome only with an offer of marriage to Rajas son. The marriage took place and Barasi Kothi completely came into the hands of Raja of Kulu. Rajendar Pal succeeded by his son Visad Pal who subdued Rana Karam Chand of Nagar, the Rana was killed in the battle and his son was installed as Rana but as a tributary of Raja of Kulu. After Visad Pal his son Visudh Pal became king, upto him all Pal kings had their capital at Jagat Sukh.

Visudh Pal thus shifted his capital from Jagat Sukh to Nagar, this was possible only after annexing the Nagar Kothi. The King was followed by Uttam Pal, Dvij Pal, Chakar Pal, Karu Pal and Suraj Pal.

The Spiti tribal chiefs had thier influcnce in upper beas valley and they had a strong hold at Rumsu above Nagar and a fort at Hamta. Even today the Pitials (the Spiti tribals) pay visit to the Jambalu Temple of Prini where they offer sacrifices of sheep and goats. The Chiefs were called the Piti Thakurs. It was common for these Spiti and Lahul tribal chiefs to enter Kulu valley for raid and plunder but limited to upper valley only. They hardly ventured beyond Bandrol. This influence continued upto 1500 A.D.

Suraj Pal is reported to have many illegitimate sons but successor was made Ruder Pal. Kulu was invaded by Spiti chief Rajendar Sen and Rudar Pal had to pay tributary to Spiti Chief. The tribute was being paid by the next Raja Hamal Pal as well, who succeeded his father Suraj Pal but his son Parshid Pal refused to pay tribute when he became the Raja. Consequently a battle took place near Rohtang Pass in which Prasad Pal was victorius and thus became successful to free his country from Tibetan tribals of Spiti and Lahul. He was succeeded by Rajas

like Harichand Pal Subhat Pal, Som Pal, Sansar Pal. It is said that Sansar Pal assisted the Chief of Gya-Mur-Orr (tribal Chief of Rupsu area in Ladakh) in his attack on Chetsen of Spiti in which the Spiti chief was slain. The Chief of Gya offered a Jagir to the son of Chet Sen and a few villages to Sansar Pal in lieu of his services in assisting in the raid of Spiti. Vogel takes this event in the year 600-650 A.D. Sansar Pal was succeeded by Bhog Pal and he was succeeded Vibhya Pal, when his brother Bhog Pal was killed in the fight with Vibhya Pal for succession. Brahm Pal succeeded Vibhay Pal. There was no legitimate issue born to Brahm Pal therefore the Rajas of Chamba, Ladakh, Suket, Bushahr, Kangra and Bangahal jointly agreed to install Ganesh Pal an illegitimate son of Raja as his successor, next Raja installed was Gambhir Pal. Thereafter his son Bhumi Pal came on the throne. Then his son Dateshwar Pal (he may be the contemporary Raja of Meru Verman of Chamba (680-700 A.D.)). Chamba forces entered through Rohtang pass and plundered Kulu, in the battle Kulu Raja Dateshwar Pal was killed. Kulu then came under Chamba. Amar Pal a son of Gobardhan Pal (who was the Raja of Indrapat (Delhi) tried to collect Kulu forces and with his sons he attacked Chamba forces but could not be successful. He was killed alongwith his sons. His third son Sital Pal went to Bushahr for political assylum. The Kulu state was never gained back by them. The descendants of Raja remained at Bushahr court. At last Jareshwar Pal got the opportunity when Chamba fell under Trigrata King (in about 780-800 A.D.) then with help of Bushahr forces Jareshwar Pal gained Kulu by driving away the Chamba troops. After him Prakash Pal, Achamba Pal, Param Pal and Nagender Pal succeeded the throne of Kulu. Then came Maral Pal during whose period Chamba entered Ujhi Manali in the Shanag Valley and built a fort at Mandan Kot The Ujhi Manali thus remained under the control of Gaddi Triabl army (Chamba army) for about 12 years.

Next Rajas were Narotam Pal, Shish Pal and Bhup Pal. During the reign of Bhup Pal the Bir Sen of Suket invaded Kulu and made it as his tributary. This is confirmed by the Suket Chronicles (this is believed took place in 900 A.D.). In Suket chronicles it is also referred that Hait Ram was the Raja of Kulu and was contemprrory of Bikram Sen, Raja of Suket and grand son of Bir Sen. The Suket state was taken up by Tribikran Sen of brother of Bikram Sen, in later absence, with the assistance of Hait Pal (of Kulu). Both Tribikran Sen and Hait Pal were killed in Leh war, and Bikram Sen entered trimphat in Kulu. The Kulu state was placed under Suket for some years. The descendants of Hait Ram named as Het Pal, Dhani Ram, Gopal Das, Lachmi Das remained only Jagirdars. Later on Surat Pal (Hashir Pal of Suket

Chronicle) of Kulu became independent in the reign of Suket Raja Lakshman Sen. But after Ten years when Suket Raja came to his age he again subdued Kulu and annexed Wazir Rupī, Lag and Saraj and also a portion of Wazir Parol.

Next Kulu Raja Santokh Pal is said to have invaded and conquered Gyamiur and other areas of Ladakh. His son Teg Pal invaded Baltistan and killed the Balti Chief Muhammad Khan and made his son as his Tributary Raja. After him was installed Uchit Pal. He invaded Tibet but died on expedition. The Raja of Lahasa, Gyamiur and Baltistan invaded Kulu and kept in possession for some time. The Ladakh Chronicles make mention of the invasion which took place in the reign of Lha-Chen Utpala (1125-50A.D.). "On the occasion the King of Kulu bound himself by oath to pay tribute in Dzos and iron to the king of Ladakh so long as the glaciers of the Kailasa do not melt away, or the Mansrovar lake dry up". This treaty remained in force down to the reign of Sengge Namgyal (1590-1620 A.D.) and even later⁹⁹. The next king Sikandar Pal sought help from Delhi king who came in person with forces which passed through Kulu and conquered Gya Mur, Baltistan and Tibet as far as Montilae (Mansrover) lake. All these were made to pay tribute to Delhi Raja through Raja of Kulu who was given charge of his dominion. Further these Rajas succeeded the Kulu throne : Saras Pal, Sachdev Pal, Sri Mahadev Pal and Nirti Pal of whom not much is known Nirti Pal was the contemporary of Kashmir ruler Ali-Sher Khan (1351-63 A.D.). After him the king was Bain Pal who was followed by Hast Pal II in whose reign Raja of Bushahr invaded Kulu and subdued the Raja as tributary to him. Next king was Nishudan Pal who was succeeded by Narendar Pal, in his reign Kulu was invaded by Bangahal Raja and kept in possession for long ten years. In the reign of his son, Santokh Pal's reign Kulu became a tributary of Kangra Raja. The king is followed by Anand Pal and Kulu remained as tributary to Kangra Raja in the reigns of successor kings like Dhatri Pal, Inder Pal, Mahi Chander Pal, Jayodhar Pal and Keral Pal. In the Keral Pal's reign Kulu was again invaded by Suket Raja. He conquered the country and fixed boundary upto Siunsa¹⁰⁰ near Manali, in the upper Beas valley, and the Parbatī river, in Bazirī Rupī.

During this period Rana Bhosal was very important. He married the princess of Suket and resided at the fortified palace of Garhdhek immediately below the present Baragram village. The ruins are still in

⁹⁹ Francke, A.H., 'A History of Western Tibet', London, 1907, P-64.

¹⁰⁰ Siunsa is about six km. from Manali, here there is an ancient temple of Kartekya Swami with an idol inside.

existence. He established his capital Sangor opposite Nagar. He had also built a very strategic fort at Barhagarh. His Rani was named Rupani, and his son Tika Ghungru and daughter Dei Gudari. Rani Rupani was buried alive by the order of Rana Bhosal when he came to know about her relations with his Bazir Tita Mehta. After this incident Raja of Suket invaded Kulu. The Rana was defeated and Baragarh was ruled from Suket there after, and the children of Rana Bhosal were taken to Suket and brought up there by their maternal uncle Raja of Suket.

After Keral Pal the kings were Hans Pal, Agast Pal, Madan Pal¹⁰¹ and Urdhan Pal. The inscription on the goddess Hidima Mata mask reveals the name of Raja with year 1418 A.D. Another inscription¹⁰² is on the stone, in the wall of Sandhya Devi temple at Jagatsukh which he is believed to have built. The inscription runs as under : "Sri Maharaja Udhran Pal Sandhya Devi Kali Muraihai s.4.ba, ti, 1=A.D. 1428". Kailash Pal came to the throne in 1428 A.D. He was infact the last king who bore the suffix or surname of Pal. He must have ruled upto 1450 A.D. After him there is a break of ruling family for about 50 years. There was no king during the period and the state must be ruled by Suket Raja. Some Ranas and Thakurs became independent. Also during this period Kulu faced invasion of Gogge Desha by Zainul Abidin (1420 to 1470 A.D.) who also ruled Kashmir. During this period Lag Valley became an independent state with Parbat Sen of Suket as Raja (1500 A.D.).

After an interregnum for about 50 years, Sidhi Singh became the Raja of Kulu in 1500 A.D. There is dispute about the dynasty of Sidh Singh. Some believe him as descendant of Pal dyansty and others believe that he founded a new dyansty. Vogel also believes Sidh Singh to be the great grand son of Kailash Pal. The circumstances were not in favour of Kulu Pal family, therefore the royal members must have subjected to flight from Kulu and they might have taken shelter in Mayapuri to wait for the chance¹⁰³. And an altogether new dynasty without royal link may also be possible as we dont have artefacts to prove the real line of descence of Sidhi Singh. An oridinary but brave family could also achieve political aim of regal authority. Sidhi Singh appears to be the Raja installed by the will of the local inhabitants. He got his coronation not in palace but in public at Gaddi Padhar, near Manali where he got Jaidea, the salutation from the public and was recognised as the Raja of Baziri Parol. During that period Jhinna Rana

101 Hutchison and Vogel, 'The History of Punjab Hill States, Vol. II 1982 (Reprint) P-441.

102 Op., P. 441.

103 Op., P. 443.

of Shanag was very important and had control over entire Ujhi Manali. The best to his favour he was controlling the Mandankot fort above Manali. By virtue of this control he had control over the Trans Asian Trade Route.

His defeat was essential for Sidhi Singh, first of all he captured the Baragarh fort. From Suket troops. Piti Thakurs also had their influence in, Shuru Prini and Jagat Sukh areas. They were driven away by Sidhi Singh.

A favourable incident took place during the period of Sidhi Singh, it was an uprising of Jhecha Tribes of upper Kulu valley. Jhecha tribals comprised of varied communities and they were mainly shepherds, some were engaged in trade practices through the trans Himalayan borders. Among these tribals important was Muchiani (or Panchani) who was the Chief of the Vardhakins (Barhehis) who were shepherds like others but also carried out temple service, as continued from the ancient times and collection of material and construction of temple was their duty. Muchiani (Panchani) has organised his clan (now the clan is known as Panchani), with his best ability also he has trained his clansmen in warfare and provided the best recruits to the royal services. He himself was a reknowned archer with arrow and bow and his aim never missed. He was also very handsome, of commanding height and charming eyes; supported a long beard, by nine hand fists, was dashing and dynamic in execution of work. Even today he is known for his gigantic physique and hypnotising personality. Muchiani, Tulse Ram, had nine Muthi beard.....He killed 'Shiyari' sitting on the cows back. He also killed Jhina Rana.....While worshipping the Yoginis the members from Muchiani family should not be around (otherwise the gur will not get the spirit of Yogini in him, and any member of Panchani family announces his presence, the Yogini spirit will never come to Gur on that day)¹⁰⁴. Considering his merit and the potential usefulness for the state Jhina Rana took him on his personal services¹⁰⁵ as guard and later on installed him as the Chief of the troops. Muchiani excelled on every assignment and brought name and fame to Rana Jhina on his all expeditions. But the situations could not remain same for ever. On instigation of the court Ministers Jhina Rana started having grudge against Muchiani (Panchani). Also Rana started persecution of shepherd tribes and issued cut on traditional shares of Vardhakins during temple

104 Awasthi Udhoram, 'Manali Ka Itihas, Somasi, Jan., 1991 Vol. I, No. 65, Himachal Art, Culture and Language, Academy, Shimla, P-50 & 51.

105 Hutchison & Vogel, 'The History of Punjab Hill States' Vol., II, 1982 (Reprint), P-445-46.

construction. And tried to corner Muchiani (Panchani) on one pretext or the other. Once he was asked to shoot Maina sitting on the back of a cow. It was obvious that if Panchani missed the target the cow would be killed as that lead to the allegation of Gau Hatya (killing of cow) which in those days would mean capital punishment. But Panchani shot the maina with his arrow without any harm to the cow. Then on some other occasion Rana wanted to impose contempt of court on Panchani. He intentionally started praising about the beard of Panchani when the court of Rana was sitting. Had Panchani smeared his beard with his hand on getting praise from Rana that would lead to contempt of court, and he would have been executed or sent out of the state but Panchani was very shrewd and having invoked the presence of mind in the court in session he said. "Rana Sahib : Kamukhi Darhi Kamukha Gha, Kis Kam Ki Yeh Dharhi, Apke Mukh Par Shan Barhati Mai Bap Ki ". This beard is undesirable on my face like an undesirable grass; had it been on your face it would grace the Guardian (of the state) and he rubbed the beard on the floor). This way tackling the issue in the court could not materialise imposition of contempt of court or any point to lead execution or punishment of Panchani but Rana had some thing in mind to finish him. On the other hand Sidh Singh, Raja of Kulu, when got reports about Jhecha tribal rising and cold war between the Rana and the Chief of the Panchani clan and Sepa Salar (army chief). He thought of getting the best of the chance by diplomacy. He summoned Panchani secretly and a deal was executed and both side agreed that on removing Jhina Rana, Panchani will be recognised as the Chief of Ujhi with Mandan-kot fort in his possession alongwith right over the rice fields at Khamana Ser. In return no disturbance will be created in Kulu State by way of Jhecha tribal rising, plunders and disturbances in borders; also both parties agreed to have access to Central Asian Trade. Panchani had a command over the big section of Jhecha tribe and troops, now he was waiting for the opportunity which he got soon. "The Rana went out one day to look to his rice fields-still, after 400 years known as the Kumanu and Rambar fields-below Bashisht. As he was riding back Muchiani shot him. A stone pillar (ora) marks the place where the arrow pierced his thigh. Everyone knows the exact spot on which Muchiani stood to make the shot. And the range is a good 300 yards. The Rana rode off to Mandan Kot with the wound in his thigh, apparently he was a humble minded ruler and had no escort except his groom and at the spring of Baira Kuta he stopped to drink water, and there he died. Meanwhile his ladies were all in Mandan Kot fort. They heard a horse gallop up to the stable but there was no Rana with him and just then they heard the noise of drumming. This was the Muchiani

coming up to the fort and drumming a dirge on a winnowing sieve to announce the death of his master. At once the Rani-like a true Rajputani set fire to the fort; and she and all her ladies were burnt, including the Muchiani's wife"¹⁰⁶. In many references the reality of the facts is not expressed and distorted picture is painted but one can analyse the historical events than each event gets corrected to the facts. The Chief of the Panchani clan not only saved his clan from deterioration from Jhina Rana's design but also modified the future events in the interest of the entire shepherd community of Jhecha tribes. Infact he resisted the Jhecha tribal uprising in a diplomatic way and checked the tribals from raids and plunders which could have caused devastation down the Beas valley. He also safeguarded the pasture rights of shepherds in the lower Kulu valley where they go for winter with their herds. The Jhecha tribal rising otherwise could have created imbalance and problems during winter for shepherds as the entire lower Kulu valley winter pasture forests were under the control of Raja of Kulu. Panchani had an economic objective for his shepherds which they gained from Trans Asian-Trade Routes and trade benefits could continue undisturbed for Jhecha shepherds. And to his own clan he¹⁰⁷ gained the chieftainship which as a tradition still continues in the Panchani family, he also gained possession of khomana rice field which are still with the members of the Panchani family with all these services to the entire shepherds community I disagree with the remarks offered by some authors¹⁰⁸, against the Panchani Chief. He cant be considered as traitor, for getting a good treatment of his tribes from the authority if he has been maltreated, in such circumstances he had to rise against the authority, and it is a chance that he could finish Jhina Rana. Panchani got control of Mandankot fort and the rice field of Khomana Seri and also the control over the highland pastures on the Pir Punjal, Shanag Gohar, Manal Gohar and those meadows surrounding the Bhirigukund and

106 Howell, G.C.L., 'Some Notes on Ancient Kulu Politics,' Journal of Punjab Historical Society Vol. VI, No. 2 1917, P-73.

107 The Author, Chander Shekhar Panchani, is the direct descendant of the Munchiani Chief and has been offered Chieftainship of Panchani clan in 1966 as a mark of special distinction which he brought to his family by getting National Scholarship in his Matric Examination. All the elders of Panchani family, including his father, gathered and discussed about his merits, infact he had brought distinction to his family when he stood 1st in middle standard examination and bagged several scholarships including Sanskrit scholarship. He brought distinction to his clan being 1st at all stages and entered in Indian Postal Services in 1975. He still presides his clan meetings and rituals whenever he is among his people.

108 Prarthi, Lal Chand, 'Kulut Desh Ki Kahani', Neel Kamal Prakashan, Kulu, 1971, P-174.

Beas Kund. Perhaps his immediate successors could not retain this small but strategic principality. No doubt his scions fought for the Privy Purse¹⁰⁹ from the Government of India. There is no record of its grant it is possible that they could not present the case well but otherwise there was no point in not getting this.

The descendants of the Jhina Rana family are reported settled in Aleo, near Manali. They are known as Nuwanis which to this day erect memorial stones to their dead¹¹⁰.

In this way after getting end of Jhina Rana in upper Beas, Sidhi Singh was free of Jhecha tribal attacks, as he could manage to settle the issues with these tribals. His next target was the Rana of Bhosal. After the death of the Rana of Bhosal the principality must be under Suket State and a garrison was stationed there but on finding opportunity Sidhi Singh marched to the fort of Baragarh and captured it. It is said that the existing fort of Nagar is built by carrying the stones from the Baragarh fort. Sidhi Singh was also successful in driving out the Piti Thakur from a place above Jagat Sukh on Hamata mountain. After consolidating his state at Nagar Sidh Singh died in 1532 and was succeeded by his son Bahadur Singh.

Bahadur Singh further brought Rupi Waziri under his control. It was under Suket Raja Arjun Sen but the Rupi Chiefs preferred subjugation of Bahadur Singh more suitable, therefore, it was an easy expansion for Bahadur Singh in his Rupi expeditions but some petty chiefs of Rupi tried to resist him but he imprisoned the Thakur of Hari Kandi. He also subjugated the chiefs of Chung Kothi, Kot Kandi, Chianwar Kothi, Basa Kothi, Tandi or Bhulan Kothi and Sainsar Kothi. This way the entire Rupi Waziri was under Bahadur Singh. He later on shifted from Nagar to Makarsa. May be that he partially lived at Nagar and Mukarsa in a year. But both places were the capitals of Kulu. From Makarsa Bahadur Singh expanded his expeditions in Saraj area and subjugated Thakurs of Banogi, Nohanda Kothi, Bunga Kothi, Sarchi Kothi, Ramgarh Kothi and Chahni Kothi. The grant had also been given to Thakurs of Balahan Kothi which dates 1533 A.D. Bahadur Singh also annexed Lag valley which was under Suket Raja Parvat Sen. A title deed was issued by Bahadur Singh in 1559 A.D. to Ramapati, the Raja Guru of Chamba, granting him a piece of land in Sasan or free hold in the neighbourhood of Hat at the confluence of Rupareri and Beas rivers near Bajaura. Hat must originally have been in Lag State and presumably had been annexed

109 Khosla, G.D., 'Horoscope does not lie and other stories'.

110 Hutchison and Vogel, *History of the Punjab Hill States*, Vol. II, P-446.

to Kulu by Bahadur Singh.¹¹¹ The Matrimonial alliances must have taken place between Kulu and Chamba. The Raja of Chamba at that time was Ganesh Verman. Bahadur Singh was succeeded by Partap Singh (1559-75 A.D. Parbat Singh 1575-1608 A.D.); Prithi Singh (1608-35 A.D.); and Kalyan Singh (1635-37 A.D.). These Rajas were during the Moghul kings, definitely Kulu must have been under the influence of Akbar. Akbar also had presented statuettes which are wrapped in a bundle, "A silver or gilt statuette about four inches high, apparently a naked figure of very primitive workmanship."¹¹² Even today the Akbar statue with others is kept on a stone under the silver umbrella, then sacrifices are offered to it in Malana village in the temple of Jambalu.

Jagat Singh became king in 1637 A.D. He well consolidated Kulu Kingdom. He continued his capital at Makarsa for sometimes and from there he continued his expeditions in the outer Saraj area of present Kulu. He destroyed the family of Tipari Brahman in Parbati valley but this destruction had to be expiated by installing image of Raghunathjee. Therefore, one Brahman named Damodar was sent to Ayodhya to bring the idol of Raghunathjee. The idol was brought to Kulu and it was installed on the Gaddi by Raja Jagat Singh and himself became the regent of Raghunathjee, since the Kulu Rajas rule in the name of Raghunathjee. Jagat Singh also invaded Lag valley and captured Sultanpur where Raja Sultanchand was killed. Then he also attacked Sultan Singh' a brother Jogchand at Dughilag and killed him. Thus also is referred in the Farman of Dara Shikoh in the year of 1657 A.D.¹¹³ Raja Jagat Singh shifted his capital from Nagar to Sultanpur in 1660 A.D. and built a palace and a temple for Raghunathjee. At Makarsa he constructed a temple in the name of Lord Rama and deposited the flute in the temple which he had obtained from Ayodhya. Raja Jagat Singh has issued as many as 12 Farmans between 1650 to 1658. One Farman is also from Aurangzeb which refers Raja Jagat Singh as well established Chief of Kulu, he sent hawks and felcons to Delhi and also deputed his son in the Moghul Court as hostage. Jagat Singh captured the forts of Narayangarh, Srigarh and Himri in Outer Saraj. He died on 1672 A.D. after a reign of 35 years.

His son Bidhi Singh became king in 1672 A.D. He further extended his rule upto the Sutlej river in Outer Saraj. In 1672-80 A.D. he made

111 Archaeological Survey Reprint, 190-03, P-265-66.

112 Selections from: Journal of the Punjab Historical Society, Punjab, 1982, Sang-E-Meel Publication, Lahore (Pakistan), Malana and the Akbar Jami Legend by G.M. Young, P-159 to 179.

113 Archaeological Survey of India Reprint, 1907-1908 P.-268.

upper Lahul free from Ladakh to which Lahul and Kulu had been tributaries since 1125-50. He also annexed Koltas of Dhaul, Kot Kandi and Baramgarh in outer saraj after taking them from Bushahr. He died in 1688 A.D.

His son Man Singh sat on Kulu throne in 1688A.D. He invaded Mandi State and reached as far as Darang state. He also captured Pandrah-Bis, Dab Kopochka and Tangusta from Bushahr state and built a fort at Pandrah-Bis. He also captured Bir-Bangahal from Mandi state later on he also annexed Bara-Bangahal and Chhota-Bangahal. He then fixed boundary of Lahul and Spiti with Ladakh at Lingti plains and made Spiti as his tributary. He subjugated the Raja of Shangri. He built forts at Shinkot, Salachani, Ratu, Rarana and Pagi and took tributes from Kotgarh, Kumarsein and Balsan. He really extended Kulu state extensively but he himself had his tragic end in the hands of Bushahris at Srikot where he had gone to meet the wife of Rana of Kumarsein. His reign thus ended in 1719 A.D.

After Man Singh Raja Raj Singh became king of Kulu in 1719 A.D. the 10th Guru Gobind Singh is reported to have visited Kulu in his reign he died in 1731 A.D. His son Jai Singh became Raja in 1731 A.D. He later on went to Lahore to appeal to the Moghul Viceroy to assist in suppressing the rising of the outer Saraj Petty chiefs. From there he did not return to Kulu but instead went to Ayodhya and lived there in Ram Darwar till his death, giving Raj to his brother Tedhi Singh in 1742 A.D. But many chiefs in Kulu refused to recognise him. He sought assistance of some Beragis but in vain. At the same time a person resembling Raja Jai Singh appeared in Kulu and thus put his claim on the throne. Some Chiefs of Saraj supported the imposter, the revolt was at its high pitch but by then the news of the death of real Jai Singh reached Kulu which exposed the imposter, who was then put to death. Tedhi Singh now had easy way to the throne. He was contemporary of Raja Ghani and Chand of Kangra (grand father of Raja Sansar Chand). Kulu was invaded by Katoch forces which included Mohammadan and they mutilated the images at the Bajaura Temple. Raja Tedhi Singh had three illegitimate sons : Pritam Singh, Charan Singh and Prem Singh. After the death of Tedhi Singh Raja Pritam Singh became king in 1767 A.D. He invaded Mandi and recovered forts of Debgarh, Masatpur and Sari and Amargarh. In the Chamba Archives there exists an agreement in Tankri between Raja Shamsher sen of Mandi ; his son Mian Surma Sen ; Raja Sansar Chand of Kangra and Raja Raj Singh of Chamba to attack Makarsa (Kulu) and seize Bangahal and divide it equally among them, each taking the portion nearest to his

own territory). The document is dated 1778 A.D.¹¹⁴ It is clear that Bangahal was under Kulu state during that period. Pritam Singh died in 1806 A.D.

His son Bikram Singh became king in 1806 A.D. By that time Gurkhas had invaded hills and like other hill Chiefs Kulu also paid tribute to Gurkhas for Shangari and to Samsar Chand of Kangra for Kulu itself. In 1810 A.D. a Sikh force advanced to Kulu to demand tribute to Sikhs and Samsar Chand had lost control over Kangra fort and the fort had gone into the hands of Sikh forces. The Kulu Raja paid a tribute of Rs. 40 thousands to Sikhs. After three years again the demand of Rs. 50 thousand was placed before Kulu Chief which he refused, consequently Diwan Mukham Chand entered Kulu valley through Dulchi Pass and plundered the valley and looted treasury. The Raja fled to Bangla village but at last had to pay a much larger sum to free the valley from the plunders, about three lakhs were paid out of which one lakh as bribery to Mukham Chand. In all Bikram Singh ruled for about 11 years and died in 1816 A.D.

• He has a son from a concubine, in absence of a direct descendant named Ajit Singh had to be made Raja but he was not recognised by Sansar Chand of Kangra, and instead favoured Kishan Singh, the brother of Bikram Singh. Kishan Singh went to Kangra and collected force and then invaded Kulu, Ajit Singh was defeated and fled to Mandi from where he returned with a force and attacked Kishan Singh who was imprisoned and Katoch troops defeated. During Ajit Singh period the king of Kabul Shah Shuja passed down through Kulu into British territory. for allowing this escape by Raja of Kulu, Sikh Chief Ranjit Singh imposed a fine of Rs. 80 thousand on Kulu which was paid. In 1839 A.D. a Sikh force was sent to Kulu and Ajit Singh was one day imprisoned and taken to Sikh Head Quarters and was asked to be released only if he accepted the vaziri of Porol. This was agreed, but Raja was carried to outer Saraj which Sikhs invaded. This lead revolt in the masses against Sikhs. At last Raja was rescued from Sikhs by the Sarajis of Banjar when they ambushed the Sikh troops down the Bashleo pass. The Raja was taken to Shangri where he was safe in British territory. He died in September, 1841 A.D.

The main Sikh army continued in Sultanpur and Kulu people could not do anything to drive Sikh forces out of the capital. Also a strong contingent was sent against Sarajis to revenge the disaster caused by them to Sikh troops in outer Saraj. Many villages were burnt and entire country plundered. Now Kulu was in the charge of Sikhs.

114 Chamba Museum Catalogue, P. 69, Chapter 18.

After the death of Ajit Singh, the Superintendent of Hill States, Simla, Mr. Erskine installed Ranbir Singh, minor son of Jagar Singh, as heir to Kulu throne. The child was accepted heir to Sikhs as well as the Ranis of Kulu palace but the child expired shortly. Then Sikhs installed Thakur Singh, the first cousin of Ajit Singh as Raja with waziri rupi in Zagir. The reign of Shangri remained in the hands of Jagar Singh and continued with his family till independence. Thakur Singh was also invited by Sher Singh, the Sikh Chief at Lahore and treated well. But under the treaty of 9th March, 1846 A.D., after the first Sikh war, the hill countries between the Sutlej and the Indus were ceded to the British Government and the portion between the Satlej and Ravi including Lahul finally renamed British Territory. The rest being sold to Raja Gulab Singh of Jammu. Kulu being within the ceded territory Thakur Singh was confined in his Jagir of Waziri Rupri with sovereign powers, the remainder of the state including Lahul, being placed in the charge of an Assistant Commissioner, as a portion of newly formed District of Kangra. At the same time Spiti was disjoined from Ladakh and annexed to Kulu.¹¹⁵

Thakur Singh died in 1852 A.D. He was succeeded by his illegitimate son Gyan Singh. By now the Government of India while continuing the Jagir changed his title to Rai and withdrew all political powers, also reserving the right to fell and sell timber in the Jagir.¹¹⁶

Gyan Singh died in 1869 A.D. and Jagir was further held by his son Dalip Singh. He too died in 1892 A.D. His illegitimate son Megh Singh became the Jagirdar. The Government further restricted the rights of the Jagir. He died on 10th May, 1921 A.D. and was succeeded by his son Rai Bhagwat Singh. Presently Shri Maheshwar Singh*** is the grandson of Shri Bhagwat Singh.

It seems that the history of Kulu was more stable in ancient times but later on the petty chiefs, Thakurs and Ranas tinkled much and very often, therefore, no Raja could stabilise and establish dominating rule. This resulted badly in securing expansions and leading expeditions outside. Rather the up-risings of chiefs and Thakur resulted attacks, plunder and invasions by one and all but thanks to the natural barriers that no invaders could establish permanently in Kulu. With all these negative scores in history Kulu presents prosperity and charm in all

¹¹⁵ Hutchison and Vogel, 'History of Punjab Hills States', Vol. II, P. 473.

¹¹⁶ Op., P. 473.

*** Shri Maheshwar Singh is the classmate of the author and we have studied B.Sc. course together at Government College Mandi, Shri Maheshwar Singh at present is M.P. and has been also a Cabinet Minister in Himachal Govt.

times. The modern history of Kulu will be a rosy picture of affluency and sophisticated business of international tourism, and Kulu-Manali is on the international map. It is not at all an exaggeration, I see an absolutely changed civilization for Kulu tribals, will it retain the cultural heritage, for which Kulu is a treasure house, the matter is of most concern to the Kulu natives. They must save and preserve the heritage and culture of Kulu.

Lahul

Lahul comprised of the valleys of the Chandra and the Bhaga rivers and also the valley to which the combined waters of Chandra-Bhaga flow down from Tandi to Rauli (which was known as Chamba Lahul). It also contains the Lingti plains beyond Bara Lacha Pass which in revenue records is attached to Spiti. This formidable tribal land was inhabited by the aboriginal tribes in the remote past and decidedly these races were quite different from the existing tribal races which are the admixture of Aryan and Tibetan races. "In about 2000 B.C. the country was inhabited by an aboriginal tribe, in language and perhaps also in stock, analogous to the Munda speaking tribes of Bengal and Central India".¹¹⁷ Since the area was contiguous to the Tibetans and the Central Asian tribes, with the times the Tibetan and the Central Asian tribes must have spread into the area and vanished the supremacy of the aboriginal tribes. Among Lahulis there is a Shipi tribe which speak a Sanskritised language and present features more akin to the Aryans than Mangol. This tribe must have ruled Lahul in the past before the outbreak of the Central Asian nomadic tribes who over run the entire western Himalayas in about 100 B.C., and their invasions went on in the coming centuries. The ruling Shipis were subjugated and at present are rated as low castes, but even today they own lands and villages.

The Chinese pilgrim, Hiuen Tsang, who visited India during 629 to 645 A.D. also makes mention of Lahul as Lo-hu-lo¹¹⁸ Buddhism must have entered Lahul in 8th century by the efforts of Guru Padama Sambhava. He is reported visited Lahul, Mandi (Zahor and Garzha). It is possible that during the period the Buddhist shrines at Triloknath and Guru Ghantal were founded.

It is evident that before the spread of Buddhism in Lahul the primitive religious practices like serpent worship, demon and phallic worship were prevalent. There is a deity named Ghepan in Lahul who

117 Franke, A.H., 'History of Western Tibet', London, 1907, P. 181.

118 Beal, Samuel, 'Buddhist Records of the Western World', Vol. I, Trubner & Co., London, 1884, P. 177.

is still worshipped and carried in processions from one place to another. Once in twelve years he also makes a journey to Kulu and pays visit to Goshal village near Manali. It is believed that from this village 12 nags spread in different directions and ruled at different places. Ghepan is one of the twelve who went to Lahul and became the ruler. In Lahul he is also known as Raja Ghepan, "The main deity of Lahul is Ghepan. His temple is situated at Sisu. There is a long wooden log which is decorated with cloth. It is broader towards the head and gradually narrows down to the other end. As the Ratha is decorated in Kulu similarly the log of Ghepan is decorated in Lahul, and is carried on shoulders.¹¹⁹ It is evident therefore that Nag cult was prevalent in Lahul and Kulu. After this must have spread the Sivaite cult, in the beginning the Tirloki Nath temple must be a Siva Shrine.

Lahul must be mostly under the rule of Kulu, the Kulu annals show that Lahul was conquered from Kulu by Chamba, at a time which we may take to be about 600 A.D., but was recovered in the following reign, after a battle at the foot of the Rohtang Pass.¹²⁰ The actual rule must be in the hands of tribal chiefs who were known as Jo and had control over a few villages each. These Jos must be like Thakurs and Ranas of other hills but in Lahul they were mostly of Tibetan origin. They must be giving their annual Tributes to Kulu Raja or to that of Chamba or Ladakh. These Jo families are still present at Gus, Goshal, Kardong, Darcha and Barbog.

The Yarkand invaders also plundered Lahul and held it for 10-12 year under their control. Harcourt mentions about this invasion in the time of Changez Khan.¹²¹ But such invasions must be earlier as well. According to Chinese Pilgrim Sunyun, Yarkand conquered Gandhara and India as far south as Tirhut by Yetha in between 400 and 500 A.D. The Yarkand invaders were driven out from Lahul by the combined forces of Kulu and suket states in the years 780 to 800 A.D.

In 10th century A.D. Skyid-Ide-Nyima-Gon, the great grand son of Lang Darma, the king of Lahasa, came to Ladakh and founded kingdom there. He had three sons : Lha Chen-Palgyi-Gon got Ladakh ; Trashi gon got Purang and Guge in the upper Sutlej Valley ; and Lde-long-Gon got the sothern province including Zaskar, Spiti and Spi-Lchogs (Lahul).

119 Prarthi, Lal Chand, 'Kulut Des ki Kahani', Neel Kamal Prakashan, 1971, P. 140.

120 Hutchison and Vogel, 'History of Punjab Hill States', Vol. I, Reprint, 1982, P. 476.

121 Harcourt, A.F.P., 'The Himalayan Districts of Kooloo, Lahul and Sipti', W.H. Allen & Co., London, 1871, P. 126-127.

In 11th century the Buddhist activities took place more prominently in Tibet as well as Ladakh and Lahul. The Kargyupa (Bkag-Rgyu-Pa) order, which had Tilo, Naro, Marpa and Milaraspa as its early saints, founded new temples, or took over old ones from the earlier sect of Padamasambhava. Then, the two famous builder and translator, Ringchen-Zangpo (Rin-Chen-Bzan-Po), of Guge, built new temples with aid of Kashmiri workmen as at Gumerang and perhaps Sese in Lahul; when the Gozzang (Rgod-Tshan) Lama of Lahul celebrated for his magic exploits, and mentioned in three local Tiebtan books, lived later, in the 16th century, the two red hat sub sects, now predominant in Lahul took the place of the earlier orders. These were the Lho-Drugpa (Lho-hbrug-Pa) and Drug-Pa (Hbrug-Pa) sects.¹²²

Ladakh invaded Kulu through Lahul in 1080 to 1110 A.D., during the Ladakh king Lha-Chen utpala. The Kulu Raja agreed to pay tribute in Dzos (half breed yaks) to Ladakh king, these Dzos must have been arranged from Lahul which was a part of Kulu state at that time. The tributary was paid till 17th Century A.D. Another Ladakh invasion of Kulu and Lahul took place during the years 1532-60 A.D., probably during the period of Raja Sidhi Singh and Raja Bahadur Singh of Kulu. This is referred in the chronicles of Lahul at Kelong and this must be the attempt of Kulu Raja to drive out the Ladakhis from Lahul.

Harcourt¹²³ also mention Lahul as the province of Guge. But Vogel¹²⁴ denies this as Guge never had territory in the Chandra Bhaga valley, however Spiti was a part of the Guge kingdom. When the country (Guge) was conquered by the king of Ladhak Sengge Namgyal, Spiti and Zaskar, were made over to his youngest son but there is no mention of Lahul.¹²⁵ During the reign of Bahadur Singh 1532-1559 A.D. Tinan and upper Lahul remained under Kulu. The Lahul inscriptions locally bear the names of Rajas of Kulu like Partap Singh (1559-1575 A.D.), Parbat Singh (1575-1698 A.D.) and Prithi Singh 1608-1635 A.D.

In 16th and the early 17th century A.D. Lho-Drugpa sects (Lho-Drugpa) with head quarters in Bhutan established its influence

122 Hutchison and Vogel, 'History of the Punjab Hill States', Vol. II, Reprint 1982, P. 478.

123 Harcourt, A.F.P., 'The Himalayan Districts : Kooloo, Lahol and Spiti', 1871, P. 124 & 123.

124 Hutchison and Vogel, 'History of the Punjab Hill States', Vol. II, Reprint, 1982, P. 479.

125 Francke, A.H., 'Antiquities of Indian Tibet', Vol. II, Calcutta, 1926, P. 113.

over Lahul monasteries like Shashur, Kelong and Gandhola. The other Red Hat sub sect of the Drugpa also entered in Lahul about the same time.

Mongals invaded (Guge) Lahul in about mid of the 17th Century A.D. The invasion was led by Golden-Tshang or Tshewang of Seg-po-Mongol Tribals. The invaders destroyed Tangyud Gumpa and some temples at Lahlung in Spiti, a Mongol detachment also stormed Kolong fort in Lahul and crossed the Bhaga on way to Kulu but were buried under the debries and snow avalanches near Gondla. The human bones are still found on a plain called RohpLang-Thang where according to tradition this disaster happened.¹²⁶ The Mongols had to retreat and this was an opportunity to Raja Bidhi Singh of Kulu (in 1672 A.D.) to bring upper Lahul entirely under his rule. He also entered the Chamba, Lahul and annexed the valley to Kulu from Chamba as far as Therot, which is the present boundary between Lahul and Chamba. The inscriptions and documents are abundantly found carrying name of Raja Bidhi Singh in Lahul. During the reign of Man Singh 1688-1719 A.D. the Cheif of Barbog resisted the supermacy of Kulu Raja, resultantly he was deprived of all powers of Cheiftainship which this family can not enjoy even today. The Chief of Barbog was Nono Chogan. But the Chiefs, Kolong, Gumrang and Tinan did not resist, therefore, retained Zagirs and Cheiftainships. The Tinan chronicles refer about the iron castle in Guge where from these Cheifs migrated to Lahul.

From about 1670 A.D. the Ladakh influence in Lahul vanished. Raja Man Singh of Kulu fixed Lahul boundaries with Ladakh at Lingti Plains, which still exists. He build the Gondala fort and married the daughter of Gondala Chief.

The inscription at Gymur and Lyndur 1800 A.D. mentions the name of Raja Pritam Singh of Kulu. When Sikhs invaded Kulu in 1840-41, they entered through Lahul and made it under their rule. But in 1846 both Kulu and Lahul became territory under British India Government.

The history of Lahul is partially dominated by Chamba and Ladakh Rulers, but mainly influenced by Kulu Rulers. It is perhaps the geographical nearness to Kulu than to Ladakh and Chamba capitals. The modern times have bestowed on Lahuli tribes, the means of affluency by cash crops through potato, Kuth and off season vegetable. Apart from this these tribals are business minded and due to this quality the Lahulis are the most richest tribals in India. Therefore a modern history

¹²⁶ Hutchison and Vogel, 'History of the Punjab Hill States', Vol. II, 1982, Reprint, P. 480.

of Lahul will be a golden account of Lahulis, the credit really goes to the hard working and sharp minded Lahuli tribals.¹²⁷

Spiti

Spiti is actually Piti and it means the middle country in Tibetan language. It comprises of the entire Spiti river valley right from Kunzum La down to Khab, where it meets the Sutlej, it is the main Spiti valley but it comprises of a side valley of Pin river as well, thus totally covers about 2831 square miles of area.

The earliest record about Spiti is the copper plate grant to the Nirmand temple by Samudra Sena. The Spiti was then ruled by Hindu dynasty of Rajas bearing the surname or suffix of "Sena".¹²⁸ The plate is dated the year 6 which may be regnal, if the year of the Shastra era it corresponds to 630 A.D. Samudra Sena calls himself Mahasamanta i.e., subject to a paramount power; perhaps Tibet.¹²⁹ The Kulu annals also confirm that Raja Rajendra of Spiti invaded Kulu in the reign of Raja Rudar Paul; in about 500-600 A.D. This way Kulu was made tributary to Spiti and it continued so in the reign of two Kulu Rajas. This could be snapped only when Paridh-Paul gained victory over Spiti in the battle near Rohtang Pass. During Sena dynasty definitely Spiti must be having its influence in the Trans-Sutlej valley down to outer Saraj and Nrimand area. It is possible that Spiti rulers had sway over Bushhar, Pandrabis and outer Saraj areas. Piti Thakurs had their fort near Jagat Sukh and had influence over the entire upper beas valley. Kulu state being subjected as tributary is the testimony to this fact. After Kulu Raja Parshidh Paul's invasion, the Tibetans from Ladakh invaded Spiti. The Raja of Kulu Sansar Paul also assisted the Ladakhis in the invasion. The Hindu Sen dynasty was overthrown. The son of Spiti Raja Chet Sen was assigned a Jagir. Kulu Raja got three villages in Spiti for his assistance in the invasion. As Ladakh Kingdom was founded in about 975-1000 A.D. by Skid-Ide, after his death his third son Lde-

127 Lahulis are not only fast in business but also many of them have entered into the Senior Civil Services like IAS, IPS and Central Services. Shiv Ram Karwa and Mehar Chand Thakur are the officers from Lahul who were with the author, from Kulu, at National Academy of Administration, Mussoorie, during 1975 foundation Course for Class I officers. Karwa got Income Tax and is presently posted as Deputy Commissioner Income Tax Bombay, Thakur got custom service and is presently posted as Additional Collector Customs and Excise Bombay. The author got Indian Postal Service and is posted presently as Director Postal Services, Bombay. Incidentally all three officers from Kulu and Lahul in 1975 batch are in Bombay.

128 Journal of Punjab Historical Society, Vol. VII, No. 2, P. 145.

129 Journal of Punjab Historical Society, Vol. VII, No. 1, P. 5, 6.

Tsung-gon, got the rule of Zaskar, Lahul and Spiti but remained the vassal state to the Ladakh Kingdom which was ruled by his eldest brother. We read of a King of Ladakh Byang-Chub-Sens-pa, about 1000 A.D., who founded Taso Temple in south Spiti and must have ruled Spiti at that time. Fifty years later the Guge Lama king, Byang-Chub-Lob restored the same temple, and may have ruled over south Spiti. His immediate predecessor, Y-Shes-Od of Toling in Guge is also mentioned in Spiti inscription. We may therefore conclude that Spiti had been under Tibet rule from the overthrow of the Hindu dynasty, down to that time, and it probably remained a part of Ladakh after the consolidation of that Kingdom under Lhachen Utpala (1125-50 A.D.) who conquered Lahul and Kulu and made them tributary".¹³⁰ Spiti must have remained under Ladakh rule till the reign of Namgyal Namgyal (1560-90 A.D.) but must have become independent when Ladakh was invaded by Baltis during the reign. But Sengge Namgyal (1590-1620 A.D.) restored his rule in Spiti and extended upto Mani. His subordinate Gaga Chering Namgyal captured the Dankhar Fort.¹³¹ On his death his youngest son Dachong Namgyal (1620-40 A.D.) became the ruler of Spiti under the vassalage of Ladakh Kingdom. Dachong Namgyal is reported to have issued a grant in favour of Kyi Monastery, this grant was issued from the palace of Leh. Jesuit Andada visited Tsaparang in 1623 and he states that Spiti was under Guge King who had his palace at Tsaparang, the King belonged to the second Ide dynasty of Purong.¹³²

In the reign of Delegs Namgyal, son of Deldan and the grandson of Sengge Namgyal (1640-90 A.D.), a war took place between Lahasa and Ladakh. In the war, the Mongolian tribes assisted the Lahasa King. Ladakh on the other hand sought for Moghul army from Kashmir. The Tibetans and the Mongolians were defeated at the war of Basgo. They retreated back as far as Panggog lake but again returned when the Moghul army returned back. This favoured them to impose some conditions on Delegs. These included the surrender of claim of Guge and Spiti. Guge was lost but Spiti was retained when the King of Ladakh married the daughter of the Tibetan Commander-in-Chief and thus got Spiti in dowry. The event took place in 1680 and since then Spiti continued with Ladakh.

After 1680, Spiti was invaded by Raja Man Singh of Kulu. He also exacted tribute from Spiti, his authority was loosely over the state

¹³⁰ Hutchison and Vogel, "History of the Punjab Hill States", Vol. II, Reprint 1982, P. 485.

¹³¹ Francke, A.H., "A history of Western Tibet", London, 1907, P. 92, 101.

¹³² Hutchison and Vogel, "History of the Punjab Hill States, Vol. II, Reprint 1982, P. 485.

but in fact it remain under Ladakh. Raja Man Singh is reported to have built fort at Sumdo and below Rupin pass on the bank of the Pin river, called the Lyungi Khar (Kulu Fort). The remains of these forts still exist.

In 1776, the Bushhar troops captured Dankhar fort and retained it for two years. In 1819 again Kulu troops entered Spiti by crossing Kunzum Pass, the troops were sent by Wazir Sobha Ram of Kulu perhaps to exact tribute. Spiti used to pay tribute to Kulu, Bushhar and Ladakh just to keep peace in the valley. Spiti virtually came under the Dogra rule when they conquered Ladakh. Raja Gulab Singh's general Rahim Khan was appointed as the ruler of Spiti in 1841, and his son-in-law Ghulam Khan destroyed the monasteries and idols in Spiti valley. In the year of 1841, during December, Rahim Khan accompanied general Zorabar Singh to Taklakot in the expedition and plunders of Eastern Tibet by Dogras but Zorabar Singh was killed in the war at Taklakot, and Rahim Khan taken as prisoner to Lhasa where he was slowly tortured to death.

The events took very sudden turns in the year of 1841. The Sikhs captured Kulu in the same year, a force was sent to Spiti as well, the inhabitants left to the mountains leaving everything behind in their villages. The Sikhs plundered the villages and monasteries. The country was annexed and left as tributary to Ladakh itself. In 1846 whole Alpine Punjab, from Ravi to Indus, including Ladakh and Spiti was transferred in perpetual sovereignty to Raja Gulab Singh of Jammu. But in the same year Spiti was exchanged for other territory and added to Kulu, with the object of securing a road to the wool districts of Chang Thang in Tibet proper. In the autumn of 1846 Alexander Cunningham and Vans Agnew fixed the boundary between Spiti and Ladakh and Eastern Tibet. The mountainous and uninhabited territory to the east of Baralacha and north of the Parang passes being attached to Spiti. The boundary runs from west to the Baralacha pass, crosses the Lingti plains, and passes eastward to the mouth of the Tsomorari lake, and then south to the Sutlej, touching Tibet proper on the way. This area is called Tsrab or Tsrab Lingti. In 1849 Major Hay, Assistant Commissioner of Kulu took over charge of Spiti as well, and spent the winter there. Thus, Spiti came under British India Government. After Independence in 1947, it was formed as a part of Lahul and Spiti sub-division and now it is sub-divisional head quarter itself under the Lahul and Spiti District.

History of spiti reveals that it is exploited much by the political designs by its neighbouring states like Bushhar, Kulu and Ladakh. Ladakh controlled it from remote but continued its influence for long;

Kulu and Busshar had occasional influence as an objective of ambition of expansion, not seriously. Ladakh was keenly interested in Spiti but the state was too small to spare a king exclusively for this from Ladakh. Therefore, on the mercy of all these three neighbouring states Spiti politically never aspired will fully. The modern times also donot ensure much of hike in affluency to the Spiti tribals but definetly they will show improvement in all aspects as compared to their past years. History will record a slow pace to their socio-economic developments.

Kinnaur

Kinnaur or Kinwar comprises of main Trans-Sutlej valley and Sangla valley. The main Trans-Sutlej valley starts right from Khab (near Sumdo) down to Trandha. Kinnaur is inhabited by the tribals called Kinnauras the ancient Kinnars. The account of these ancient tribes is extensively found in the ancient literatures like Vedas, Puranas, Upanishads and in the account of classical writers both Indian and Greeks. They are mostly described as mythical men. Manu also mentions about Kinnars as, "(Horse faced) Kinnaras, monkeys, fishes, birds of many kinds, cattle, deer, men and carnivorous beasts with two some of teeth".¹³³ Albruni while enumerating the eight classes of spiritual beings described the Kinnars as having human shapes but horses heads being the contrary of the Centaurs of the Greeks, of whom the lower half has the shape of a horse, the upper that of a man, the base of the knowledge of Albruni were certainly the Puranas.¹³⁴ D.C. Sarkar believes that these names originally indicated certain tribal peoples, although later they came to imply classes of mythical beings. The Kinnaras and Taksas were probably names applied to some Himalayan tribes while Gandharvas appear to have been the original name of the people, later called Gandhara.¹³⁵ Dr. Bakshi Ram Sharma conjectures the word 'Kim' as mountain and explains 'Kinnara' as the 'Mountain-Dwellers' and since they reared the horses they were adopted in mythology as horse mouthed semi-celestial beings.¹³⁶ But to assign the tribals as horse mouthed must be an anthropological description of the tribe giving features in detail, in fact Kinnar features tend more towards Mongoloid type, M.R. Singh.¹³⁷ locates Kalapagrama at the eastern side of the

133 Sacred Books of the East, 'The Laws of Manu', Vol. XXV, Et by Max Muller, 1870, Motilal Banarsidas, Delhi, P. 15.

134 Sharma, Tej Ram, 'Ancient Tribes of Himachal Pradesh, Himachal Art and Archaeology, State Museum Simla', 1980, P. 62.

135 Sarkar, D.C. "Select Inscriptions", Book No. III, P. 69, Note 7.

136 'Kinnara Loka Sahitya', P. 32, 33.

137 Singh M.R. 'Geographical Data in the Early Purana', P. 29.

Kailash on the Himavata on the basis of Vayu Purana. He also mentions that the sages like Mrkanda, Vashishta, Bharata, Nala, Vishvmitra, Uddalaka and others have their hermitages round Kalapagrama, Manu, the descendant of Ikshvaku line is also said to have resided in Kalapagrama. Albruni also takes help of the Matsya-Purana and describes Kinnaras alongwith Kimpurusha and Khasa and explains Kalapagrama as the city of the most virtuous.¹³⁸

The Aryans came to India in about copper age when the Himalayan valleys must be inhabited by the tribes like Kinnars, Kiratas, Khasas and Nagas. The Khasa were particularly the nomadic pastoralists. The Kinnars and Kiratas were also the Pastoral tribals but it appears that Kinnars and Kiratas were the aboriginal of the Himalayan tracts whereas the Khasas were the nomadic pastoral from central Asia. As a matter of fact there was an interaction between the aboriginal tribals and the Central Asians nomads, but the Khasas were more aggressive and stronger and could become the master of the Himalayan tracts subjugating the aboriginal tribals. In the course of interaction between different races the admixture of racial character also took place. The present Kinnaurs are therefore the result of such admixtures and they are considered as Kanets. They are same as found in Kulu and Lahul. The Aryan races from the plains also adventured into the Himalayan tracts and in these Kanets we find substantial Characters of Aryan features, especially it is true of the lower Kinnaur. The area of Kinnaurs must be ruled by Tribal Chiefs known as Thakurs or Ranas or Negis who had control over a few villages each.

In 630-50 A.D. Sang-Tsen-Gampo was the founder of the Bhot empire in Tibet. His dynasty ruled Tibet till 908 A.D. In the reign of Adgod-Srungus 908-65 A.D. the sign of disintegration of Bhot empire started appearing. The Bhot period thus had two demarcation of period one from 7th A.D. to 10th A.D. second from 10th C. A.D. to 14th C. A.D. In the first three hundred years Bhot empire had its influence down the Sutlej river and thus had rule over the entire Kinnaur. The Tibetans also must have settled in Kinnaur and that must have resulted in the intermixing of racial character. Also the Bhot language was imposed on Kinnaur from 10th century onward the Bhot Empire lost its control from Lahasa, Dapal-Khore fled to the west and established 2nd period of the Bhot empire, now from Guge. During the 2nd Bhot period from 10th to 13th C. A.D. the Bhot rulers had a loose control over its territories. The petty tribal Chiefs known as Thakurs or Negis became

138 Sharma, Tejram 'Ancient Tribes of Himachal Pradesh, Himachal Art and Archaeology, 1980, P. 63.

more powerful and almost independent, one of the last Bhot King is reported named as Partap Paul. By 13th C. A.D. the Bhot empire of Guge started its downfall.

By the start of 14th C. A.D. the entire Kinnaur area was divided into seven parts locally called Sat Khund¹³⁹. For offensive and defensive purposes the Thakurs built their own forts at the commanding sites. The forts like Labrang, Morang and Kanra are the best example.

After this came the rule of Bushhar state. Infact Bushhar State had its original seal at Kamru in Sangla valley. The legend says that one Dev Purana is said to have come from Badarinath in Garhwal through Himalayas and first halted, at Tholing Muth in Tibet. The person was installed as King named Parduman at Kamru¹⁴⁰. Later on a Castle was also built at Kamru which still exists¹⁴¹. Later on the Capital was shifted to Sarahan Bushhar. It is said that on coronation of the King of Bushhar state the ceremony is necessarily performed at Kamru. Parduman is the founder of the Bushhar State Royal Dyansty. The geneological list handed by Parduman shows a big list of Rajas coming down from Parduman to Bir. Bhadra Singh¹⁴². The 122nd descendant. There are two geneological tables which differ in some details. In one table Chubal Singh is shown as the son of Parduman, while in another Anurudh is mentioned as son of Parduman¹⁴³.

Raja Chatur Singh is the first Raja who made Rampur Bushhar and Kinnaur area entirely under his control. The next important Raja is Kheri Singh who was very strong and a big warrior. He ruled during 16th C. A.D. and was the contemporary of Tibetan King, Gralayadoks. The Tibetan-Ladakhi war took place in 1681-83 A.D., at that war there was an aliance and brief general agreement about family relations and the exchange of envoys between Raja Kheri Singh of Rampur Bushhar and the Government of the 6th Dalai Lama of Tibet.

There is little known about Vijaya Singh and Udaya Singh who followed Kheri Singh. Raja Ram Singh who succeeded Udaya Singh made Rampur his capital. He had to face several disastrous contests with Raja of Kulu, Bidhi Singh. The Kulu Raja invaded Bushhar and annexed Kothis of Dhaw, Balamgarh in Outer Saraj. Raja Bidhi Singh died in 1688 A.D. and completed the Taluka of Outer Seraj which to date it forms the part of Kulu.

139 Gazetteer of India, Himachal Pradesh, Kinnaur, 1972, P-48.

140 Op. P. 48.

141 The author visited Kamru and the Sangla Valley in 1981 as Sr. Supdt. Post Offices, Shimla. The castle nesting below the Kinnar Kailash massif still represents its antiquity.

142 Gazetteer of India, 'Himachal Pradesh, Kinnaur, 1971, Appendix IV.

143 Op., P.-48

Raja Uggar Singh took Pargana of Suhel by force and gifted it to Rana of Kumarsein. The Gurkhas held Bushhar State from 1803 to 1815. When British declared war against Gurkhas in 1819. The Bushhar troops were led by Wazir Tikkam Das and Badari Dass and was reinforced at the beginning of 1815 by a contingent from Kulu. The British Government also granted a Sanad dated 6 Nov., 1815 to Raja Mohindar Singh restoring him his all former territories except Rawin and Kotgarh. Raja Mohinder Singh died in 1850 A.D.

Next the State was ruled by hereditary three Kanet Bazir families : Pawari Kohal and Suha. Among them Raja Mohinder Singh was the most effective ruler. The task of Bazir was performed by Tikka Raghunath Singh. From Pawari family the best known figures are Mohiner Dass and Ram Bahadur Singh.

In 1850 Raja Shamsher Singh succeeded a minor to the Gaddi. He took some strong measures against the British Government after 1857 revolt. This resulted Lord William Hay to react strongly and he wanted to send troops to Rampur to crush the King but troops could not be arranged in time. The rule of Raja ended in 1887 A.D. Tikka Raghunath Singh died in 1898. He is reported to have fled to Sirmaur State in 1883 A.D. But he must have come back. In the year 1893-94 he executed land settlement reforms in Bushhar State. After his death the British Government intervened and appointed Rai Sahib Sangar Ram, formally the manager of Kumarsein State.

In the years of 1899 to 1900 the Bushhar State was managed by Lala Mangat Ram, Raja Shamsher Singh was eventually succeeded by his second son Raja Padam Singh. He was connected by marriage with the house of Dhadi and Lambagraon (Kangra). He had two son¹⁴⁴, Raja Virbhadra Singh, the present Raja and Raj Kumar Devendar Singh.

History of Kinnaur is by and large smooth sailing through the ages. The invaders have been very little lured, may be the formidable terrain horrified their ambitious designs. But the forbidden land is less exposed to the outside world. The modern era also has failed to break this isolation shell. Definitely the historic account of the present era will paint not very rosy picture of Kinnauras. The people are gentle and intelligent. A good number of Kinnauras are in senior civil services. The tribal development plans ensure progress in Kinnaur and that may

144 Virbhadra Singh has been MP to Lok Sabha for a long period, he also functioned as Minister of State in the Centre and Chief Minister of Himachal Pradesh. He is still active in the politics of the State and Centre. And in the year 1993 he had again became the Chief Minister of Himachal Pradesh.

perhaps change the Scenario to have comparatively a better account of record for constructing modern history of Kinnaura tribals.

Garhwal

In the historic times the Khasas had sway in Garhwal but they had also a Brahmanical influence since ages and that established the Hindu base in the region. The remains of the temples reveal that Khasas and Brahmans had a harmonious social set up and sufficient admixture of ethnical character took place, another ethnical contributions to the racial admixture was from the ancient Kiratas. About Khasas of Garhwal there are several factors connected with their history that shows whatever their origin may have been the Khasas have from centuries been under the influence of the Brahminical priesthood.*¹ Garhwal and Kumaon Hills were the abodes of some ancient tribals like the Kiratas, Khasa or Kunets and mainly followed the pastoral way of life, no doubt a few also followed agriculture as profession. "The Hill tribes to the West of Kumaon were Kinnaras, the ancestors of the Kunnets of the present day and Yakshas and Khasas, that there were Nagas in Kashmir and Vidyadharas in the Swat valley, as well as Sinddhas, Gandharvas, Danavas and Daityas, names applied to various hill tribes or perhaps more correctly to sections of these tribes following certain avocations. The Vidyadhara is commonly applied to the people of the Kushadwipa, which is to be identified with the mountainous tract between the Indus and the Hindukush and which was bounded externally by Saka-dvipa, which may be assigned to Kipin or the Kabul valley occupied by Sakas in the first century before Christ".*² Asokas rule extended to the hills and Garhwal must be one of such States, this is proved by the Kalsi inscription of Asoka in his thirteen regal years.*⁴ As per the local legend Raja Rasulu ruled Garhwal area and he had his capital at Haripur near Kalsi. He is reported to be the son of Salibahna, from whom the Saka Era takes its name. There are ruins at Ram Nagar and buildings were built in stones. This town is said to be a capital during Pandvas. At Laldhani Chauk also there are some temple ruins; fine stone ruins are found at Luniset, at Chandi Pahar, 6 miles from Haridwar again there are temple ruins. All these ruins showing temples of Buddhist and Brahmanical orders. The Buddhist character is represented by symbols

*1 Atkinson, Edwin T. 'The Himalayan districts of the North-Western Provinces of India', Vol. I, Allahabad Western and Oudh Government Press, 1882, P. 269.

*2 OP., P. 297.

*4 Chaudhari Radhakrishna, 'Inscription of Ancient India', 1983, Meenakshi Prakashan, New Delhi, P.-61.

like tree and deer, these legends are also found in the coins of Krananda which were discovered at Bihat in Saharanpur District. The Brahmanical characters are the Bull, Siva and Ganesa image etc. A Trimurti of Brahma, Vishnu and Siva is also found. Hieun Tsang visited Thanesar, from there he went to Sughna in Saharanpur and from there to Madawar in Bijnor Distt. and further proceeded to Po-Lo-Ki-Mo-Pon-Lo or Brahmapura which lay 300 Li or 50 miles to the North of Madawar. According to Cunningham the Garhwal and Kumaon were the districts which formed the famous Kingdom of Katyuri dynasty. The ancient Capital of Katyuri Rajas was at Lakhanpur or Virat Pattan on the Ramganga river about 80 miles in a direct line from Madawar. By 7th century A.D. there was Buddhism in Kumaon and Garhwal and by mid seventh century A.D. The religion started diminishing due to teachings of Sankracharya who is said to have visited Kumaon and Garhwal. Katyuris must have established their rule in the valley of Alaknanda after 8th century A.D. Basdeo temple of Joshimath is the oldest temple of Katyuri Rajas. Katyuri inscriptions*⁵ are also proof for the fact that there are five grants engraved on copper and on inscription on a stone slab which is also a grant, it belongs to the temple of Siva, as Vyaghreswar (the tiger herd) or Vakeswar (the lord of eloquence), situated at the junction of the Gomati and Sarjin in Patti. Kayur of Kumaon. The grant is made by Bhudeva-Deva, seven kings are referred as the ancestors of the donor king⁶ : Basantana Deva Karpara Deva, Kalyan Raja Deva, Tribhuvana Raja Deva, Nimbrala Deva, Istrama Deva, Laliteswara Deva and the donor Bhudeva Deva. The plategrants are : Pandukeshvar plates; and Bhagalpur plates. According to the Samath Date the following chronology is suggested : Gopala (855 A.D.), Dharampala (875 A.D.) Deva Pala (895 A.D.), Vighraha Pala (915 A.D.), Narayana Pala (935 A.D.), Raja Pala (975 A.D.), Vighraha Pala II (995 A.D.), Mahi Pala (1015-40 A.D.), Nava Pala (1040 A.D.), Vighraha Pala III (1080 A.D.).

After the Katyuris for some years the region was ruled by Petty rulers and later came the Chand Rajas. Their first King was Somchand he ruled in about 655 or 700 A.D. The list of the Chand rulers reveal that there had been about 17 kings.*⁷

*⁵ Atkinson. Edwin T., Op., P.-469.

*⁶ Journal of Asiatic Society of Bengal, Vol. VII, I, 56.

*⁷ Atkinson, Edwin, Op., P. 500.

Names	Accession	Reign	Accession	Reign
(1) Soma Chand	757	21	742	21
(2) Atma Chand	778	19	763	7
(3) Purana Chand	797	18	779	18
(4) Indra Chand	815	20	778	10
(5) Sansar Chand	835	35	798	18
(6) Sudha Chand	870	20	816	10
(7) Hammira Chand	890	23	826	17
(8) Bina	913-26	13	843-55	11
(9) Khasiya Interregnum	926-112	196	855-1067	213
(10) Bira Chand	1122	15	1067	13
(11) Rup Chand	1137	13	1080	20
(12) Lacchum Chand	1150	20	1100	20
(13) Dharma Chand	1170	8	1108	19
(14) Karma Chand	1178	19	1127	9
(15) Kalyan Chand	1197	9	1136	21
(16) Nirbhaya Chand	1206	21	1157	7
(17) Nara Chand	1227	7	1164	18
(18) Nanaki Chand	1234	18	1182	31

About Garhwal Kings Atkinsan gives following list :^{*8}

- | | |
|--------------------|--------------------------|
| (1) Bhagwan Pal | (16) Vidhi Pal |
| (2) Abaya Pal | (17) Bhagadatta Pal |
| (3) Bishesha Pal | (18) Jayachandra Pal |
| (4) Karna Pal | (19) Kirthi Pal |
| (5) Ksema Pal | (20) Madana Pal |
| (6) Vyakta Pal | (21) Anibudha Pal |
| (7) Suratha Pal | (22) Vibhogita Pal |
| (8) Jayati Pal | (23) Subadhan Kot |
| (9) Purna Pal | (24) Vikrma Pal |
| (10) Avyakta Pal | (25) Vijaya Pal |
| (11) Sativahne Pal | (26) Hansa Pal |
| (12) Sangita Pal | (27) Soma Pal 1209 A.D. |
| (13) Mangita Pal | (28) Kanha Pal |
| (14) Ratna Pal | (29) Sandhi Pal |
| (15) Malana I Pal | (30) Sulakshana Deva Pal |

*8 Op. P. 447.

- | | |
|-------------------------|---|
| (31) Lakshana Deva Pal | (50) Sitala Shah |
| (32) Alakshana Deva Pal | (51) Man Shah 1547 A.D. |
| (33) Ananta Pal | (52) Soma Shah |
| (34) Abhideva Pal | (53) Duban Shah 1580 A.D. |
| (35) Abhayadeva Pal | (54) Garbhabhanjan Mahipati
Shah 1625 A.D. |
| (36) Ajaya Pal | (55) Prithvi Shah 1640 |
| (37) Ajaydeva Pal | (56) Medini Shah 1660 |
| (38) Asapratapa Pal | (57) Fateh Pal Shah 1684-
1716 |
| (39) Jayadeva Pal | (58) Upendra Shah 1717 |
| (40) Ganitadeva Pal | (59) Pradip Shah 1717-72 |
| (41) Jurihadeva Pal | (60) Lalita Shah 1772-1780 |
| (42) Kalyana Pal | (61) Pradhuman Shah 1785-
1804 |
| (43) Ana Pal | (62) Sudarshan Shah 1815 |
| (44) Dipanta Pal | (63) Bhawani Shah |
| (45) Priyanihara Pal | (64) Pratap Shah |
| (46) Sundra Pal | |
| (47) Sahaja Pal | |
| (48) Vijaya Pal | |
| (49) Balbhadra Shah | |

History of Garhwal has been a smooth going event except for the occasional changes of dynasties. Garhwal is also benefited by its geographical situation as it nestles in the Central Himalayas, therefore free from the invasions. History reveals that no direct invasions have taken place in Garhwal from foreign rulers, that has preserved the socio-cultural and socio political matrix intact. Buddhism flourished here for long and then the Hinduism is now in the form of hard core and all Hindu Tirath Sathana (Sacred places) are dotted throughout the region.

Poverty is prevailing largely, there are no prospects for a swift change for affluency, I feel Garhwal will not make much contribution to future History but Garhwal will get the shine from the Indian Political scene as usual.

Nepal

Nepal is a very ancient country as is supported by the references in several ancient literatures and the artefacts obtained during the excavations in Nepal. The Terai area of Nepal must be extensively inhabited by the human beings by 6th C.B.C. The traditional history of Nepal is initiated by the tribal rule which must be in the form of Janapada. The Gopals and the Abhiras are the ancient tribes which inhabited the country. Gopals and Abhiras came from Gujrat. These tribals belong to the mixed Austaric and Dravidian and probably also

Indo-Mongoloid speakers who were in occupation of the Nepal valley prior to a wholesale influx of purer Mongoloids the Nepal or Newar People"¹. After Abhiras, the Kiratas came on the scene. The Vanshavalis give an account of 26 to 29 names of Kirata Kings Kirats had their capital city at Lalitpur where there still exists a mound called Patukodan which is believed to have been associated with the ruling dynasty.² The last Kirata king is reported King Gasti, 110 A.D. The antiquity of Nepal is also expressed by the arte facts which have been found during the excavations ; Bajarahi : a moulded terracota head of a women, "Its heavy face with high check bones, the pendulous exaggeration" of the lower lip and the wide open bulging eyes and heavy ear ornaments mark it out at once as belonging to the familiar art form of fertility goddesses, so well known in India from the proto-historic period onward."³ This artefact leaves no doubt about the fact that Nepal was well inhabited by the proto-historic human beings and their civilization was extensively flourished in the country. Tilanrakot : number of terracota female forms. These all have affinity and similarity with the Mauryan and Sunga-Kushan form. This reveals that cultural forms also extended to Nepal during Mauryan and Kushan period. Lumbini : This place presents the antiquity of Nepal in abundance. Several terracotta figures of Mauryan and Kushana styles are found. Also the pottery pieces related to the Northern Black Polish Wares are found here. The artefacts found at Bijarahi, Tilan nakot, Lumbini and Paisia reveal a sequence of cultures which have been successively followed one after the other : Mauryan, Sungan.

Lumbini is said to be the birth place of Budha. He was a prince who belonged to the Sakyas tribe which had its Janapada. That shows Nepal was under Tribal Republics (Janapadas) during the 6th and 5th C.B.C. Kautilya (321-296 B.C.) gives reference in Nepali Kam Kautilya in Arath Sashtira, Nepal is derived from "Nipa" Bohert Shafer also believes in this and mentioned that Nipa+La may be the word where 'La must be of Tibeto Burman origin Ashoka in 3rd C.B.C. erected a stone pillar in commemoration at Lumbini-gram to mark the birth place of Buddha, in the 26th year of Asokas Empire. The village was made free of taxes and paying only an eighth of the produce⁴. The valley of Kathmandu presents much to the mythical and symbolic form of

1 Chatterjee, S.K., 'Kirata-Jana Kirti' P. 38.

2 Roy Amita, 'Art of Nepal, Indian Council for Cultural Relations', New Delhi, 1973, P. 2.

3 Op., P. 3.

4 Chaudhary, Radhakrishna, "Inscription of Ancient India", Meenakshi Prakashan, New Delhi, 1983, P.-89.

Hinduism since ancient times. On the sites of Kathmandu and Bhaktapur, we have found several artefacts (small stupas, reservoirs, fountains) and inscriptions that antedate the creation postulated by the chronicles and attest to the earliest presence of human settlement. Bhaktapur would have been founded around 3rd C.A.D. The oldest part of the city was located in the East, in what is today the "Upper City" (Thane) around the quarter of Taehapal. The City was then progressively extended towards the West, along commercial road, absorbing the villages one after the other. The pre-existence of villages seems more clear at Kathmandu. The inscriptions and Manuscripts mention these localities: Kaligrama, Dakshina Kaligrama and Vaidyagrama, which date from Licchavi period. The 5th-8th century Kaligrama must be at present Keltai. Dakshina Kaligrama dranga at present known as Yungala, only a fountain is at present with name Yangala existing. Vaidyagram is present extension of present Aruntal.....The cities of Kathmandu valley are signs with which the gods strewed the earth in order to celebrate their glory and their design. They reflected a supernatural and transcendent order.....the oscillation between the myth and architectural system is constant. It is in this way that the topographical space is metamorphosed into a symbolic territory and becomes a system of sign".⁵ It is a fact that the mystic antiquity of designs and symbols rests in the temple shrines in Nepal which even to-day mystifies the valley around. The ancient cultural aspects are minutely translated through the temple art and architecture, we cannot get a more solid evidence than this.

It is believed by Historians that the first ruling dynasty in Nepal was that of Licchavis who ruled Nepal for about 250 years. The Licchavi dynasty was founded by Vrishadeva. Cunningham refers to a list of Nepali Kings : Vrisha Deva in 260 A.D. then Shankra Deva in 285 A.D. , Dharma Deva in 305 A.D. and Mana Deva 329-56 A.D. Mahadeva 360 A.D., Vasanti Deva 378 A.D.; Uday Deva 400 A.D.; Mana Deva-I 425 A.D.; Gunakarma Deva-II 450 A.D.; Siva Deva-V 475 A.D.; Narendra Deva 500 A.D.; Bhumi Deva 525 A.D.; Vishnu Deva 550 A.D.; Vishva Deva-V 575 A.D.; Siva Deva-II 610 A.D. Cunningham gives a list of Licchavi Rajas of Nepal, he ascribes Licchavis to the Suryavansi family who founded their sovereign power in about the beginning of the Christian Era. According to his list Jaya Deva is the 1st King in about 1st A.D. Further Eleven Kings are omitted in the

5 Toffin Gerard, "Mythical and Symbolic origins of the City : The case of Kathmandu Valley, Diogenes" the Journal of the international council for Philosophy and Humanistic Studies, No. 152, 1990, Casallini Libries, Italy, P. 108, 122.

inscription.⁶ Vrisha Deva's successor was Mana whose inscription is recorded at Cough-Narayana temple, it bears date V.S. 386 (329 A.D.). The Allahabad pillar inscription⁷ of Samudra Gupta makes mention of Nepala as Prayanta Desa or border territory of the Eastern portion of the Gupta (320 to 350 A.D.) Empire. The inscription on the coins of Chandragupta I and Licchavis shows that Chandragupta I received Licchavi daughter through right of his wife. The Licchavis tribal republic is reported existed in North Bihar and then in Nepal.⁸

Anshu Varman King was the contemporary King of Harsha Vardhan of Kanauj (606-647 A.D.). He married his daughter to Tibetan King Srong-Tsan-Sgan-Po (620-649 A.D.). He was also the contemporary of Jayapida of Kashmir. Anshu Verman is infact the founder of the Thakur dynasty. The list of Rajas of Thakur Dynasty as per Cunningham⁹ are as under : Anshu Verman 634 A.D., Dharm Deva (Sri Harsha), Jishnu Gupta 652 A.D., Vishnu Gupta 670 A.D., Narendra Deva 690 A.D., Siva Deva-II 725 to 75 A.D., Jaya Deva-II 250 A.D.

Hiuen Tsang visited India during Harsha Vardhana period and remained in India from 629 A.D. to 645 A.D., during the period he visited several places including Nepal. He writes : Ni-po-Lo, this country is about 4000 Li in circuit and is situated among the snowy mountains and valleys are joined together in an unbroken succession.¹⁰

Thakurs continued to rule from 7th century A.D. to 12th C.A.D. In 11th century however Naokot Thakurs captured the Nepali throne but in 1078 A.D. a collateral branch, the descendants of Ansu Verma recaptured the throne. They are known as the Thakurs of Patan.

Malla dynasty was founded by Arimalla (1207 to 1216 A.D.). This dynasty ruled Nepal from 1200 to 1769. Mallas infact were the first national rulers of Nepal. The Mallas had there branches which ruled Nepal successively original Malla dynasty founded by Animalla in 1200 A.D., Jayabhimadeva dynasty of Mallas became in 1258 A.D. and Yajasathi-timalla started Malla dynastic line of his descendents since 1382 A.D. and ruled Nepal for 400 years. The king Jaya-

6 Cunningham Alexander, "Coins of Ancient India Indological Book House Varanasi, 1963 (Reprint), P. 112-113.

7 (i) Fleet, J., 'Corpus inscriptum Indicarum', Vol. III, No. I, P. 22. (ii) Chaudhary Radhakrishna, 'Inscription of Ancient India', 1983, P. 113. (iii) Sarcar, D.C. 'Select Inscriptions', Vol. I, 1942, P. 254-259.

8 Sarcar, D.C., Select inscriptions Vol. I, 1942, P. 253, 254.

9 Cunningham Alexander coins of Ancient India, 1963, (Reprint) P. 112-113

10 Beal Samuel, Buddhist Records of the Western World, Vol. II, 1884, P-89.

yakshamalla in 1480 A.D. divided Nepal kingdom in three parts, the Mallas Khatmandu, the Mallas of Patan and the Mallas of Bhatgaon.

Towards the end of 18th C.A. D. the Mallas were replaced by Gurkhas who were the mixed Mongoloid people of Brahman and Kashtrya castes and claimed Rajput descent. Infact in about 12th C.A.D. some Rajputs left Chittaur when they were attacked by Allahuddin Khilji. Many Rajputs took refuge in the Himalayan tracts and some of them settled in the Terai area of the Western Nepal and established numerous petty principalities after subjugating the local Khasas and the the tribals like Magars and Gurungs. They selected the surnames for themselves as Sen, Shah and Rana. Pruthvi Narain Shah started his expeditions to conquer Nepal valley in 1742 and by 1769 A.D. he conquered the entire valley and became the 1st Gurkha King of Nepal. Gurkha were ambitious and by 1795 they started their expeditions Westward. In the venture they conquered Kumaon Hill, Almorah Garhwal, Simla hills and reached upto Kangra. They had desires to annex Kashmir as well to the Gurkha empire. In 1801 a treaty was signed with British India Government by Nepal but still the relations between India Nepal remained strained from 1804-12. In 1814 British declared war against Nepal. All throughout from Kumaon Hills to Kangra the hill Chiefs sought British help to get rid of tyrannical rule of Gurkhas. It was the best opportunity for the British. The British India Government ensured help but in return got cotingencies of troops from each hill Chief. The Gurkhas were badly defeated every where and in the treaty of 1816 Nepal had to give up claims of the territory which they had in the West of Kali river and East of Machi river. Consequently Nepal had to loose control over Kumaon Hills, Dehradun, Almora Hills, Simla Hills, Kangra and all these areas became the part of British India.

On the otherhand Nepal has 500 miles border with Tibet. Between 640 to 703 A.D. Nepal was regarded as vasaal State of the Tiibetan Empire. And upto 1730 the small principalities used to pay tribute to the Manchu Emperors.¹¹ In 1769 A.D. the Gurkhas stopped the tribute. They tried in vain to attack Tibet in 1792 and this resulted Gurkhas to pay tributes to Tibetan Kings. In 1854 Gurkhas again attacked Tibet, this time successfully they entered Tibet and made Tibetan King to negotiate and in 1856 Tibet agreed to pay an annual tribute to Nepal and it continued to pay till 1953. Nepal had strained relations with China when the later preferred its claim over the Mt. Everest which Nepal opposed with tooth and nail.

11 Karan P.P. and William M. Jenkinson "Himalayan Kingdoms : Bhutan, Sikkim and Nepal", D. Van Nostrand & Co., New York, 1963, P. 85.

After the defeat of Gurkhas in Anglo-Nepal war in 1815, the institution of the Prime Minister of Nepal sprang up with a powerful bang. Bhim Sen became the 1st Prime Minister of the Rana family and it became a hereditary institution. In 1845 Jang Bahadur became the Prime Minister. The Prime Minister had a lot of powers under the aegis of the titular Kings and resultantly there was no progress in the State, nobility controlled all wealth and left the masses uncared, nobility became more and more richer at the cost of the masses and the masses became poorer and poorer at the mercy of the Prime Minister and other nobles. All these factors resulted in the 1950 revolt. In 1951 the King Tribhuvan was proclaimed as constitutional Monarch and this resulted in the end of the 104 year old institution of Prime Minister and Rana oligarchy. The period between 1951 and 1959 was marked by political instability and a rapid accession of Governments but it was also a period of persistent efforts by the King and some of the political leaders for the development of democratic institutions¹². King Mahendra made a new constitution in Feb., 1959 and he retained all executive powers, discretionary powers and emergency powers. The constitution also provided Supreme Court, Upper House and Lower House and first Election in Nepal took place in 1959 itself. A Council of Ministers was an advisory body to the King. The Panchayat system was also envisaged in Nepal. The villagers elected members to village council who in turn elected members to Zonal Councils. The Zonal Council further selects members to the National Panchayat Council which has an advisory role to the King. But all these democratic exercises were not suitable to King of Nepal, because he felt uncomfortable with checks and resistances created by the democratic process and institutions. The prevalent system of democracy was not convincing to the public as well, because basically the democratic institutions were not though the real democratic process but most of the representatives were elected or selected by the King and a major share was taken by Kings courtiers and nobles. The tussle of conscious public and the rigid royalty went on but at last in 1990 the real democratic norms were accepted and the public elected the Prime Minister of Nepal for the first time. Bhatarai became the elected Prime Minister. Later on Koirala, replaced Bhatarai as Prime Minister.

The history of Nepal is more localised, the isolation of the Kingdom among the fortification of high Himalayas have retained it as a Hindu Kingdom and only of its kind in the World. But the isolation shell is now penetrated and the ideals of democracy have entered Nepal. The Hindu Kingdom may aspire a leased life for a few decades only,

Nepal as a fullfledged democratic country is bound to happen. It will be political shrewdness of the Nepali King if he retrains himself as a rubber stamp with Royal Insignia and distribute all powers to republic it saves Royal Family from extinction and public from guardianship. Nepal public, one of the poorest in the world need royal guardianship to supervise proper public socio economic growth not for the fatness of Princess and nobles. Extinction of Royalty in Nepal will cause political upheaval, politically immature tiny nation will be caught into the crises of hunger and poverty and may lead to a foreign economic domination which will depend the way the public now decides.

Sikkim

The stone and celts are available in most part of Sikkim. The Lepchas worship these stones and for them they are spread by Sadaer Long. These are used as medicine and as a charm. "It is brought into use for pucumonia, mumps, gangrene, gout and infact, any disease under the sun. This stone comes in handy for the cure of cattle diseases too. It is rubbed against another hard stone with a few drops of water and a little paste is made. This paste is plastered on sores, mumps and other such external inmaladies. For internal use, this paste is diluted in water and administered through the mouth. For the live stock, the diluted portion is put in a longish¹³ container and poured down the throat of the animal." Infact these stone are stone age celts used by the human being during that time. These celts are clear-evidences of prevalence of the stone age human civilization in Sikkim. Not much of the researches have been carried out to show that what kind of tribes settled in Sikkim after the neolithic age. The existence of the Lepcha tribe in Sikkim till present day leads us to believe that Sikkim in the past was inhabited by the tribe of the Bamboo cultural area. That also reveals the fact that South-East Asian migrants must have reached upto Sikkim and established their settlements. Karan and Jenkins¹⁴ believe that Lepchas migrated from Asia and settled in Sikkim 13th C.A.D. At present the Lepchas are over surpassed by Bhotia and Nepalis. The Lepchas are reduced in population size and the area they occupy. Bhotia migration to Sikkim may be earlier than 12th Century A.D. It is possible that Bhotias might have started their settlements in Sikkim from 6th century A.D. onward but decidedly they must have occupied the higher altitudes. The sub-tropical hill terrain must be occupied by some aboriginal tribes

13 Foning A.R., 'Lepcha my Vanishing Tribe', Sterling Publishers, New Delhi, 1987, P. 31.

14 Karan, P.P., and William, M., Jenkins, 'The Himalayan Kingdoms : Bhutan, Sikkim and a Nepal', 1963, P. 50.

may be the Koch tribes of Kooch Bihar however in 12th C. A.D. Lepchas must have flooded into the terrain. In 17th C. A.D. the Lamaism entered into Sikkim and caused influx of Bhotias and now they subdued Lepchas and settled in the low hilly terrains in Sikkim. That resulted Lepchas to shrink to size and space.

The Buddhist Guru Padamasambhava is reported to have visited several places in Sikkim in 8th C. A.D. "According to the tradition of Lamaism, Padamasambhava of India visited the hallowed the eastern Himalaya, including the region of Sikkim, during his travels in Tibet in 8th century A.D. Since then adherence of Lamaism in the Himalaya have looked upon the Sikkim region as a holy land worthy of pilgrimage. Later, this part came under the control of the Khen/Khyan dynasty of the Kamata Rajya. Khen rule lasted from the later half of 13th century A.D. to the end of the 15th century. Lepcha Chiefs looked after their respective domains till the emergence of the Kingdom of Sikkim in 1642."¹⁵

Three Lamas named Lhatsum-Cheenpo, Sempo-Chhenmpo and Rigzin-Chhenpo of Tibet visited Sikkim, they belonged to the three subsets of Lhatsunpa, Kathogpa and Ngadakape respectively of the Nyingmapa sect of Lamaism. They consecrated Phunthshong Namgyal (1604-1670 A.D.) as the 1st Religious leader of the Lepcha land with the title of Chhogyal at Yoksan in Western Sikkim. The ancestors of Phunthshog Namgyal had migrated from eastern Tibet to Sikkim in 15th century. The Govt. of Chhogyal was designated as Denzong-Shug or Denshung. The wife of Chhogyal was designated as Gyalmo, that is the Tibetan Tradition. Many Lepchas were converted to Buddhism during the time. The Bon religion was replaced by Buddhism. In Sikkim, in all, two sects of Lamaism exist : the Nyingmapa and Kag-Yupa. The most of the monasteries are of Lhatsun-pa sub-sects. The Chief monastery of Sikkim is Pemayangtse, founded in 1705 A.D. The Lamas in Sikkim kept the temporal powers in their hands. The King Phunthshog Namgyal established the central administration in Sikkim and also set up a 12 members council of Ministers. The Lepcha chief was also inducted in the council of ministers. The benefits of this institution was that the entire clans of Lepcha tribals were brought under central authority. The Namgyal family ruled Sikkim from 1642 to 1975.

In the Sikkimis traditions Indrabodhi, the Raja Zahor (which is Mandi in the western Himalayas) was the spiritual father of Padaman Sambhava and places him in 7th to 8th century. He sent Padama

15 Rahul, Ram, 'The Himalaya as a frontier', Vikas Publishing House, New Delhi, 1978, P. 35.

Sambhava to Sikkim with a mission to preach Buddhism and cause cultural change in the masses.

Phuntshog Namgyals' son Tensung Namgyal (1644-1700 A.D.) succeeded him on his fathers death in 1670 A.D. He shifted his capital from Yoksam to Rabdente. He visited Lhasa and paid visit to Dalai Lama of Tibet. He reduced his council of Ministers from 12-8 which included the Bhotia and Lepcha Chief. Later on these Ministers were known as Kazi (the Lords of Sikkim). The term Kazi was introduced after the Gorkha invasions of Sikkim during 1774-88 A.D. The king also introduced the code of laws which prescribed different kinds and punishments for different offences. The king Tensung Namgyal married three women : A Tibetan, a Tsong and a Lepcha.

His son Chhagdor Namgyal (1686 to 1717 A.D.) succeed him in 1700 A.D. He was born of his Tibetan mother. There was a quarrel for the throne among the sons of different wives of King Tensung Namgyal. This resulted into the foreign invasions and loss of territory to Sikkim. Chhagdor Namgyals half sister (from Lepcha queen) was against his succession, she managed Bhutanese assistance and the Bhutanese army invaded Sikkim and forced Chogyal to flee from the palace, he went to Tibet and had to be in exile for 8 long years. The 6th Dalai Lama of Tibet granted him a small state at Shigatse in central Tibet. The Bhutanese withdrew from Sikkim but retained the south east areas viz., Rhenok/Renak extending upto Tegonala in 1706 A.D. Sikkim thus lost the region called Menlungkhashi including the areas of Kalimpong (which later on became the part of India as per Anglo-Bhutanese treaty of peace of 1865 A.D.) Chhagdor Namgyal returned to Rabdentse from Tibet but shortly his reign came to an end when he became the victim of conspiracy hatched by Pendi Wangmo but the conspirator lady was also killed after the king. His contribution to expand monasteries in Sikkim is of high order.

Next rulers were Gurmi Namgyal (1707 to 1733) and Namgyal Phuntshog Namgyal (1733-80 A.D.). During their period the uprising of Tsong Tribes (Limbus) against the Bhotia rulers took place. The Kings assisted the tribals there benefitting from the situation. The fight between the Lepcha and Bhotia tribals took place in the reign of Gyurmi Namgyal, the Lepcha continued this fight till early 19th century. After the death of Gyurmi Namgyal the next King was Namgyal Phuntshog Namgyal; in his time Lepchas got major share in administration.

Bhutan attacked Sikkim again in 1770 A.D. and occupied entire country east of the Tista river. On the other hand Nepal occupied Sikkim area west of the Singli ridge, during 1774 to 1775 A.D. Then again

Nepal attacked Sikkim in 1779-1780 A.D. and occupied larger part of Western Sikkim. Further from 1780 to 1790 A.D. Gurkhas advanced further and occupied the entire Tista basin. This resulted into the Nepalis settlement in the south Sikkim and the Lepchas and Bhotias became in minority in these areas.

Chhogal Tenzing Nangyal (1769 to 93 A.D.) ascended on the Sikkimis throne in 1780 A.D. He moved to north Sikkim to get the Tibetan favour against Gurkhas. In 1792 Manchus of China, the suzerain of Tibet came to the rescue of sikkim and impressed harsh term on Nepal. The Nepalis left the claim of Sikkim's western territory upto the Singli Ridge.

Tsugphu Namgyal (1785 to 1863) the son of Lepcha mother succeeded Tenzing Nangyal on his death in Lhasa in 1793 A.D., and returned to Rabdentse in Sikkim. He shifted his capital to Tonglong in north Sikkim in 1814 A.D. The Gurkhas invasions were always feared by Sikkim. Ultimately the king requested the British India Govt. for help against Gurkhas. The Anglo-Nepalese war of 1814-15 brought the British and Sikkim in contact. The Sikkimese help was strategically important for British India Govt. Therefore, India accepted Sikkim as its ally in the Anglo-Nepalese war. The treaty of 1817 the British recognised Sikkim territory from Tista to the Mechi river and Singli range. The British India Govt. also took the responsibility of Sikkim from external attacks. But internal disputes between the Bhotia and Lepcha tribals continued, at last the British India Govt. had to depute J.W. Brant and Capt. George William Aylmer Lloyd commander of this frontier force at V. Tetulia. He went to Sikkim to settle the frontier disputes, in 1828 A.D. The lepcha infiltrators from Nepal were compelled to return. On 1st Feb. 1835 British got. Darjeeling by making payment of Rs. 3,000/- to Sikkim. This was strategically important for the British India Govt. to resist advance of Nepalis in the east.

Tokhang Donyer Namgyal became the Chief Minister in 1847 who had anti British feelings. He ordered the arrest of Campbell and Hoocker in 1849, this happened during king Tsugphu Nangyal. In 1880 A.D. British India Govt. despatched a punitive expedition with a small force to Sikkim. The Govt. of India also stopped the annual subsidy to Sikkim and annexed Morang, and the tract down Darjeeling with Indian territory. The relations with Sikkim went in bad and bad. Campbell was forced to sieze the territory of Sikkim between the Raman and the Rangid river in 1860 A.D. the heavy casualties forced him to retreat back from Rinchhenopung to Darjeeling, to avenge this the India Govt. despatched a military force in 1861, this made Tsugphu Nangyal, the

King and his Chief Minister Donyer Namgyal fled to Tibet. The king abdicated in favour of his eldest son, Sidkyong Tulku. Tsugphu Namgyal died in Tibet in 1863. Sidkyong Tulku took over and gained full power in 1861, also the British India Govt. started paying the annual subsidy to Sikkim. Tulku also accepted the conditions and allowed Govt. of India to construct roads in Sikkim, right upto Sikkim Tibetan border. He also agreed for the banishment of Tokhan Donyer of his blood relations and removal of the Capital from north Sikkim, Tonglong, to Gangtok in east Sikkim. He also signed a Treaty at Tonglong on 28th March, 1861 which also established a paramountcy of Indian govt. over Sikkim. The Sikkim king was also recognised as Maharaja, like other Princes of India.

In 1875 A.D. King Tulku resigned in favour of his younger brother, Thutob Namgyal (1868-1914). A large number of Nepalis started settlement, in lower Sikkim, this was not desirable to Bhotia tribals of Sikkim. This resulted into the riots between the Bhotias and the Nepalese settlers in 1880 A.D.

Thutob Namgyal started getting letters from the Chinese Amban at Lhasa, the king was advised not to allow British India Govt. to construct roads in north Sikkim. Under pressure he was tilting towards Tibetan authorities, no doubt he had been installed only with British support. In 1883 he went to Tibet and received a warm welcome there. By 1886 he started disobeying the authority of British India Govt. In September 1888 the British forces drove out the Tibetans from Lingtu which they had occupied forcibly in 1886. Further on 5th June 1889 the Govt. of India created a political Agent at Gangtok to act as an observer on the Tibetan frontier. The political officer also ran the administration through the king. He also introduced land settlement and forest and mineral surveys in Sikkim. The forest was made the property of the Govt.

On 7th March, 1890 the Vice-Roy Landsdown and Amban Sheng-tai signed a convention in Calcutta which made Govt. of India solely responsible for the internal and external affairs of Sikkim. The relevant clause runs as under : "It is admitted that the British Government whose protectorate over the Sikkim state is hereby reorganised, has direct and exclusive control over the internal administration and foreign relations of that state and except through and with the permission of the British Government neither the ruler of the State nor any of its officer shall have official relations of any kind formal or informal, with any other country".¹⁶ The boundaries between Sikkim and Tibet were also defined

at the convention and the areas were considered on the basis of water shed. Thutob Namgyal, the King of Sikkim, always tried to defy the Government of India and at last tried to free to Nepal but was apprehended and was retired from his royal function. The administration was run by the political officer. However the king was restored to his royal authority in 1895 when he gave assurance to Government of India.

On the death of Thutob Namgyal in 1914 his younger brother Sidkyong Tulku (1879-1944) took over the throne. In 1935 through Govt. of India Act, Sikkim was treated as State of the Indian Union. In 1947 the British paramount over Sikkim ceased but in 1948 the Government of India and Sikkim formalised an interim agreement to cause the stand still agreement to continue the statusquo as existed before 1947. In 1950 the treaty was signed by Maharaja of Sikkim and Govt. of India which provided Sikkim to be protectorate of India. In 1952 the external affairs, defence and strategic communications came under Government of India. As a matter of fact Indian Government could have annexed this princely state to the Union of India like other Princely States.

But after 1947 the democratic forces started raising their influence in Sikkim. The land holding was mostly in the hands of Bhotia nobles and the general masses had been forced for labour and they had no say in the Government. They demanded democratic rights to the masses and abolition of Zimindari system. In 1949 the Dewan was appointed by the Government of India to Sikkim as Chief Minister. Tashi Namgyal, the King took keen interest in democratic system and with co-operation of Dewan in administration improved things and established a good administration for public. Between 1954 and 1961 there had been two general Elections but no elected body could run its full course. In 1962 the emergency was declared in Sikkim which vested all powers in Maharaja who dissolved the state council but allowed executive council to function. The elections were suspended for an indefinite period. The elections held in 1967 and 1970 created lot of problems and dead locks.

Palden Thoudup Nangyal who ascended the throne of Sikkim on 4th April, 1965. The general election of 1973 in Sikkim changed the political scenario. The turmoil was so severe that administration came to a stand still. On 6th April, 1973 the Government of Indian forces took Sikkim's administration in hand, on the request of Palden Thoudup Chogyal. On 8th April the Indian's Political Officer took over the entire administration in his hand. In the general election of 1974, Kazi Lhendup Dorgi sprang up a popular leader with majority of members in the

assembly. The Sikkim National party representing Bhotias and Lepchas was badly defeated. The Chogyal was made the constitutional head but most of royal powers were distributed among the council of Ministers. But Chogyal was not willing to this and tried his best to resist the passing of the bill in the assembly this resulted law and order problems in Sikkim. In September, 1974 the Government of India while amending the constitutions of India provided Sikkim the status of an associate state of Indian Union and provided for representation its member to Parliament of India at Delhi. Chogyal tried to internationalise the issue and opposed the Indian Government decision on Sikkim. This caused a threat to the Indian's security and integrity, therefore, the Government of India accepted the request of Sikkim assembly resolution, passed on 10th April 1975 to make Sikkim a constituent state of the Indian Union. The resolution had the further endorsement of the people of Sikkim through a referendum held on 14th April 1975. On 14th May, 1975, Sikkim became a State of the Indian Union. With this ended the institution of King of Sikkim, the Chogyal.

History reveals that Chogyals throughout had been looking for Tibet in all smooth or cloudy political weather but they have never tried to understand the geographical situation of Sikkim which cannot snap its affinity with India. The factor of proximity to India will never allow Sikkim to be out of its hand, and the Indian protectorate is political boon to Sikkim. Chogyal institution ended due to its folly and over allegiance to Tibet. There is no anti-democratic institution in existence, future will depend upon the will of masses, they must choose better people to govern over them. There is potential in the state and future may record a history with all progress and prosperity for this hill state.

Bhutan

The ancient Bhutan must be populated by the aboriginal tribes resembling the Assam Tribals "Bhutan was not a separate entity in the ancient period. According to both the Bhutanese and Indian Traditions Karmarupa (i.e., Ancient Assam) embraced present day Bhutan as well, and a line of Indian Chiefs under the Tutelage of Kamrupa then ruled its different parts. Ancient Bhutan separated from ancient Assam after the death of Kumar Bhaskara Barman in 650 A.D. Visits by Padamasambhava of India to eastern and western Bhutan in the later part of the late century first gave cultural unity to the Bhutanese tribes"¹. The Tibetans conquered Bhutan by 9th C. A.D., the conquest made Bhutan attracted towards Tibet. The Tibetan Lamas started their missions

1 Rahul, Ram, 'The Himalaya as a Frontier', Vikas Publishing House, New Delhi, 1978, P. 75.

in Bhutan by the later half of the 12th C. A.D. They settled in Bhutan and propagated Buddhism among the Masses. According to Minhaj-Ul-Siraj, a 13th century historian characterized Mohammad-Bin-Bakhtiar Khalji invasion of hill country north of Kamarupa as a Military campaign against Tibet. The expedition reached upto the valleys of south eastern Bhutan.

Lama Lhanangpa or Lhapa (1164 to 1224 A.D.) of the Drigung Monastery of Kagyupa sect of Buddhism of Tibet was perhaps the 1st Lama who ventured into Bhutan. He build Chalkha at Paro and Donggon-Dzong at Thimphu. Later on the monasteries at different places were established alongwith the Dzongs system of administration of Tibet in Butan. 2nd Lama Phajo Duggong Shigpo came to Bhutan in 1232 A.D. He settled at Tago. There was a competition between Lhapa and Shigpo Lamas. It rose to an armed clash with their respective supporters. By his efforts Shigpo made Drugpa-Kagyupa School dominant in Bhutan. His sons in future became the spiritual and the temporal heads of areas under their control. Many high families trace their origin to this Lama. The present Royal family of Bhutan traces its descent from Lama-Pema-Lingpa for Poling of Central Bhutan. The Lamas of sects like Nyingmapa and other sects also entered Bhutan for propagation of Buddhism. Drugpa Kunle built Tango Monastery.

Bishwas Singh the 1st Koch King (1522-54 A.D.) annexed certain parts of Western Bhutan and Butaneses were subjugated to accept his supremacy. The tribal Cheifs of the Eastern Bhutan acknowledged the supremacy of Ahom King, Hso-HUm-Mongo (1497-1539 A.D.)

Lama Ngawang Namgyal Dujom Dorji or Ralung Monastary came to Bhutan in 1616 A.D. He made his Chief rivals, the Lhapas and others, to flee from Bhutan and made the entire Bhutan under his religious influence. The Nyingmapa sect was not ousted from Bhutan but its main monastary at Tagtshang Gompa (Tiger's nest monastery) in Paro region was made under his control. The Drugpa school of Lama was extensively, strengthened in Bhutan and established himself as supreme spiritual and temporal ruler of the country, with the title of Shabdung Lama known as Dharam Raja in East India.

Ngawang Nangyal established Punakha Dzong in 1637 A.D. He also created the office of Khenchhon (head abbote) as the head of the religious establishment in Bhutan. He also established Lampongdel system of administration in which Lama and the Lay man share power and responsibility for the administration of the country. In 1650 A.D. he created the state council (Lhengye Shung-Tshog) and also created the office of Desi known as Dev Raja as the head of temporal establishment

of Bhutan. He divided Bhutan into three regions. Eastern, Central and Western Bhutan, and appointed a Chilla (Chief Lama) to each region. Later on the designation changed to Pou Lop (Chief teacher or Governor). The Dzongpong was appointed as district Chief in each district. The Drugpa and Kagyupa school became the state religions of Bhutan and named the country as Drug-yul. The people were thus called Drugpas. Depastsangpas invaded Bhutan in 1639 but were defeated in the war.

The Raven became the sacred bird of Bhutan and its image became the protective deity. "It also formed the crest of Shabdung Ngawang Namgyal's head dress. Decorated by the motif of skulls and flames, it became the surmounting part of the Royal crown after founding of Monarchy on 17th December, 1907 A.D."² Shabdig Namgyal improved administration in Bhutan, gave special attention to bridge-building and irrigation, and also promoted handicraft and commerce activities.

Mongol conquerer Gurshikhan of Khoshot Mongol tribe invaded Tibet and expelled non-Gelugpa Lamas and appointed the 5th Dalai Lama as the head of Tibet. He also invaded Bhutan in 1644, 1646 and 1648 but could not gain much success.

Aurangzeb's general Mir Jumla invaded Kooch Bihar in 1661 A.D., Raja Pran Narayan fled to Bhutan and took refuge in Bhutanese fortress of Basakha (or Baxa) Jampal Dorge (1631-80 A.D.) succeeded his father Shabdung Ngawang Namgyal 1651, received the Kooch King with great hospitality and extended protection. The general Mir-Jumla asked Bhutan chief to handover the fugitive king but he refused to do so.

Desi Chhogyal Mingyur Tenpa (1613 to 1680 A.D.) then became head, he pacified the Tribal Chief of Monpa of Bhutan-Sikkim frontier and the Lepcha Chief Achok and Chhokhar the tribal chief of Sherchug. Tibet again invaded Bhutan in 1676 A.D., Bhutanese also attacked the Chhumlu valley of Sikkim. The Ladakhi King Deleg Namgyal (1675-1705) took up the cause of Bhutan and stood behind the country. The religious affinity of Buddhist schools in Bhutan and Ladakh resulted this alliance. On this Tibet invaded Ladakh in 1681 A.D. Any how the Moghul army could drive the Mongol and Tibetan forces out of Ladakh. The Ladhakhi King ceded the area, once occupied by Ladakh, to Tibet namely area from Denchok upto the Mayung-La, on the Brahmaputra. In this watershed, except the village of Menser situated near Mt. Kailash and lake Mansrovar.

The Mira Lama Lodo Gyatso of Mokto, also known as Merak Sakteng, in eastern Bhutan founded the Ganden Namgyal Lhatse

Monastery of Gelugpa sect in Tawang in Monpa country in Arunachal Pradesh. In 1700 A.D. Bhutan invaded Sikkim as far as Rabdentse the capital of Sikkim at that time, and held it for six years. Chhogyal Chhagdor Namgyal, (1688-1761) minor king of Sikkim, fled to Tibet. Bhutan evacuated Sikkim in 1706 A.D. but retained the entire tract east of the Tista river. Bhutan was invaded by Tibet in 1714 A.D. Laseng Khan the Khoshot Mongol Tribal ruler (1697-1717 A.D.) must have picked up quarrel with Bhutan to expand his conquests in the country. On the issue of Lama the Shabdung Ngawang the two factions of Lamas had a long dispute. Ultimately Chhole namgyal was installed as head Lama of Bhutan in 1732 A.D. Bhutan also accepted the suzerainty of Tibet and Manchu China. On the Assam fronts Bhutan got rights on Duarsa, along the Assam-W. Bengal plains, in 17th C. A.D. After the death of Kooch Raja Nara Narayana the Bhutanese interfered in Kooch Bihar and raised influence there. They also struck a silver coin of half rupee for circulation in Kooch Bihar. They also appointed a representative in Kooch Bihar. Also installed was Raja Devendra Narayan on Kooch Bihar throne.

In 1768 A.D. Sonam Lhendup, known as Shidar, became Desi of Bhutan (1768 to 73 A.D.). He also established alliance with Panchan Lama and Raja Prithvi Shah of Nepal. In 1770 Shidar invaded Sikkim and occupied entire territory east of the Tista river. In 1771 the Bhutanese captured Raja Dharendra Narayan of Kooch Bihar and carried him to Bhutan in 1772 A.D. Raja Khagendra Narayana appealed against to the East India Company for help against Bhutanese. The Governor General of the Company, Warren Hastings accepted the appeal and the treaty between Company, and Kooch Bihar was signed in Calcutta on 5th April, 1773 A.D. This made British Paramountcy over Kooch Bihar. The British forces driven away the Bhutanese right to the frontiers. This resulted Shidars oust and Tsanilob Kunga Rinchen was installed as Desi but Panchan Lama and Prithivi Narayan Shah of Nepal refused to recognise the new Desi, pancham Lama also intervened to bring peace, and sent letter to Warren Hastings. The company Governor General also accepted for peace term, a treaty was executed between British and Bhutan on 25th April 1774 A.D. Bhutanese agreed to deliver Raja Dharmendar Narayana. They also agreed not to invade British or Kooch Bihar territory. British also gave Trade right in Bhutan and with Tibet through Bhutan but relations could not go well for ever, due the Tibets interference. In 1792 the Anglo Bhutanese war took place. In 1826 British annexed Assam, now Bhutan came into direct control with British power in India. The Assam Duars which were in control of Bhutan were annexed by British in lieu of annual payment of Rs. 10,000/-.

Again British declared war against Bhutan in Nov. 1864 A.D. Later on a treaty was signed between British and Bhutan at Sinchula in Bhutan during 1865 A.D. The British retained entire strip of Assam-Bengal. Duars from Dhausin river in the east to the Tista river in the west. "So British India got 18 Duars (11 in West Bengal, 7 in Assam), a narrow strip of territory at the foot hills, averaging 29 miles in width and 215 miles length".³ British also retain Devangiri and Daling hill tracts on payment of subsidy annually to Bhutan.

The civil war in Bhutan took place in 1884 to 1886. In the battle of Changli Mi Thang the leaders of the revolt against Desi Kawazangpo were defeated.

In 1903 both Shabdung Lama and Desi Yanglop Sangye Dorji died and the temporal authority of Bhutan was vested in Chhole Tulku Yishi Ngodub Jekhenpo of Bhutan. he died in 1917 A.D.

In 1918 A.D. Yugyon Wangchuk (1907 to 1926) was installed the first King, the Druggyalpo, the British also recognised him as His Highness, the Maharaja of Bhutan. The British had an objective of creation of central authority in Bhutan instead of having different tribal chiefs to have power divided among them.

In the year 1910 a treaty was signed in Punakha which established that British will not interfere in the internal affairs of Bhutan, but in the external affairs Bhutan will get advice from Govt. of India. The Indian govt. also increased Bhutan's annual subsidy for Rs. 50,000 to 1,00,000. This scaled the Tibetan or Chinese influence over Bhutan. The King Yugych Wanchchuk also attended Darwar of King George V in Delhi in 1911 A.D. The Maharaja also tried to improve administration and developmental activities in Bhutan.

In 1927 Jigini Wangchuk ascended the throne of Bhutan. The political officer of Bhutan was F.M. Bailey. Bhutan practically was an autonomous state during British time but as a protectorate of British. In 1947 on Independence of India Bhutan became an autonomous state not under India but in 1949 a new treaty was signed with India by which the external affairs and defence of Bhutan was to be guided by India and India was not to interfere in the internal affairs of Bhutan. Annual subsidy of Rs. 5 lakhs was agreed to be paid by India annually.

Jigme Dorgi Wanchuk (1928 to 1972) ascended the throne of Bhutan on 27th October 1952. He took much interest to modernise Bhutan. He also abolished slavery and Land-lordism and granted

3 Karan, P.P. William, and M. Jenkins, 'The Himalayan Kingdoms : Bhutan, Sikkim and Nepal', d. VanNostrand Co. New York, 1963, P. 37.

citizenship to Nepalese settlers. He also introduced equal rights for women, suspension of capital punishment and discontinuation of prostration in the royal presence. In 1964, Longdup Dorji the brother of Jigme Palden Dorji tried a coup in the royal palace but he failed in the mission and fled to Nepal. The second attempt to kill the king was made in 1965 but the King had a narrow escape. Bhutan was admitted to UNO through India in 1971 due to positive efforts of the Bhutanese king. The king died in 1972. He really toiled hard to make Bhutan to progress towards a modern state. He himself made Bhutan a constitutional Monarchy, a real and fore sighted political shrewdness which saved Royalty from extinction and masses from non-guardianship.

Jigme Singye Wangchuk, born in 1956, came to throne on 24th July, 1972 when he was 17 years old. He had already been installed as Crown Prince in 1972 when his father was still alive. Coronation of Jigme Singye took place on 2nd June, 1974, which was attended by high dignitaries of the world. The present king is doing his best to push Bhutan out of poverty but the most complex task before him is to balance ethnic rising between the Bhotias and Nepalese. "At the bottom of the affairs, is a battle of cultures, between the Drugpas of the north and the ethnic Nepalese of the south. Most of the Government including the king, is composed of Drugpas, Buddhists who have inhabited the "mountains for centuries".⁴ But to strike balance the king has to be above the ethnic consideration and take the masses together with inculcating a confidence in the subjects. It cannot be inculcated by introducing Bhutanisation as the king has followed the policy but can be introduced by liberal attitude as his father did and granted citizenship to Nepalese settlers. The will of the masses was with the king. The present king has to achieve that confidence of the masses. The future is in the hands of the will of the masses both Bhotias and Nepalese, the king has to give due consideration to the ethnic elements. This will ensure existence of constitutional monarchy which in practical politics is essential for democratic Bhutan as political guardianship.

The History of Bhutan after 8th century has been dominated by Lamas till the beginning of the 20th century. The central authority in Bhutan as Monarchy, was a dire necessity. The monarchy did well as shrewdly the Kings sided with Indian Government and unlike Sikkimese Kings did not show over allegiance to Tibet. Future is very clear infavour of democracy in Bhutan, the royal influence can be off the scence any time within a few decades, but the monarch can himself save Royalty

4 Bunting, Bruce, W., "Bhutan Kingdom in Clouds", 'National Geography', vol. 179, No. 5, May 1991, Washington.

from extinction. King needs tilting towards democratic forces and favour mass courses in Govt. and development, then history will record prevalence of constitutional monarchy in Bhutan.

Arunachal Pradesh

Arunachal Pradesh, the land of the rising sun, is considered as the hidden land due to its geographic situation and formidable terrain. It was known as NEFA (North Eastern Frontier Agency). During British India it was ruled through political officers under the ministry of foreign affairs. "The history of what is now known as the North-East frontier Agency, ascends for hundred of years into the mysts of tradition and mythology. Of the Vast-hinter land there are only recent accounts, but a number of ruins in the foot hill suggest some contact between the ancient rulers of Assam and the tribes men living near the plains. Local tradition regards the country round Sadiya as the ancient Bidarabha (though elsewhere this is identified with Berar) and the archaeological relics at Bhishmaknagar in Lohit as marking the capital of King Bhishmak, whose daughter Rukmini was carried away on the eve of her marriage by lord krishna himself. The ruins of a fort at Bhalukpung on the right bank of Bhareli river in Kameng are claimed by the Akas as the original home of their ancestor Bhaluka, grandson of the Raja Bana who was defeated, according to Puranic legends, by Krishna at Tejpur. A Kalita King, Rama Chandra, driven from his kingdom in the plains, fled to the Daffa foot hills and established there his capital of Mayapur, which is probably to be identified with the ruins on the Ita hill, not far from Doimukh in Subansiri.¹ Its hill now is converted into Itanagar which is the capital of present Arunachal Pradesh. History of Arunachal Pradesh is unique to itself. "It is very difficult to construct the history of Arunachal Pradesh in strict chronological order. The material evidences on the bases of the ruins of forts, temples, pukharis, monasteries, art piece, manuscripts, icons, etc. are very little. The material evidences from above sites/remains are generally available on the foothills bordering the Brahmaputra valley and the frontier bordering Tibet. The central core which has concentration of different tribes, does not provide any detail of material evidence. So no history can be formulated about this central area reflecting the ancient times in chronological order. However, after the British expeditions to the area, the recorded history can be formulated. There is some available material which throws light on the history of Arunachal and reveals the cultural, social and religious impact on the region. This impact injected the Socio-Cultural and socio-religious transformation in Arunachal. We find

1 Elvin, Verrier, 'A Philosophy for NEFA', Shillong, 1964, (Reprint). P. 1.

that the myths beliefs, art, culture and traditions are no doubt primitive, pure, unexploited, unpolluted and unique, but at the same time these have the original flavour which the Arunachal culture contributed to the composite culture of India".² The material history accounts for certain evidences that Arunachal had some links with the ancient India. Panchani* has enlisted some account on material in support of history which could throw some light on the antiquity of Arunachal Pradesh : During the 10th century A.D. onward the Brahmaputra valley experienced the development in art and culture. Several sites of ruins in the valley are the sources of material evidence. The expansion of art and culture also extended to the foot hills of Arunachal Pradesh, skirting the valley. It may be pointed out here that when such expansion of activities of art and culture took place, the patrons as Kings or devotees or as social institutions patronised to promote these activities on such sites which have some historic importance on mythological prominence. Such places like Parshuram kunda (on the Lohita River), Bhishmak nagar, Rukmini nagar and Malinithan in Arunachal are connected prominently with the Indian mythology. The Patrons must have desired to construct some temples or monuments at there sites to high light the mythological themes of a particular myth. The style of art and architecture reflected from the temples and monument provide an evidence of Its link with the style which was prevailing during the period in Brahmaputra Valley."

Hiuen Tsang, the Chinese pilgrim visited Assam (Kamrupa) in the 7th century A.D. during Harsha Vardhana (606 to 666 A.D.) period, and Kamrupa he visited during King Bhaskra Verma. He writes, "Ka-Mo-Lu-To, the countury of Kamrupa is about 1000 li in circuit. The capital town is about 30 li : The land lies low but rich, and is regularly cultivated. The men are of small stature, and their complexion is black yellow. Their language differs a little from that of Mid-India. They adore sacrifice to the Devas, and have no faith in Budha, hence from the time when Budha appeared in the world even down to the present time there never as yet has been built one Sangrama, a place for the priests to assemble..... There are as many 100 Deva temples and different secretaries to the number of several myrids,.The present king belongs to the old line. (So Yan) of Narayanadeva. He is of Brahman Caste his name is Bhaskara Verman, his title Kumara (Ken-Mo-lo), from the time, that his family seized land and assumed the Government till the present king, there have elapsed a thousand

2 Panchani, Chandar Sheikhhar, "Arunachal Pradesh : Religion, Culture and Society", Konark Publishers, New Delhi, 1989, P. 22.

* Op., P. 23 to 30.

successions (generations). The king is fond of learning, and the people are so likewise by invitation of him On the east this country is bounded by a line of hills so that there is no great city (capital) to the Kingdom. Their frontiers therefore are contiguous to the barbarians of the South-West (of China). These tribes are, infact, akin to those of the Man people (south-west Barbarians) in their customs. On inquiry I ascertained that after a two months journey one reaches the South-Western frontiers of the province of Szchuen (Shuh). But the mountains and rivers present obstacle, and the pestilential air, the poisonous vapours, the fatal snakes the destructive vegetation, all these cause of death prevails.³

The sculptures at Malinithan relate to Hindu iconographic school which flourished in Kamrupa country in 10th to 12th century A.D., also it extended upto the foot hills of Arunachal Pradesh. The icons are of varied varieties with principal Hindu Gods, Goddesses, Sivaite icons, Apsaras, ornamented motifs, erotic designs of Tantrik cult. The Tantrik element is distinitively reflected in the temple art. The Pal Kings, Brahmapala (985-1000 A.D.) and Dharmapala (1090-1115 A.D.) of Kamrupa patronised the Tantrick cults in their Kingdom. The resemblance of the iconometry and temple architecture is exactly like that found at Tezpur.⁴

Allen describes Bhalukpong fort situated on a hill 300 ft. high, over looking the Kameng river. Gait writes that Ban Raja was the king of Sonitpur, the present Tejpur, his daughter Usha was married with Anirudha, lord Krishanas grandson, according to Gandharv ceremony. A battle is reported to have been fought between Ban and Krishna. Ban was deafeated, Bhaluka was the grandson of Ban Raja who made his capital at Bhalukapung, not far from Balipara, at the foot hills of the Aka hills, where the remains of old fortifications are still visible. The Akas are said to claim this prince as their progenitor, and it is, perhaps, not impossible that they are the remains of a people who once ruled in the plains and were driven into the hills by some more powerful tibes".⁵ Some scholars believe that it must have been built during Sala Stambha dyansty between 10th to 12th century A.D.

The lower Debang Valley remains at differnt sites around Roing throw light on the cultural expansion to the Mishmi foot hills beyond

3 Beal, Samuel, *Buddhist, Records of the Western World*, Trunber & Co., London, Vol. II, 1884, P. 195 to 198.

4 Allen, B.C., *Assam District Gazetteers*, Vol. V, Darang, Allahabad, 1905, P. 67, 68.

5 Gait Edward, 'History of Assam Thakar', Spinx & Co., Calcutta & Simla, 1926, P. 16, 17.

Sadiya. As repeated in Bhaghvata about the visit of Krishna to Bhishmak Nagar and elopment of Rukmini with him, may be the fact of the epic times and the revival of forts, Nats, and Hinduite name of these sites must be devotional factors when the Aryanised kings ruled round these places. The period of lower Dibang valley culture is attributed to 10th to 16th century A.D. based on material bricks etc. The square, retangular, and V shaped. Pukharis are seen in these areas extensively at Jeng, Kangi, Kanpo, Eyom, Rukmini Nagar, Chidu, Chanri, Koronu and Jia. At these places the wheel turned pottery and terracotta art is related to 13th century, Chutiya dyansty. The brick and other pottery etc. found at different sites are identical with those found at Bhishmak Nagar. The fort at Bhishmak Nagar thus must have been built between 14th to 15th century A.D. On the basis of the palaeography of the brick tiles, from Bhishmak Nagar also, it is assigned to the 15th and 16th century A.D. The combutant tigers on one side and two elephants facing each other on the other side are depicted alongwith inscription around the animal motif with expressions like Japata, Sri Lakshminarayanan (repeat the names of Lakshmi and Narayana).⁶ During 15th to 16th century A.D. there was Krishnavaita influence in Assam. This had the impact in the far east beyond Sadiya as well. The lower Lohita Regions Culture has a significant role in establishing the Hinduite influence in the foot hills of Arunachal Pradesh. The mythological connection of Brahmaputra river with Brahma and existance of Brahm Kunda in the eastern tip of foot hills must have been the perenial source of inspiration for the Hindu devotees. The importance of Brahma Kunda continued from the ancient times and attracted Parshurama to visit the site. After his visit the site must have became more prominent and sacred place. This resultantly introduced the proliferation of Tantric and Sivaite temples in the region. The Parshuram Kunda is not very far from Bhishmak Nagar, rather both sites are on the similar peripheral line of the Brahmaputra valley towards the lower slopes of the Mishmis Hills.

The inscription of Tamereshvari temple of 1442 A.D. is the evidance of the period of Temple construction "Payatamresvari (Dikhara vasini), temple inscription of Mukta Dharmanarayana dated Saka1364".* The temple must have been built by Mukta Dharmanarayana of Chutiya dynasty. The practice of human sacrifice by the tribals turned Hindu shows the Tantric cult which was adopted by the tribals whey they came into the fold of Hinduism.

6 Raikar, Y.A., & Chatterjee, S. 'Archaeology in Arunachal Pradesh', 1980 P. 36.

* Sarkar, D.C. 'Journal of Ancient History' 1968, Vol. I P. 17-21.

There was a Siva temple nearby the present Teju in Hazu Hill. Now only the bricks are available. The phallic which once belonged to the temple is now installed in the recently constructed (1973 A.D.) Siva temple at Teju. The old temple is ascribed to the 15th century A.D. This shows the influence of Tantric and Savaite cult.

The Sadiya stone pillar inscription 7 reveals the relation between Ahom Kingdom and the Mishmis in Lohit region. The stone pillar was installed at Sadiya maidan (now preserved in the state Museum of Assam at Gauhati). Its height is 11' and base 15" X 15" square. The entire structure is shaped into an octagonal. It has Vase capital and serpent entwined there on. The entire block is sculptured from single block stone. It was erected by Ahom in 15th century A.D. The inscription on it shows Ahom relations with Mishmi tribals.⁸

The remains of Mud Fort near Tezu-on-Sadiya-Tezu route reveals the fact that the area must be politically very active, the hot bed for supremacy of different kings.

The ruins of Ita Fort, at present Itanagar, the capital of Arunachal Pradesh, shows that on the hill ridges some powerful king had established his capital in the old times. As compared to the other sites, Itanagar must be most strategic, safe and geographically stable as it is not in the vicinity of any big river. There are different views regarding the kings who have built it. Some believe that it was constructed by king Arimatta, the son of king Ramachandra of Mayapur. The kingdom of Mayapur extended from Bhalukpong to Majuli. According to the Gharmor Sutra of Northlakhimpur king Jhalo was the king of Kalyanpura, the present Itanagar. His younger queen named Harmati was separately kept at a place at the present Harmati. Her son Mijhi later killed his father and also committed suicide. Mayapur was destroyed in the earthquake. The materials like bricks, stone, designs, metal pieces and pottery reveal that these are identical with the medieval material of Assam. The construction of fort therefore must have been done between 1350 to 1450 A.D. by some Kamata Kings as a result of the pressure of Ahoms in the Eastern Zone and Muslim invaders from the West.

In Tawang and Zimithang area the Bon religion was prevalent in the ancient times. It was a sort of animistic religion also widely spread in Tibet. Bon religion was replaced by Buddhism by the efforts of Guru Padma Sambhava, Lupon Rimpoche. He is said to have visited Tawang

7 Nair, P. Thankappen, 'Tribes of Arunachal Pradesh' Spectrum Publications, Gauhati, 1985, P. 24.

8 Panchani, C.S. 'The Himalayan Tribes', Konark Publishers, Delhi, 1994, P. 25.

in the 8th century via the traditional route through Bumla pass. He established two shrines on Indian soil in Tawang area. One at Bangajanga and other at Takstang. Further two more shrines were established in Tibet, namely at Karpotsang and Domzang. He is also reported to have visited chan-chang-Maphy and Thangabe which are mysterious places and are situated at height not less than 1500 ft. Now there are Gompas established on both these high peaks.

Gorcham Chorten of Kharmin village was constructed by Lama Pradur in Zimithang Circle in 16th century. The existence of Gompa shows that the Buddhist influence also spread to the remote Zimithang area of Arunachal. The Buddhist influence is further identified prominently on the Southern slopes of the Himalayas by the existence of several Gompas almost in each village in the entire land of Monpas and Sherdukpons. Guru Padma Sambhava had extensively travelled in this area as evidenced by the material, the sites Gompas etc. established on such places in memory of the Guru.

After the Bon religion was replaced, the Red sect, Nyingmapa sect of Buddhism, spread in Tawang and Bhutan area. Lama Sherbum established Red sect Gompa at Ugyeling, Sangeling and Tsorgeling. The yellow sect, the Gelugpa, in Tawang was started by Thangston Gyalpo (1385-1462) a Lama from Tibet. He was associated with the First Dalai Lama Gedun Drub (1391-1475 A.D.). Then Tanpei Dronme became the Lama who had his teachings in Tibet. He was deputed by the second Dalai Lama Gedun Gyatso (1475-1543 A.D.) to Tawang area to propagate Gelugpa sect. Tanpei Dronmi thus established Gompas at Barkar, Ariakdhun, Lhangaten, Sanglamphe, Tadung, Taidung, Skurchung and Thahing. Thereafter his fourth incarnation was Lodre Gyatso who was educated at Lhasa. With the blessings of 5th Dalai Lama, Nagmang Lobjang Gyatso (1617-1682), Lama Lodre, popularly known as Mehra Lama, established the Tawang Monastery. The exact date of the construction is not available. Ram Rahul gives its construction year 1680.⁹ And Niranjana Sarkar gives the year of construction somewhere between 1643 and 1647.¹⁰

Tawang Monastery also runs two Dzongs, one at Dirang which was built in 1831 and another at Sanglen in the south western Kameng named as Talung Gompa. A Dzong means an administrative centre headed by a monk. They have the power to collect tax and settle local disputes but remain under the overall control of Tawang Monastery.

9 Rahul, Ram. 'Modern Bhutan', Vikas Publishing House, New Delhi, 1971, P. 29

10 Sarkar, Niranjana. 'Tawang Monastery', Directorate of Research Government of Arunachal Pradesh, Shillong, 1981, P. 13.

The material in support of the history of Buddhism, right from Kalaktang in the east and Zimithang in the north, through Mechuka to Tuting, is sufficiently available in the form of manuscripts, holy literature, thankas, musical instrument like bells, cymbals, trumpets etc. These are found in the monasteries or in private possession. Some of these are very old and of antique values.

Some facts of material evidence are reported by Dr. Parul Dutta. He reports that Noctes and Wanchos have relations with Ahom rulers. During the days of Purander Singh (1818-19) some tax was levied by the Ahom Kings on the salt brought to the plains. There were the official called the Naga Katakis through whom the Ahom Government used to manage affairs related to these tribes. Dutta also mentions about some old Ahom coins and ivory in possession of the Chief of Lapang. Also some manuscripts (puthis written in Ahom language) are in possession of the Chief of Lapang and Namsang. The Ahom cannons, about three feet in length and two inches in diameter, are also reported to be in the possession of the Chief of Barduria. The cannons were presented to the Chief by the Ahom King.¹¹

The ruins of Vijayanagar Stupa Budha Gam on the banks of Dihing river are archacologically very important as these confirm that this eastern most tip, surrounded on all three sides by Burmese territory, was once populated by Khampis in the middle of 18th century A.D.

Raikaar has pointed out about some material available at different sites in the central region of Arunachal Pradesh. In fact, in support of the material available from the foothills and border areas, as mentioned above, the additional material exploration, particularly from the central Zone, will provide the students of Arunachal history to form their text, giving even justification to the entire region. At present we have very little material available about the central zone which is populated by the major tribes of Arunachal. The canal at Desaliin Debang valley was constructed to drain out water of a marshy land. It is believed to have been constructed in 19th century. The Dambuk stockades, called Yabgo Lingcum, were built by Adis during their wars with the British in the last part of the 19th century A.D. There are eleven Katcha well at Tomo fisheries near Daporijo.¹² There are several antiques in possession of the tribals. The bells, daps, daos, beads, necklaces ornaments, war

11 Dutta, Parul, 'The Noctes, Directorate of Research, Government of Arunachal Pradesh, Shillong, 1978, P. 8-9.

12 Raikaar, Y.A. and Charterjee, S. 'Archaeology in Arunachal Pradesh', 1980, Pp. 22-23.

trophics, old village sites, tribal art pieces etc. need to be studied on scientific plan to develop the essence of the historicity about the central region of Arunachal.

History of Possa

The Akas, Daflas (now called Nishis), Miris, Mishmis and Nagas living in the hill skirting the Brahmaputra valley on its north and east, used to visit the plain nearby the foothills during the harvest time and used to take forcibly the share from the Ryots in form of cloth, crop produce, pigs, fowls, dogs and DAOS etc. Many times they used to create unpleasant situations if their shares were not contributed or its quantity not paid in full when Ahom became the rulers of Assam for various political reasons they did not interfere much in the activities of the hill tribes. Rather to keep them happy they continued to contribute the allowance which was being paid by the Ryots. The claimant tribals were induced to accept the claims for a fixed amount of payment instead of collecting in form of materials from the individuals. This way Possa was officially introduced by the Ahom as a policy of conciliation with the hill tribes. Chakravorty refers to file No. Progressive Political, March, 1990, Nos. 22-30 Pl, in defining the Possa. "An allowance paid to certain hill tribes inhabiting the hills on the Northern Frontier of Assam bordering Darrang and Lakhimpur, on account of commuted 'black mail', or in consideration of the abandonment by them of their claims with regards to certain Duars".¹³

Gait mentions that Hazaikhowa Abas were permitted to levy from each house, "One portion of a female dress, one bundle of cotton thread and one cotton handkerchief, and the rights of other tribes were similarly defined."¹⁴ Further Mackenzie reports "from an account bearing date 13th May, 1825, it appears that the Daflas were entitled to receive, from every ten houses, one double cloth, one single cloth, one handkerchief, one Dao, ten heads of horned cattle, and four seers of salt". He further reports, "The Hill Miris commanding by their position, they cultivated tracts of Bordoloni, Sisis and Dhemaji had acquired an acknowledged right to Possa similar to that asserted by the Daphlas, Akas and Bhutias. So far as can be gathered, the Abors, though much powerful than any of these had no such rights. Rights, however they had of a some what different kind, which were more difficult to settle even than those arising out of the Possa..... The Abores claim an

13 Chakravorty, L.N. 'Glimpses of the Early History of Arunachal', Research Department, Arunachal Pradesh, Shillong 1972, P. 122.

14 Gait Edward, 'History of Assam', 1926, Pp. 312-13.

absolute sovereignty over the Miris of the plains, and an inalienable right to all the fish and gold found in the Dihong river. The Miris for many years acknowledged the Abores as their masters. The Assam Government also, anxious to conciliate their highland neighbours had long since relieved the Miris of all revenues charges, acknowledging thereby the subjugation of the tribe to the Abores, whose interpreters they were officially recognised to be. Captain E.T. Dalton in his letter No. 162 dated 19.5.1952 (File No. 181/1882, P. 7), believed that Possa origin dates back to the middle of 15th century A.D. He further reports that in the reign of Gaurinath Singh, about 1794 A.D. when civil war with the Muttocks was at its height and the sovereign was compelled to seek the aid of foreign troops to restore him to his throne, the capitation tax of Rs. 3/- for each able Bodied male was imposed and additional assessment was fixed for the rice lands cultivated in excess of the quantity allowed to them by the state, of Rs. 1/- per Pura, the half of which was remitted to meet the claims of the hill tribes. The Possa is reported to have two fold origins one party secured by formal treaty, and the other inherited from the time when the country was under the rule of the Ahom Kings. The Abors payments were stipulated for by form of separate treaties — One with the Meyong Abors in 1862 and another with Bor Abor village of Podo, Mebo, Silluk and Bomjur in 1862 ; third with Other Bor Abors in 1866 ; and a fourth treaty was made with Abors of Kebang in 1863. The total amount secured by the treaties is Rs. 3,312/- per annum (Rs. file No 39j, 1885 p. 5). In 1878-80 the distribution was still further changed. A new evaluation was made of the villages of Mendro Padu and Dukusilli ; Bomjur village linked with Membo, and Kumku village with Padu, and three groups of villages thus formed were each allotted Rs. 301/- yearly, Silluk was placed at par with them and given Rs. 301/- yearly. At the same time Pasi Meyong and Kebang allotments were slightly altered and that of Dambuk was separated from the share of the Bor Abors (Ref. Fil No. 39j, 1885, Pp. 5-6). The payment of Possa to freemen was stopped, and further, on death its payment ceases to any claimant. Also slave families were stopped of Possa privileges. The Possa to all the Abors was stopped after the Abor expedition of 1893-94. The British India Government thus followed a very practical policy in abolishing the Possa. A customary tradition of several hundred years was not broken at once but the objective of the Government was framed in the beginning itself to cause its stoppage by giving stage wise treatment. The main policy factors which ultimately resulted in its end are identified as the refusal of its payment after death to the claimants, and after the defeat of the particular tribe by the punitive British expeditions.

History of the Tribal Raid and British Expeditions

There is no specific record of the tribal raids in Assam valley before the British rule. Also there are no records of any expeditions of Assam kings, except a few, which must have shown the account of an expeditions which entered inside the tribal area. But there are references that some tribals, especially bordering Assam Valley had accepted the authority of Assam kings in some way or the other. The historic link between the tribals and the Assamese cannot be ignored in any case. This bond of relationship is inevitable due to the geographical nearness of the two regions. In the British times the expeditions are the main factors introducing the administrative pattern in the tribal zone. These expeditions played a vital role in establishing the administrative units. At first the Britishers did not have any plan of active control of the area but wanted to keep it as an isolated, unapproachable and unknown terrain as a strategic strip between the British India and Tibetan borders. But the tribal raids in the foothills and the Tibetan activities in the border area forced British Government to take an account of such developments. To resist the tribal raids the punitive expeditions were despatched. The tribals were also not to loose their identity so easily they too continued their raid activities in the British territory. Resultantly the punitive expeditions were also made to establish temporary posts in certain sensitive areas. Several treaties and agreements etc. were executed by the commanders of the expeditions with the tribal Chiefs and others. The subjugation was not only by force but also by persuasion, motivation, gifts and social welfare activities. The quality of the British expeditions were that they had the impact of punitive force but at the same time the objective was followed to have better humanistic approach in dealing with the tribals who did not resist further and those of the general tribal population which included peace loving men, women, old people and children. "The role of the expeditions can be counted for the ultimate objective to clear the grounds for further introduction of administrative system in the tribal zone. After the expeditions the administration of the particular area was handled by the Political officers."¹⁵

Sherdukpens Raids and British Expeditions

The main concentration of the tribe had been at Rupa and Shergaon. They were ruled by the Chiefs called Sat Rajas. The tribe as a whole was not much of hostile nature. Rupa and Shergaon were ruled jointly by a council of 20 headmen of whom seven were hereditary

15 Panchani, Chander Sheikhar, "Arunachal Pradesh : Religion, Culture and Society", 1989, P. 34.

from Sat Rajas. The tribe had trade relations with Assam. According to Gait, "East of Bhutan Duars of Darrang is also known as Koriapura Duar, which was held by certain Bhutan Chiefs called Sat Rajas, where hills form front of the province of Tawang, and outlying dependency of Lhasa. Here also, there were numerous outrages and disputes uptill 1843, when the local Chiefs ceded the Duar in return for an annual payment of Rs. 5,000/-, or one third of the supposed revenue, which is handed over to them every year at the time of the Udalguri fair".¹⁶ They also used to collect annual payment from plains. In Feb, 1826, the Chiefs made an arrangement with Captain Mathie and by virtue of which Darrang authorities resumed the right of direct collection from the subjects, in lieu they agreed to pay the Chief Rs. 2526/7 as a compensation. Once in their territory a murder of a British Subject Madhoo Saikia from Assam took place, which in 1899 resulted in the stoppage of payment. The Chief Durji Raja apologised and thus raised a payment of Rs. 1740 was granted to him annually. In 1872-73 their area was considered from the Rowta river on the west to the Ghabroo river on the east. In 1876 in a meeting with the Deputy Commissioner Darrang their Chiefs accepted the boundry lines. Sherdukpens had their enemies the Akas and the Mijis who used to visit their area very often and collected tributes forcibly. The British Government of Assam had issued orders to the Akas and Mijis not to receive any kind of tributes from Sherdkpen but the Chief of Nakhu and other raiders were not willing to stop their activities. An expeditions in 1938 was despatched to Nakhu. The Assam Rifle Patrols were established in 1939 at Rupa and Shergaon to resist the raids of Akas and Mijis. In 1939-40 two Mijis Chiefs were detected while collecting tributes from Rupa and Shergaon, they were heavily fined by the political officer. Sherdukpens started paying house tax to British Assam Government since 1945-46. In Feb. 1953 the headquarters of the political officer was shifted from Charduar to Bomdila.

The Thebengeas lived to north east of the Sherdukpens, to the east of the Bichom Valley are also Bhutias, slightly different from the Sherdukpens. They also used to collect payment from the plain people but during 1839-44, they were disallowed to do so as a result of outrages committed by them. Later on they executed the formal agreement with the Government and decided not to commit any outrages in future. They received annual pension of Rs. 145/13 as. This way the small Bhutia tribe also was subjugated.

16 Gait Edward, "History of Assam", 1926, P. 312.

Monpa Raids and British Expeditions

The Monpas belong to the Buddhist tribe in the north-west of Kameng area, occupying the areas beyond Selapas, on each side the Tawangchu river; the areas of Zimithang and Thingbu, The Dirang river valley up to Bomdila and in the Sangte valley and kalaktang area. They had trade relations with all three countries Tibet, India (in Assam valley) and Bhutan. The Tawang Monastery, built in 17th century, had religious contacts with Lhasa but politically they were under Sat Rajas of Kuriapura. They also used to pay taxes to Akas and Mijis on their demands. Akas believe that entire Monpas area was under them during British times. This fact is supported by the payment of taxes by Monpas to them. The British Government of Assam when took interest in the affairs of Monpas and Sherdukpens then the Akas and Mijis were resisted from collecting taxes from Monpas. Later on Monpas formally renounced all their claims to Possa and accepted the annual payment of Rs. 1000 in 1844 from the British Assam Government. Due to some reasons in 1852 the Tibetans threatened the authority of Sat Rajas and the British Government of India. Captain Nevil, the political officer, western Section of the North East frontier, visited Tawang in 1914. He submitted a report regarding the uplift of the people and also proposed for an appointment of an officer at Tawang. Due to the 1st World War no action was taken on his report. At Simla convention of 1914, attended by the representatives of India, China and Tibet, the frontiers between India and Tibet were decided to be demarcated on the principles of flow of water sheds. It was agreed upon that the waters flowing towards the southern side of Himalayan ranges would determine the Indian territory and the water flowing towards the northern sides would determine the Tibetan territory. A line was thus drawn between the two countries, it is called the McMahon line. Consequently Tawang fell to the territory of Indian side. Immediate steps could not be taken to establish the administrative machinery at Tawang. In 1938 Capt. Lightfoot, the political officer of Balupara frontier tract, led an expedition to Tawang. He suggested several measures for improving administration and the condition of Monpas. Again the Government could not fully agree with the proposal. The Tibetan Government on the other hand also started taking interest in the area and sent its high officials to collect taxes from the villages in Tawang, Kalaktang, Rupa and Shergaon. The Government of India protested to this. The Tibetan Government replied to Indian Government. "The most friendly relations exist between the British and Tibetan Governments ; and of Rupa, Shergaon and Kalaktang are within the territorial jurisdiction of the British Government the

calling up of villages and attempts to obtain taxes from above places cannot be justified." The Tibetan officer were thus not allowed to collect taxes from the British subjects in Tawang, Rupa and Shergaon. In 1944 an Assam Rifles out post was created at Dirang. Mr. Mill, the then adviser to the Governor of Assam visited Dirang Dzong in May 1945 and had discussions with the Dzongpens.

By the end of 1945 Mr. Hopkinson made a political mission to Lhasa. He could transpire from the Tibetan officials that they had no design to flout the McMahon Line but they put forward their view point that the conception of the line was kept ignored for the last thirty year, but this point on the side of Tibetan officials did not make much of the gain for them to de-recognise the McMahon Line as they has no intention in that respect, but they only wanted to express their desire to keep their claims to Tawang alive. As a matter of principle this was a wrong approach and moreover British Assam Government had taken some positive steps in Tawang area and other areas of Monpas. These steps were the resistance of tax collection by Akas and Mijis from Monpas. Here the Tibetan Government never came into picture or never took steps in resisting the tax collection by Akas and Mijis which was a regular nuisance in Monpas and Sherdukpen areas. The resistance to this by the British Government was the greatest political point establishing the British India Government's supermacy in the area. This shows that the local political affairs of Tawang and other Monpa areas were aloof from the concern of Tibetan Government. The only factor which lured them for the claim must be the religious connections of Tawang Monastery with that of Lhasa. But the religious allegiance cannot be intermingled with political allegiance, especially when the institutions related to a particular sect or a religion exist in different sovereign lands. The Tibetan Government in 1947 also issued notices to the people of Kalaktang to pay taxes to Tsona Dzongpen officials but their efforts were failed by the British Government. In 1950 Government of India directed maj. Khating to visit Tawang. He reached there on 6th February, 1951 and thus Tawang was brough under the active administrative control by the Indian Government by establishing there the office of an Assistant Political Officer alongwith other officers. The Tsona Dzongpens left Tawang peacefully without any resistance. In 1959 Additional political officer was posted at Tawang however, since 1985 it is full fledged district with Deputy Commissioner with his head quarters at Tawang itself.¹⁷

17 Panchani, Chander, Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society', 1989, P. 36 to 38.

Akas Raids and British Expeditions

Akas occupy the Aka hills bounded by the Bhoirelhi river to the east ; the tribal areas of Sherdukpens and Monpas in the west ; the Dafla Hills to the north and the district of Darrang in Assam to the south. Akas were powerful and consider themselves to be the descendents of Banraja Bhaluka. They used to collect taxes as Possa from the other tribals like Sherdukpons and Monpas. Very often they raided the nearby plains.¹⁸ Their Thaghi Raja was a notorious figure. He was the leader of Kapaschor Akas. Shortly after the annexation of Assam by British Government. In 1825 he committed murderous activities at Charduar and killed a government official along with twenty of his followers. Mr. D. Scott, the first Commissioner of Assam declared him outlawed and he was forbidden to visit Assam plains. In 1829 he was captured and sent to jail at Gauhati. He was however released in 1832 but immediately after his release again started his sporadic activities. In 1835 he massacred villages at Balipara. Again in 1837 he carried off several persons and made them Captives. His raids continued in 1838, 1839 and 1841. Only in 1842 he submitted and accepted a small allowance of Rs. 20 as pension. He also got settled in the plain. In 1972-73 their boundary was demarcated. Hazari Khawas accepted it but Kapaschors did not, however their leader Medhi later on accepted the award and a demarcation of their boundry was also in 1874-75. In the year 1883-84, Lakhidhar Majumdar of Balipara was deputed to produce some articles of the tribe for the Calcutta exhibition. When he visited their area, he along with his servant was confined by the tribals. Lakhidhar died in confinement. This made the Government to be concerned about Akas. Again Medhis brother Chandi of Kapaschor—Akas raided Balipara forest outpost and carried off a ranger and a clerk. Both these incidents resulted in despatch of punitive expeditions in 1883-84 under the command of General Hill to Aka Hills. The Captives were released and the leaders punished. In 1884 Mr. Elliot, the Chief Commissioner of Assam, issued orders completely blockading of the country. The Possa was stopped till 1886. At last Medhi and Chandi appeared before the Deputy Commissioner of Darrang in Jan. 1888 to tender their submission. Written agreements were executed. The blockade was lifted. Capt. G.A. Nevil, the political officer Western Sector visited Akas and Mijis country, this expedition is termed as 'Aka promenade' as its objective was to establish friendly relations. Capt. Nevil visited Aka country again in 1924-25. An Assam

18 Mechenjie, Alexander, 'History of the Relations, of the Govt. with the Hill tribes of North East Frontier of India', Mittal Publications, Delhi, 1981, Reprint as North East Frontier of India, P. 21 to 25.

Rifles outpost was created at Jamiri in 1925-26. This way the Akas were brought under the control of the British India Government.

Mijis Raids and British Expeditions

The Mijis area is bounded by the Akas in the South, Monpas in the west, the Daflas (Nishis) to the east and the country of Tibet in the north. They used to get forced tributes from the Sherdukpens and Monpas. Mostly they used to raid the Digien valley. In 1937 the Mijis of Nakhu raided Komia village and took away about 8 captives who were sold to interior Miji villages. Another raid in 1937 was made on But village by Nakhu Mijis carrying off 30 persons as captives, out of them ten were released on payment, ten escaped and rest ten were released by the intervention of the political officer during his visit to the area. In the later part of 1938, an expedition was despatched to Nakhu, Kujalong and the natives were severely warned. But some Miji Chiefs did not stop their activities of extracting tributes from Monpas and Sherdukpens. Consequently the political officer fined them heavily in the year 1939-40. He held a meeting at Kudum in 1940 in Digien valley. The meeting was attended by Sherdukpens, Monpas and Mijis. In the meeting Mijis agreed not to take forced tributes from the Sherdukpens and Monpas. In 1939 Salchum Mijis raided Dubbin and in 1944 Mijis and Daflas combinedly raided But village, they took 13 persons as Captives and several villagers were injured. The Permanent Assam Rifles outpost at Rupa in 1941 and Dirangdzong in 1944 could control the Mijis and Akas to enter Digien valley, for fear from Daflas from the east, the Mijis also requested for the Assam Rifles outpost at Kujalong, which was however created. The Mijis alongwith Daflas used to raid the Monpas and peace loving Mijis of Bichom and Dirang valleys used to take villagers as captives. The Political Officer visited Miji Country up to Lada in Nov. and Dec. 1946. The Mijis raiders of Lada and several captives were released. In 1946 Assam Rifles outpost opened. This finally solved Mijis problems.

Dafla Raids and British Expedition

The Dafla is the old name given to Bangini tribe of the west and Nishis of the East, "The name of the tribe is given as Singi which I assume means Dafla. The Daflas call themselves Sing or 'Nysing' and locality described is that now inhabited by this tribes".¹⁹ The Daflas very often used to plunder the Assam plains and commit several raids, looting and carrying off the captives. In Ahom times as well this was

19 Gait, Edward, 'History of Assam', P. 124.

a regular practice and the Ahom forces had to face them many times. In order to stop the acts of oppression committed by Mijis and Daflas, the Katakis were appointed by King Pratap Singh (1603-41), to watch them and keep the authorities informed of their movements.²⁰ In June 1646 an expedition was sent to the Daflas country by Ahom king Nariya Raja (1644-48). The Ahom troops were commanded by Burah Gohain and Barpatia Gohain and they followed the Dikrang river. The Daflas fought with bows and arrows and frustrated the objectives of the expedition. In January 1647 another expedition was sent to their country. This time the expedition could make several Daflas to tender their submission. King Gaurinath Singh (1780-95) also commanded his troops to Dafla hills to prevent them from their sporadic appearance in plains. Still it was beyond the control of Ahoms to keep the hill tribes permanently subjugated. The Ahom Government accepted the right of Possa, the tribute collection to the Daflas from the inhabitants of the foothills. In the period of king Purender Singh (1818-79) the annexation of the forced tax became so much unbearable that the inhabitants deserted the villages. In British times even the Possa happened to be continued as a policy of conciliation.

The Daflas committed a series of raids.²¹ In 1835 they raided Balipara and Carried off several British subjects. Consequently a small military expedition was despatched to Dafla hills and the captives were resumed and some Daflas were taken prisoners. The handsome result of the expedition was that out of thirteen Dafla clans of north of charduar at least eight clans tendered their submission before Capt. Mathie, the officer incharge of Darrang. They agreed to receive their Possa from the Malguzars, the revenue officials, instead of taking it forcibly direct from the Ryots. In 1870 the Hill Daflas raided the village in the plain and lower slopes in Nauduar in Darrang district. They were however silenced by sending punitive expedition to Dafla Hills and their annual allowances were withheld. Again in 1872 the Tagin Daflas raided Antolla, two person were killed and about forty four were taken prisoners. A small military force was sent to the hills. The Daflas ultimately surrendered. The prisoners were released. The Daflas of Dikrang area raided Koyas shop in North Lakhimpur in 1876. Chengmara was raided by Pomapany Daflas in 1885-86 and about thirty four persons were taken prisoners. In 1887 Hill Daflas raided refugee Daflas who were settled just outside the inner line in North Lakhimpur, in the raid three Daflas were killed. A quarrel between Miripathar Daflas and Elephant Mahaldar's company took place in 1903, over the issue of elephants

20 Op., P. 120.

and rubber. The Daflas carried off four men who were however released afterwards. Again in 1903 Hattilung Daflas raided Hill Miris. In 1907 to 1908 the Hill Daflas or Tazichang raided a village near Laluk and took away a woman with her two children, however they were released later on. Miris were attacked by Durlas Daflas in 1909, the defaulters were punished in 1910 in the Darbar. The Daflas of Nauduar raided the camps of Elephant Mahaldars in 1910 and took three persons as captives. One captive was recovered by emissaries and other two were recovered after the intervention by a small military force. The Daflas of Lalukolio in Darrang district were raided by Cheng-Mori Daflas in 1912, and in 1913 the Daflas of Yama hills attacked Gahigaon in the same district. In retaliation the Daflas raided Tagin Abors. A tourig party under Capt. Nevil was attacked by Daflas of Raiang surrounding villages in 1914, in the raid seventeen persons were killed. In 1916 the Eastern Daflas raided Harmuty tea gardens killing two coolies, wounding one and burning five houses. Seven men of the raiding party were arrested and imprisoned. The plain Dafla villagers were raided by Hill Daflas in 1917 and carried off three plain Daflas to the hills. The culprits were however arrested and imprisoned. Similarly in 1918 Miripathar Daflas raided the plain Dafla villages Gaigaon and Bornipather and carried off fifty nine persons as captives, out of them two were killed and rest were released by the intervention of political officer when he visited Pegerong village.

During the period 1919-20 the Daflas of Papumati raided a Marwari Shop in Singlijan tea garden, they looted the cloth and killed one Marwari. The offenders were arrested. Again Daflas raided in Assamese village Dubia Borigaon in which one person was killed. The authorities visited the Dafla villages to find out the culprits who were arrested after they were traced out. The Daflas of Borapani Hills attacked Kathori village in which one person was killed and two wounded. The political officer visited Lareng and Balira villages. The Captives taken by the Daflas were released and offenders punished. In 1925-26 Daflas attacked Barpathar in which one man was killed and two wounded. Later on one person involved in the raid was arrested. Again in 1925-26 the Jarum Daflas attacked the Daflas settled outside the Inner Line, in the raid five Daflas were killed, three were taken as captives to Jaruns. A punitive expedition was thus sent to Jarun and the ring leader was sentenced to transportation for life. A fine was also imposed on the

21 Mechenjie, Alexander, 'History of the Relations of the Government with the Hills, Tribes of the North East Frontier of Bengal, Mittal Publication, Delhi, Reprint, 1981, P. 27 to 32.

villages of Jarum for being offenders in the raid. People of Pakke working near Halen in Darrang district were attacked by Defla village Daflas in 1929-30 and took nine Captives which were no doubt released later on. In another raid the Daflas of Depo raided Tado-Senyeng in 1932-33 killing two person and taking thirty as captives. Dakte Dafla riaders carried away one man and three women to slavery and killed one person whcy they raided Nirre in 1933-34. About seventeen persons from Mapop village were seized when daflas of Pache raided Mapop in 1934-35 again in the same year Kampo Daflas raided Pakke and killed one persons and further again in the same year the Dallas of Rieng attacked Akas of Dijungania killing two persons in the raid. During 1935-36 Sengme Dafla attacked Mopopa, Captured three Mopop women and killed one man, in retaliation the Mopop and Bibbite Daflas raided Pilyapu in North Lakhimpur as the Pilyapu people were of the same clan as those of Sengure. In the raid two Pilyapu persons were taken away as captives. Further in 1935-36 the Chief of Veo attacked Neku killing one person. In 1936-37 Sekke Daflas attacked Nerki in three raids killing three persons and taking three as prisoners. In the same year Pilyapu Daflas attacked Pache twice and one girl was taken away. In another raid Lichi village was burnt, twelve persons were killed and fifteen carried away when the Daflas of Juron and Teju attacked Lichi in 1936-37. Similarly in the same year they attacked Chodenpo. In the year, 1938-39 Pinji was raided by Kabeng and the raiders carried off eight persons who were released only after the intervention of the political officer. Seibung village was raided by Bolonga Daflas in 1941, they took ten person as prisoners alongwith considerable number of Mithuns, pigs and other articles. The Government sent a punitive expedition. Blonga villages of offenders was burnt down and the prisoners were released. In 1951 the Daflas of Kingkong village met Mijis near Lada and a fight took place between the two tribes. In the fight one Dafla was killed and another was taken as a prisoner who was also killed subsequently. Later on, getting chance the same year the son of the killed, Dafla prisoner could succeed in killing three Mijis in a fight.

“From the above account of the raids committed by Daflas, it is concluded that the Daflas were war like, strong and challenging types, who could create trouble not only for the British Government but also for their own tribesmen. Most of their raids are counted to be inter-clans or inter villages amongst their own tribes. This may be a factor of clan or village supremacy but the very factor was picked up by the

Britishers as a point to establish their authority. The fact is that a village in a clan of a particular Dafla tribe if raided, the British Government used to take side of the defender and took punitive measures against the offender. This way an element of sympathy and respect towards British Government was completely successful in resisting their sporadic activities. In fact the punitive action proved to be the stages of action in transforming the barbarous tribes into peace loving one. It however, took sufficient time for the British Government to bring the tribe on the line.

Apa-Tanis Raids and British Expedition

Apa-Tanis occupy the beautiful plateau of the river Kali which joins the Panir river. The tribe is most advanced so far its agrarian culture is concerned. The Apa-Tanis plateau is situated north of North Lakhimpur. They are peace loving tribes. Major Graham made their mention for the first time on the Dafla expedition of 1874-75. In 1889 Mr. Crowe, the manager of the Joying Tea Estate, visited Apa-Tanis country. Their country was not known much to the outside world. They were also known as Aukas. Very few raids were committed by them. In 1896 they raided Tar Botia Miris at Kodom. In the raid one person named Padu and another, his step son, Tapak, were killed and four members of the same family were taken captives. On this a punitive expedition was despatched in February 1897 to Apa-Tanis country. The captives were got released and offenders punished. During 1898-99 Apa-Tanis raided Maichang and killed several persons. Again in 1899-1900 they raided Tara villages and killed many persons and took several as captives. However on the intervention of the Government of India, the captives were released. They did not create any mischief in future. Miri Mission visited their country in 1912. Dr. Bar, the political officer, Balupara frontier visited them in 1932 and Captain Light Foot in 1936. These visits created friendly relations with Apa-Tanis. Prof. Haimendorf visited the area in 1944 as special officer to the area. This visit was very useful as he could study the Apa-Tanis and submitted a detailed report on the social, political and economic conditions.

Tagins Raids and British Expedition

The Tagins are the inhabitants of Trans-Subansiri region, and military survey party visited the region in 1911. K.T. Khune, first Assistant Political Officer, Along, visited the Tagin area in 1951. Hipshon Roy, Asstt. political officer, Mechuka, visited the area in 1952. During 1952-53 another military survey party visited the area.

The Aching-Mori masscare is a most dreaded incident committed by the Tagins in 1953 on a touring party of government officials. Out of one hundred sixty five officials forty seven were killed alongwith Major R.D. Singh and P. Barua, the area superintendent. The rest of the survivors were mostly taken as hostages. Only a few could have a miraculous escape. Three parties were despatched from three directions to overcome the offenders. One party started from Daporijo, another from Along and the third from Mechuka. Seven persons were held responsible for the masscare. Two out of the seven were sentenced to transportation for life and the rest were sentenced to rigorous imprisonment. Mr. R.G. Menizier, political officer, Subansiri district led the expedition against Tagins. He functioned as Additional Session Judge, Mr. Hipshon Roy, Asstt. Political officer, functioned as prosecutor and Mr. R. Ahmed as defence pleader. The offenders could have been punished severely and some had taken measures against the Tagins in general. But the peace loving Tagins held Kebabang (village council meeting) and decided to co-operate with the Govt. authorities. The authorities also took lenient view on humanitarian grounds. It was also decided that the steps to improve the condition of those backward tribes must be taken. Infact after this event the Government took active measures in the developmental activities of the area. Two administrative centres were established at Denekoli and Taliha. Mr. Khuma was appointed the officer incharge of Denekoli and Mr. Hipshon Roy the incharge of Taliha. After the establishment of these administrative units the Tagins were brought under control permanently.

Hill Miris Raids and British Expedition

The Hill-Miris are distributed in the lower reaches of the Kamla river. Their region in fact falls between the Kamala and the Subansiri rivers, beyond the area of Apa-Tanis. It is small tribe, in the neighbouring lands of which are the areas of Apa-Tanis, Daflas, Gallongs and Tagins. They are not very hostile as compared to other tribes. In 1899 Hill Ghasis of Sidang valley raided Chauldhoa and carried off two Miris as captives, one of the captives escaped and the other one was released when the political Jamedar visited the area. In 1909-10 the Hill Miris from Sidang Hill raided a Marwari shop at Dirpai. The offenders were arrested and fined. In 1912 Hill-Miri-Mission was sent to their country under the leadership of Mr. Kerwood, the Sub Divisional Officer North Lakhimpur. In 1912 itself Rugi and Tali Hill-Miris created some resistance to the mission, the villages of the offenders were burnt down. In 1931-32 the Midpu Hill-Miris raided Laluk. Again in 1935-36 the Hill-Miris of Ieling carried off four women from Dirpai in British territory

but they were released later on. The country of Hill-Miris was visited by Dalton, Gait and Grierson. They have given several reports about this tribe. In 1944-45 Prof. Haimendrof visited the area as special officer. He visited the tribals inhabiting the Subansiri and Kamla basins. He submitted a detailed report on the tribe. He also studied different Group of Hills-Miris and cleared many doubts which had not been realistically understood so far. The Hill-Miris Mission was infact a friendly expedition. The basic objective of the mission was to explore the possibility of friendship with the tribes living in the basins of the Kamla and the Subansiri rivers and the surrounding areas. There were specific instructions not to involve into the active interference in the tribal matters and were restricted to more further if there was any resistance from the side of the tribals.

Adis Raids and British Expedition

Adis were also called Abors. They inhabit the Siang river basin and areas around it and its tributaries like Syom, Yang-Sang-Chu and Yamne. They comprise of different sub-tribes scattered in different parts of the region : in the higher reaches of Siang and Syom rivers are Boris, Pailibos, Ashings, Tangams, and Shimongs; east of Syom river are Gallongs; between Syom and Siang rivers are Minyongs, and in the east of Siang, in the lower reaches, are Milangs, Padam, Pasis and Pangins.

The country of the Adis was visited by Bedford and Wilcox in 1825-26. By Dalton in 1855. The Adis also helped British Government in 1840 when Khamptis and Mishmis Combinedly rose against the British Captain Vetch, the political Agent, had developed friendly relations with Pasi, Mebo and Padams. However in 1848 the Adis of Dhubas or Dubha raided some kacharis gold washers and took some of them as Captives. On expedition under the charge of Capt. Vetch went to Adi Hills.²³ The Captives were brought back. In retaliation the Adis attacked Capt. Vetch's camp at night. A fighting took place between the troops and the Adis. An Adi village was also burnt down and offenders were beaten off. In January 1858 the Kebang clan of Bormeyongs raided Beach village of Sangajan killing several persons. A punitive expedition was sent in 1858 to Adi hills but it returned dissappointed. Then a second expedition was despatched in 1859 which continued its operations in the hills for some days. However about twelve troops lost their lives during the operation at different points but

23 Mechenzie, Alexander, 'History of the Relation of the Government with the Hill Tribes of the North-East Frontiers', 1884, Reprint, 1981, P. 35 to 46.

the expedition could bring peace in the area. Some villages of Adis were also burnt down. Meyong Adis again attacked Beach village, situated on the southern side of Brahmaputra about fifteen miles from Dibrugarh, during 1861. The Government took a serious note of their attacks and started taking some measures in the border areas. This frightened the Adis who consequently sought reconciliation. The Deputy Commissioner met the Meyong Adis, an agreement was reached between the British Govt. and eight communities of Meyong Adis. This agreement was followed by a series of agreements with different Adi sub-tribes. In 1862 an agreement was signed between the British Government and Bor Adi villages of Pado, Menbo, Silluk and Bomjar. Agreement between Adis of Kebang and the Government was signed in 1863. The rest of the sub-tribes also entered into agreements with the Government by 1866. Adis had intention to settle in the Mishmi Hills across the Dibang river by replacing Mishmis. The Government of India sanctioned approval for the creation of out posts of Bomjur and Nizamghat by occupying the area by sending military troops under major Berestford and frontier policy under Mr. Liviesay. The posts at above mentioned places were continued to be occupied in 1881-82, also in 1882-83. Further taking into consideration the importance of the hill tribes in the Sadiya frontier, a post of Assistant political officer was created at Sadiya. Mr. Needham was appointed the first Assistant Political Officer at Sadiya on 8th Nov. 1882. He visited Membo, Gina, Bombang, Balck and Monku in Oct. 1884. He met several village Chiefs and important tribals. The objective of his visits to the tribal villages in their areas was to extend the friendly relations and also to make an assessment for active welfare measure and developmental programmes. With these mission his role was extremely appreciated by the tribals and he was received with warm welcome wherever he toured. It is a fact that the tribals are considered backward and their faith rooted in mysteries of the nature, so in most cases the authorities try to counteract if they are barbarous and try to suppress them by interfering in their tribal ways of life, instead of converting them towards civilized way of life. It is a common observation that whenever a peaceful mission or a sensible administrator has been to their area with a specific motive to help them and to hear their grievances, the tribals have always been most co-operative. After all they are human beings and deserve a particular kind of treatment. The activities of Mr. Needham, in tribal areas, as an administrator is a testimony to the above observation. He understood them well and could handle the affairs tactfully. He also visited padu and Kumku in 1885 with same attitude. The result of his visit was very encouraging. The Sadiya fair of January, 1885 was attended by about nine hundred

Adis. This in fact created an intercourse of tribal and plains people societies.

In 1889-90 the Adis of Yomsing and Ledum raided Miri village in British territory and killed four persons. A blockade of the whole Meyong and Passi was ordered by the Government. The offending villages were fined. The Adis of Domjor, Dambuk and Silluk were becoming aggressive. Three British Sepoys were murdered at Bomjor in 1893, again another Sepoy was also murdered. A punitive expedition was despatched but there was sufficiently strong resistance on the side of Adis. The expedition happened to bear a heavy loss, forty persons killed and forty wounded, and the expedition could not reach Damra. The Government of India suggested blockade on all tribals living north of Sadiya and on the left bank of Dibang ; denial of payment of Possa and refusal for reconstruction of houses at the old site at Bomjor by the Adis. The blockade against Pasi-Meyong was also created in March 1896. All the blockades were removed in 1900 when a General submission was made by the Adis. The Possa payment however was never renewed. The Adis of Mantaram, Sarusaku and Doba raided jaktoli village of Dharmji in 1903-04 in which several persons were wounded, four houses were looted and two girls were carried off. The girls were later on returned and the offenders fined. Again in 1907 the Adis of Membo raided Sadiya villages and carried off new settlers from Milang and Konkar. These were however released later on, on the intervention of the Government.

Mr. Noel Williamson took over as Assistant Political Officer, Sadiya, 1905 when J.F. Needham retired. In 1908 Williamson visited intensively the Abor area, he visited their villages of Passis, Minyongs and Gallongs. Again in 1909 he visited Kebang along with Col. Lunsden and Rev. Jackson. The party could not go beyond due to inter-tribal conflicts between Minyongs and Pangins. In March 1911 Williamson alongwith the doctor of tea-garden from Tinsukhia. Dr. Gregorson, started on tour to Konsing. Dr. Gregorson was murdered on 30th March 1911 at Pangi where he stayed back to attend some of the sick coolies. On 31st March, 1911, Mr. Williamson was murdered alongwith his men at Komsing on the very day they reached there. Out of fifty two men in the party, forty six were murdered, and only six could escape alive. After this incident the Government of India immediately sanctioned despatch of a military expedition under the command of General Bower. The punitive expedition started on 28th October, 1911. The fall of Kebang was destined in favour of the expedition on 9th December, 1911. The expedition was able to incircle the kekar Moying (Black Rock) where the Adis had established a well fortified stockade. The

place had the most strategic importance, it was the Chief gate-way to thier area but despite their best efforts and high degree of heroism they could not resist the British forces. Several Adis sacrificed their lives and ultimately abandoned the stockade. Kekar Moying is now a martyr place Shahidi (Sthal).²⁴ It reminds of the valour of Adis. The 'black-rock' as it means in Adi language, is raising itself from the base of the Siang river to about 150 yards. The Gradient and the location of the rock was strategically suitable for installation of Stone-Chutes for self-defence.

After the fall of Kebong all other neighbouring villages tendered their subjugation. The persons concerned with the murder of Williamson were caught. They were tried and sentenced. The property taken by the offending villages were received, and fines were imposed on them. The villages which were sentenced were Kebang, Rotung, Babuks, Pangi, Sissing, Yamsing, Rengjing, and Komsing. In December 1911, Mr. Bentinck alongwith some officer visted Minyong area and reached upto Singging. He went to villages like Simong, Damro, Rin, Rangi and Komkar. Also parties under some other officers visited villages of Padam and Gallong area like Dosing, Pareng and Komboin. General Bower in his letter of 16th January 1912. Submitted his recommendation for separating the frontier area from the control of Assam area of Deputy Commissioners of Darrang and Lakhimpur. Therefore immediately after the Abor expedition, a post of Assistant Political Officer under the supervision of political officer at Sadiya was created at Pasighat. The military outposts were also established at Kobo, Pasighat and Balek. The Survey operations in the Adi area were activated. The memorials to Williamson Grigorson at Komsing and near Pangi were constructed respectively and Adis took interest in such construction. The Abor expedition of 1911-12 is very important in the political history of Arunachal Pradesh. Adis are politically most aware and active. Due to their political shrewdness from the beginning they had not much conflicts with the British Governments but some sub-tribes wanted to establish their supermacy which resulted into conflicts with the Britishers. The Abor expedition of 1911-12 was purely punitive which brough multifold political favours to the British India government on its success. The main political advantage was that politically most active tribe brought

24 The Shahidi Sthal of Kekar Moying flashed into national importance when the soil from the Sacred place was collected by the Honourable Chief Minister of Arunachal Pradesh. Shri Gegong Apang alongwith his cabinet colleagues on 6.8.1987 and sent to New Delhi. There the soils from all such Shahidi Sthals from othe states were also collected. All these soils were mixed and arranged in a pit where the Shahidi-Tree was planted by Shri Venkatraman, the Honourable President of India, on 16.8.1987

under complete subjugation. Infact this expedition is the foundation of the British India Govt. rule in Arunachal Pradesh. The Adis were however subjugated so far as their political independence is concerned, but this event ushered for them a new era to enter into the active life in political, cultural, economic, social and educational aspects. They are at the helm of the political and administrative affairs of Arunachal Pradesh. From the period onward the socio-cultural and socio-political synthesis of different sub-tribal groups of Adis have been the unique transformation in their soical life. No doubt Adis reflect homogenous social character throughout the region but clan and sub-tribal groups thus has created an environment which has weakened the bonds between different subgroups. But synthetic social values which the Adis revived after the momentous event of Abor Expedition was infact a revival of the social value. This was inherently available in their society, not something regenerated anew.

In 1927-28 Minyongs and Padams declared war on Pangins, they attacked Geku but were repulsed. Shimongs groups of villages attacked Kombar with the assistance of Membas in 1931-32. Again in 1932 the Adis of Komkar, Riga, Pangkang, and Karko killed several women and children in the village of Geku, however on their return journey they were also trapped by Geku fighting forces and killed their eleven persons and wounded several. The Adis of Dorge and Leling raided Torajan in 1936-37 and took away four women who were however returned back. The villages of the offenders were fined heavily. Mr. W.U. Calvert, Political Officer Sadiya visited Abor HmIs (present Siang distt) in 1936-37, he visited villages north of Komsing and pangin. The government of India declared the area north of Pasighat as "Control Area" in 1938, the purpose of such declaration was the abolition of slavery in the region. The area comprised of village like Komsing, Rin, Jorsing. Begin, Pangi, Mopet, Doring, Damdu, Yoksing, Korlung, Pangin Lokpeng, Tarak, Bapuk, Kebang, Yemsing and Rotung. In 1964 the "Control Area" was extended upto the McMohon line. The posts were also established at Rotung and Pangin. The outposts were also established at Riga and Karko in March 1941. Mr. Godfrey, political officer Sadiya toured Siyom river in 1940-41 and settled several land disputes between Minyongs and Gallongs. In December 1941 the Governor of Assam came upto Pangin and met three hundred seventy representative of seventy five villages of Padams, Gallong, Minyongs and Pango and Skesyom valleys in 1946. Again in 1948 he visited Tuting and Geling alongwith the Siang basin in the border area touching Tibet. Mr. Bhuyan, the political officer visted Mechuka in December 1951, he found that mechuka was the trade centre in the interior of Siang Frontier. The

Bokars of Nyingshi valley, Tagins of the Trans-Subansiri and the Mimeks used to get their trade goods through Mechuka only. Mr. Khuma, Asstt. Political Officer Along visited Laplomari in 1951-52. An administrative centre was opened at Gusar in 1953. For administrative convenience, Along, was made distt headquarters of Abor Hills in February 1953. The name of the Abor Hills was changed to that of Siang Frontier Division by North-East Frontier Area (Administration) Regulation, 1954. The Official meeting of the officers of the outposts at Tuting and Mechuka used to take place very often with their Tibetan Counterparts. In 1955 the Base Superintendent in charge of Mechuka had border meetings with Deva of Gaza. Similalry, the Dzongpen of Pemako had border meetings with the Assistant Political Officer at Tuting. In this way the Adis of these areas of Boris, Pailibos and Ramos were also extensively visited by several officers. Now all these sub-tribes carry out trade at Along.

Mishmis Raid and British Expeditions

Mishmis as a tribe comprises of Sub-tribes like Idu Mishmis, Digaru Mishmis and Miju Mishmis which occupy different areas in Lohit frontier. "They are of strong and handsome race but politically were not having established systems like Adis, due to lack of political shrewdness they could be misunderstood by the early British vistors and administrators. For a long time they could not establish friendly relations with British Government. The outcome of this isolation was that culturally advanced tribe of Mishmis could not gain politically, and so to say, they lagged behind in the political race"²⁵ Tgao-Khampui 1350-1389 A.D. the Ahom ruler first lead army against the Chutiya tribals of Mishmi Hills. They were defeated by the King.

The first British explorer was Lt. Burlton who visited Mishmis area in 1825. In exploring the upper reaches of the Brahmaputra he could transpire that the tribes in the area were unfriendly with outsiders. In 1825 Lt. Wilcox visited their area and passed through Miju area.²⁶ He met three Chiefs ruling over Tains. These Chiefs were named as Kirsong, Ghalum and Khosha. He also met Mezhas Chief named Rading who gave him some assistance but the Chief named Jingsha was against the touring party. The party had a narrow escape. Any how Wilcox could reach the point where from Lohita enters India from Tibet, at

25 Panchani Chander Sheikhar, 'Arunachal Pradesh Religion Culture & Society', 1989, P. 53.

26 Mechenzie Alexander, "History of the Relations of the Government with the Hill Tribes of the North East Frontiers of Bengal (1884)", Reprint 1981, P. 47 to 52.

Rima Dr. Griffith, the Botanist, visited the Mishmi Hills on Oct. 1836. He visited Ghaiums village on the Lohit where he was received by friendly Tains. He also met other Chiefs named Khosha and Pringong. In 1845 Lt. Rowlatt followed the Du river to its mouth, till Tuppong. Mazho Mishmis of Jiygshass village murdered one fakir Permanand Acharya when he was on pilgrimage from Assam to Tibet. Again in 1851 Mr. Krick, a French Missionary visited Walong in Trans-Lohit region. On his return journey he halted at Jigsha's village and thereafter returned back. In 1854 he again went to the region alongwith Dr. Bourri. He was escorted by Tain Chief Khosha and they visited Tibet as well. Then he was followed by Mezho Chief of Memong clan named Kai-EE-Sha who murdered both the missionaries while they were encamping at Rima. Their properties and servants were carried off. In retaliation a punitive expedition under the command of Lt. Eden was despatched in February 1855 with a small party of twenty Assam Light Infantry, and forty Khampis volunteers. The expedition was successful in capturing Kai-EE-Sha in his village on the Du river. His elder sons were slain and Kri-EE-Sha was hanged at Dibrugarh. Two persons of expedition also lost their lives during the fight.

Apalong clan of Chulikata (Idu) Mishmis raided a village near Sadiya killing two persons. In 1857 the Chulikatas raided a Khampis village near Sadiya and murdered women and children. All the Khampis combinedly rose against the raiders and drove them back. Chulikata Mishmis attacked Chonkeng Gohains village on Koondil in 1861 and 1866. The Khampis were helped by the Government by offering them arms, so they could easily beat off the raiders. In 1877-78 Chulikatas raided Digaru Mishmis killing several of them. The Bebejiyas Mishmis committed some raids in 1878-79 on Botia-pathar, Van Assamese village, in which two Assamese were killed. The same tribe attacked a Khampis village near Sadiya in the same year, killing two Khampis. A blockade was thus imposed on Bebejiyas in 1893. In 1899 Bebejiyas killed three Khampis and carried off three children at Mitaigaon. An expedition was sent to the Bebejiya's area. The offenders were defeated, the captives were recovered, and the villages of the offenders were burnt down. One raider was tried and hanged at Sadiya. Mr. J.E. Needham, Asstt. Political Officer, Sadiya, started his official tours to trans-Lohit region in December 1885. He was accompanied by Captain Molesworth. They marched a distance of 187 miles up the course of the river from Sadiya. They reached Rima in Zayul Valley, on 4th Jan. 1886. To Bebejiya Country the expedition was despatched in 1899 under the command of Lt. E.H. Molesworth of 43rd Gorkha Rifle. Mr. Needham was attached to the expedition as political officer. They crossed Mayu pass and on

1st January, 1890 reached Hunli. From there they marched further and recovered the captive children at Pika. They also burnt two villages. They followed the left bank of the Ighur river via Abvvangon Eleupn (Elepow), Ethoma and other villages, and then turning south down the left bank of the Dibang, they reached Nizamghat on 5th Feb., 1890. They destroyed Ayuminis village enroute.

In 1905 some Bebejiyas near the Dikrang Block house killed a Duania, his wife and children. During Dec. 1907 Mr. Williamson along with Khowa Gohain, the Khamtis Chief, went up, following the Lohit river to Satia-Miju village in the North. He also had a meeting with the Governor of Rima from Tibetan side. Again 1909-10 Mr. Williamson visited Rima on 31st January, 1910 he visited Walong. He also halted at a stream called Tatap-Ti. The Governor of Rima visited him at the camp on 4th Feb., 1910. Both the officials exchanged presents as well. Further again Mr. Williamson visited Walong in Jan./Feb. 1911. The Government of India agreed to send a mission to the Mishmis country in two columns one through Dibang Valley and the other through Lohit Valley. Dibang valley columns was under the Command of Mr. Bailey with Captain Bailey as political officer. Some Tibetan settlers had come to settle in Mishmi country through the passes at the head of the Dri, Andra and Yong Yap valleys. The mission in 1911 reached at Dri-Mathun confluence, then they reached Mipi where they found Khambas living in the village. Mr. T.P.M. O'callaghan, Asstt. political officer Sadiya, commanded an expedition upto Valong in 1914. They also met the Tibetan officials at Rima. A sepoy was killed by Chulikata Mishmi at Nizamghat Outpost 1918. One Pongon Midereni, head of a clan, had created troubles in Ithum valley. He tried to ambush the army column, but was himself shot dead. The Dibang Mishmis in Nov., 1933 attacked a village near Nizamghat and murdered small children. A punitive expedition was sent to Mishmi Hills on 14th Feb., 1933 and came back on 5th March 1934. Many cases were settled and friendly relations were maintained. In Oct. 1934 Mr. Crace visited Dibang valley and entered Ithum valley by way of Aprungye and reached as far as Ibyni (or Erunli) on the Emra river. The British museum expedition of Captain Kingdom words explorer Botanist, Mr. Kaulbach and Mr. Brooks Carrington went into the trans Lohit region. Mr. Kingdomword continued away in the region for about nine and half months and Mr. Kaulback & Mr. Brooks went down to Burma as far as Hertz. The members of the expedition were nicely treated and given warm welcome at Rima. During this period friendly relations existed between India and Tibet. It is revealed by the number of correspondences, presents and other documents which were exchanged between the Indian and Tibetan

officials at Rima, Chumelu and Zayul. Infact the Tibetans were interested basically in the extension of their trade contacts at Sadiya and the Indian Government had the particular interest of keeping the North frontier in a peaceful atmosphere, as far as it could have been possible. In 1937-38 Mr. Calvert visited Mishmi Hills in the Don valley. A blockade was imposed against the Mishmis in 1940 as a punishment for the murder of a Mishmi near Tezu, anyhow the culprits later on surrendered and the blockade was lifted. In 1946 Mr. Roullledje, Political Officer, visited Ithum valley. Mr. G.T. Allen, Asstt. Political Officer, Lohit, visited Walong in March/April 1946. Mr. Mills, the first Advisor to the Governor of Assam for Tribal Areas, visited Tehai in 1947. Mr. Campbell, Asstt. Political Officer visited Delai valley. He and his party met with an episode: then on the night of 7-8 Sept., 1948. While coming to Minyutang a landslide burried them. To facilitate active administration in Dibang valley, a place called Roing was created as head quarter of Additional Political Officer. In 1956 Mr. Thanga, additional political officer, Roing visited Anini, the confluence of Mathun and Dri. Later on Anini was created as the administrative centre, and at present it is the district headquarters of Dibang valley district. This way through an interaction of series of British expedition and visits of administrators to the Mishmi Hills were brought under the complete control of the Government of India.

Kamptis Raids and British Expedition

Khamptis are scattered in the South Eastern portion of Lohit district. Culturally they are the most forward tribes and are at par with Assamese of the Brahmaputra valley. Amongst the Arunachal tribes they are the only who show a remarkable degree of literary cultural advancement. Only this tribe has developed its own script of language. Originally they belong to an area called Borkhampti in Upper Burma. When they entered Assam, first they settled near Tengapani. During the reign of Gaurinath Singh (1780-1794), the Ahom rule in Assam was loose. Taking advantage of the political situation in Assam the Khamptis in 1794 entered Sadiya and ousted the Ahom Governor of Sadiya, named Khowa Gohain. The Khampti Chief declared himself the Governor of Sadiya. It was not possible for Ahom to resist this, therefore, they accepted the Khampti Governor of Sadiya. During the reign of Kamleshwar Singh (1795-1810) the powers of Khamptis was suppressed but the best quality in Khamptis was their political Cohesion amongst themselves which made them Capable of regaining the power. After the annexation of Assam by the British Government they found Sadiya under the complete control of Khamptis. Not making the political

situation more complex, the British Government recognised the Khowa Gohain, the Khampis Chief, Chausalan of Sadiya or the local administrative officer, on behalf of the Assam Government by the orders of Mr. Scott, the Agent to the Governor-General. In that capacity of the Khowa Gohain was permitted to collect poll tax. An agreement was signed between Khowa Gohain and the British Government that he would pay revenue to the Government, would remain a Contingent of 200 men, would settle local cases of petty nature but would refer serious cases to the political officer. The relation with the Khampis was very cordial. They also helped British Government in the Campaigns against Singphos. But such relations could not remain smooth for long. Khowa Gohain died in 1835. His son, Chawranfat Gohain, succeeded him. His designs were doubtful as he wanted to establish an independent Khampis rule, round Sadiya. A dispute between Chausalan of Sadiya and Chief of Muttuck arose, the British Officer at Sadiya attacked the land so as to avoid further dispute between the two.²⁶ The Khowa Gohain of Sadiya disobeyed the orders and forcibly took possession of the land. On this act of Chausalan, he was suspended and later on removed from the post of the Chieftainship as Khowa Gohain of Sadiya. The administration of Khampis subject was now looked after by the British Officer at Sadiya. The local affairs of petty nature were permitted to be settled by the local Chiefs.

In 1830 Singphos and Khampis raided some plain villages. Capt. Neufville was deputed to resist their activities. He drove them back to the Bor and Khampti Hills. The Khampis were not satisfied with Government and thus on 19th January, 1839 they attended the Durbar held by Col. White, the officer commanding Sadiya. All the Khampti Chiefs showed their usual loyalty during the Darbar proceedings but on the same night they attacked the post and killed Col. White along with eighty others. The Khampis went to the Mishmi Hills. A punitive expedition was sent to the Mishmi Hills. They happened to face a strong resistance and were defeated several times. At last they submitted before the expedition of December, 1839. The British Government then followed a very practical policy by 1844, in making their settlements by way of diversification. Some Khampis thus were settled in Lakhimpur of Dhamji; some other down in the Brahmaputra river basin at Saikhowa, a few were settled around Sadiya at Sunpura; a Group of their was settled at Bhodia, and the son of the late Khowa Gohain was settled to the West of Lakhimpur. "The Britishers had recognised the

26 Mechenjie, Alexander, 'History of the Relations of the Government with the Hills Tribes of North-East Frontiers of Bengal,—(1894) Reprint 1981, P. 57-60.

Cohesive political value of Khampis and had they been allowed to continue their political power could have created a sound resistance to the British Government, and in that position they could have very well established their influence to the Mishmi Hills. The best alternative under such circumstances was to disintegrate the tribe by way of dispersal. It worked so practically that Khampis could never become competent to integrate their political face in future.²⁷ However in 1914 the Chief Khowa Gohains friendly dealings with the Government could bring him the title of Raja (of Namshoom Clan). He was the last Khampis Chief who died in 1925.

Singphos Raids and British Expedition

The Singphos are scattered in the area bounded by Assam in the South and West, the Tengapani river in the North and Pangsao in the East. During the period of Raja Gauri Singh (1780-1794), as referred earlier as well, the Ahom rule in Assam had become unable to control its vast Kingdom. Towards the close of 18th century the Ahom rule in the peripheries of Brahmaputra valley became very loose, and different section started raising their heads against the Ahom authorities. The Singphos as well took the opportunity and with the Moamarians entered Assam. They forcibly drove out Khampis from Tengapani, upper Buri-Dihing (Namrup). Singphos were originally the inhabitants of upper Burma where they used to be called as Kakheyens. In the early part of the 19th century when the Burmese invasion started in Assam the Singphos joined them by plundering the plains in the valley. Several Assamese were taken as captives and slaves. As per records Singphos in 1825 raided Sadiya Khowa Gohain and Bor Senapali. The Khampis approached the British Government. The British Government intervened, an agreement was arrived between the British Government and Singphos.²⁸ About Sixteen out of twenty eight Singpho Chief met Mr. Scott, the Agent to the Governor-General, in 1826 at Sadiya. They agreed to return all the captives, assist the British troops and refer disputes to the local British Officer. In 1825 a force under the command of captain Neuf-ville was sent against the Singphos up the Nao-Dihing. He could make the Burmese flee from Singpho villages. The Singpho were also expelled from these villages. By 1830 the Government of British India could get the intelligence that the Burmese were ready to

27 Panchani Chander Shiekhar, "Arunachal Pradesh : Religion, Culture and Society" P. 58.

28 Mechenjie, Alexander, "History of the Relations of the Government with the Hill Tribes of the North East Fronties of Bengal" (1884) Reprint 1981, P. 61 to 72.

extend help in getting the British authority expelled from Sadiya. Some Singphos thus under Duffgan crossed Buri-Dihing and further entered into the Assam plains. The headquarter was established at Luttora Gam and further started towards Sadiya. The British Government directed captain Neuf Vile to check their advance. His forces drove them off to the Bor Khampdis Hills. But Duffgaon, the Singpho Chief, was not to give up, he attacked Beese village in 1835 and killed about 90 persons, some of them woman and children. He collected some more Singphos and continued his attacks. Ultimately he was driven back to the hills second time. In 1838 Peesshee Gam Singphos raided Lat Gam killing one and wounding two persons. Troops were sent to resist their activities. In 1839 again the Singphos joined hands with Khampdis in an attack over Sadiya but were unsuccessful. In 1841-42 Captain Vetch visited Singphos in Neo-Dihing and Buridihing area but there was no resistance from their side. After some time again they revolted against the British Government. The British posts at Ningroo and Bisa were attacked by them in 1843 in which seven persons were killed, the troops were again sent against them and were silenced once for ever. In another raid in 1844 three Kayas were killed by Singphos of Waket village. The offenders were tried, two were executed and one died in Jail.

The Singphos were at last brought to subjugation by the end of the first half of the 19th century. "The Singphos as a tribe are strong and politically united but numerically small. The little bit of their activities against the rulers in Assam were facilitated by two factors: One by the external assistance of Moamarians and Burmese, and the other by the weak control in the peripheral area of Assam by Ahom. Their force ended when both the facilities were not available i.e., the Burmese could not render help as they were themselves driven off by the Britishers, and on the other hand there was a transition of rule from weak to strong when the British stepped into the Ahom shoes. The demographic scantiness is the biggest political weakness of the strongest tribe".²⁹

Naga Raids and British Expedition

Nagas populate the North-Eastern tip of Arunachal Pradesh in Tirap frontier. The main Naga sub tribes are Noctes and wanchos. The area of Noctes is bounded by the Tirap river in the East, by the Tista river in the West, by the Patkoi Hills in the South and by Assam valley in the North. The Wanchos areas is bounded by the Noctes in the North

29 Panchani Chander Sheikhar, 'Arunachal Pradesh : Religion, Culture and Society', 1989 P. 60.

and East, Burma in the South and by Konyak Nagas (of Tuensang district of Nagaland) in the South-West.

Parul Dutta³⁰ refers to the Assam Buranji regarding the fight between Ahom and Tongsu Nagas during the reign of Ahom King Susenfa in the year 1361.³¹ The Ahom occupied two villages in Naga areas. Another fight took place in 1410 in which Nagas could be successful in carrying the head of Ahom Borogohain, Tyaokang Baurek, after killing him. The Ahom then despatched their troops under the command of Nongarang Borgohain. He defeated the Nagas and the members of Tongsu, Defera and Manpia Nagas families were carried off as captives. Parul Dutta further makes another reference to Tung Khingia Buranji³² according to which the Nagas of Namsang murdered about twenty three men of the plains of Assam in 1614. The Ahoms sent their troops in two directions : One via Namsang route and another through Borduar. The Ahom troops were successful in their attacks on Naga villages. Several Nagas were killed and brought under subjugation. The Nagas thus accepted the sovereignty of the Ahoms. In 1842 the Namsang Nagas attacked Bori Nagas. Mr. Brodie, the Assistant to the Chief agent of the Governor-General despatched an expedition against the offenders. Brodie himself visited the Nocte area in 1841-42. Some disputes were settled by him. He also persuaded Noctes not to continue their hostilities. In 1844 the Bor Mootung Nagas raided Banfera Nagas. Troops were sent to the area. The offenders were arrested. In 1849 Namsang Nagas attacked a plain Village killing one person. Several Nagas from Bordoria also were killed. The Banfera Nagas raided Dhorduar Ali in Sibsagar in 1851, in which one person was killed. The offenders were surrendered by Juboka Raja to the British authorities. Similarly in 1863, the Naufera Nagas attacked Mauzah Oboipore, killed one person, and again they burnt down the Guard house at Galakidwar. The feuds between Namsang and Borduria continued. In 1875-76. The dispute between the Namsang and Borduria arose about the buffaloes which were carried off by Borduria people from Namsang area. In the fight some Bordurians lost their lives.

On 2nd February , 1875 the survey party at Ninu village was attacked by Nagas.³³ Lt Holcombe, Asstt. Commissioner of Jaipur, along

30 Dutta, Parul, "The Noctes". 1978, P. 27.

31 Barua, Harakanta, 'Assam Buranji', 1939 P. 21.

32 Bhuyan, S.K.'Tung Khungia Burenji', 1939, P. 26.

33 Mechanjie, Alexander, "History of Relation of Government with the Hill Trades of North East Frontier of Bengal", Mittal Publications, Delhi. 1884, Reprint 1981, P. 99.

with eighty men were butchered, and about fifty men were wounded. A military expedition was sent to the Naga area, the offender villages were destroyed. The heads of the victims were also recovered along with arms and ammunition. A survey party escorted by a small force was sent in 1876, the troops burnt the Ninu village when the Nagas of that village refused surrender. In a clan feud among themselves, one of the Chiefs of Borduria was killed in 1881-82. The Nagas of Borduria attacked Bormi in 1884-85 and killed ten persons which also included one woman, two girls, one boy and six men. In another attack in 1885, the Jaboka Nagas attacked the Banfera Nagas killing 35 persons. The Chief of Namsang raided Lilih in 1887-88, in the attack two persons were killed. The Government later on settle the case by imposing fines, on the offenders, to the tune of one thousand rupees and fifteen guns. In 1889-90 the Nagas of Sabam raided Rangpang of Rasha and killed the Chief. The Banchang Nagas attacked Borithun in 1890-91, killed four persons and burnt down a few houses. In the same year Bormithun Nagas attacked Banchang Nagas in retaliation and took some of their heads as trophies.

Mr. Needham, Asstt. Political Officer Sadiya started his extensive tours in the area. In 1891 he visited Tirap. His tour objective was to establish more friendly terms with Nagas. The clan feuds however continued. In 1892 Banfera Nagas attacked Dakrangohans, killing one person. For this attack the Government held Benfera Raja responsible and he was fined. In 1898-99 Polunja Nagas were attacked by Bormithunia, and later on the offenders were punished

An agreement was signed between the Borduria Chief and Namsang Chief in 1899-1900 and they agreed that the administered territories from these two Chief villages of Nagas should be made safe for all. In 1900 the Deputy Commissioner, Lakhimpur visited the area. Both Borduria and Namsang villages were brought under control for all administrative purposes. Borduria Raja was allowed to have 200 bighas of land free of rent near Jaipur. Namsangia Raja was paid Rs. 450 per year on account of the Hukunjari seed farm. In 1898-99 Bormithunia raided Polungiya and in 1905 Bhallung and Bamithan Nagas together attacked Khurma and killed two persons. Mr. Williamson, Asstt. Political Officer, Sadiya visited Rashi in 1908 for punishing the offenders responsible for the raid on Vakpang in British territory in Oct., 1904, in the raid seven persons had been killed.

The importance of the South-Eastern area was increasing politically. In 1914-15 the Southern boundaries of the Western, Central and Eastern sections were finally notified. In 1919 the title of the Central

and Eastern sections was changed into Sadiya Tract, later on the Margherita frontier was established by Carving out the Tirap frontier with political officers headquarters at Margherita. In 1926-27 Assam Rifles outpost was established at Majum, close to the Patkoi range. The expeditions were helped by the outposts in abolition of the practice of human sacrifices in remote areas. In 1930-31 the political officer Sadiya punished those performing human sacrifices in Cis-Patkoi region. The triangulation survey operations in 1935-36 carried out their operations in Tikhok and Rangpang areas. The survey party was warmly welcomed. During 1942-43 the Namsang and Borduria area were declared as "Control Areas". The headquarter of Tirap frontier was changed from Margherita to knok in 1955 and to Khonsa in 1959.

The Nagas of Arunachal (The Noctes and Wanchos) were politically strong especially through the autocratic system of Governance by their Chief but there was no political cohesion between the villages and different clans. So the political cleavage inside the clans, villages and the groups of the sub-tribe used to factorise the series of inter clan and the inter village feuds which resulted in the prevalence of low profile in the economic material advancement of the common masses. The weakness of the resources, in economic factor; and the lack of the political cohesion, a political factor; these two factors could not favour the autocratic Chiefs to keep an independent hold in uniting the different clans which were continuously engaged in clan feuds. The autocratic Chiefs of Noctes and Wanchos, by virtue of their own political aura, could respect and contact with Ahoms and British rulers. "The Britishers could also recognise the strong element of autocratic politics in Nagas and also they could detect the weakness of the political changes at clan level and the material dependency of the common masses or the autocratic Chiefs. Therefore, the British Government followed a policy of winning the goodwill through the sympathy and contacts without disturbing the status of the autocratic Chiefs".³⁴

In Nagaland proper the different sub-groups occur as Konyaks, Phoms, Changs, North Sangtans, Yachungrrs, South Sangthans, Naked Rangmas, Kalyo-Kengyu (towards Burma Borders), Tangkhuls (in Manipur Hills). These Nagas sub-groups are occupying areas to South in the Eastern Naga groups hills and Aos and Sema Naga groups are occupying the Central Naga Hills; the Lhota, Rangmas and Angmis are occupying the Naga hills bordering Assam plains. From the beginning these Naga sub-groups were in feuds with each other, they were

34 Panchani Chander Sheikhar, "Arunachal Pradesh, Religion, Culture and Society", P. 64.

conducting raids on each other villages, plundered other villages, burnt villages took children and women as captives and so on. They also ventured raids and plunders in the Assam plains and carried subjects as slaves. Some records of their raids are recorded in the proceeding paras but during the British times as some events particularly in Nagaland took place and which needs mention here.

In August 1873 the Konoma Nagas captured some Kutcha Nagas tribals who had gone to the forest to collect tea, seeds for sale. On hearing this the Political Officer at samag utting, James Johnstone summoned the tribal Chief of Kurona village but the Chief did not turn up. The Political Officer had to take up a small force and marched towards the village in a bid to raid it, finding the force near by the Konoma Nagas had to change their mind and the Chief along with his men came to meet the Political Officer and apologized before him for his conduct. He also presented a long spear to the Political Officer as a mark of friendship and good will, alongwith other presents. "The Merema clan also one of the worst in the hills for lawless deeds, had never made its submission to Captain Butler, though it had on one occasion to his predecessor".³⁵

In November, 1878 Mr. Dakisant shifted his Nagas hill district head quarter from Samagutding to Kohima and was well established at a strategic and commanding position with his party in two stockades. But the tribals of the village were most hostile. The main problem was of the supplies as the hostile Nagas would not allow the supplies line to the Assam Plains, on the Maipur sides the supplies from Manipur durbar was denied and a few if sent were blockaded by Angami Nagas in the hills. The poor supplies to Damant made situation favourable to hostile Nagas and they attacked Kohima in Oct., 1879. The Nagas killed Damant and sieged Cawley Asstt. Political Officer and others in Kohima. On hearing the news of attack on Kohima James Johnstone the Political Officer at Manipur marched with strong force to Kohima. The account given about Kohima attack is recorded as : "There was no food and that the ammunition was almost spent and that two ladies were in the stockade. Mrs. Damant and Mrs. Cawley stated that Mr. Damant was taken unaware and shot dead and fifty men killed on the spot, and that thirty ran away and hid in jungle, some saving their arms, other not. Each man had fifty round of hall cartridge. Most of the rifles lost were breach loaders. The men told me that in the morning they had seen smoke rising from Kohima and though it might have

³⁵ Johnstone, James, 'Manipur and Naga Hills', Cultural Publishing House, Delhi 1983, P. 4.

been burnt. All these made me very anxious, as the men said that Mr. Cawley was retreating for the safe passage to Samagudting. Late in the evening I heard that a building inside the stockade had been burnt by the Nagas, who threw stones wrapped in burning clothes on the thatched roofs. The Nagas in arms were paid to number six thousand and they had erected in a stockade opposite ours from which they fired. The fugitives were in a miserable state of semi-starvation and ash pale from terror, and seemed more dead than alive when they were brought to me".³⁶ In fact, Damant had gone to Koroma from Jolsoma, he had been given warning on many occasions not to visit Morema Clan as they were most hostile and dangerous Nagas. On 14th Oct. 1879 when Damant went to the gate of Morema Clan, and while demanding entrance he was shot dead and also the column behind him were killed a few fled away, some would reach Kohima at night. Cawley the Assistant Commissioner at once pulled down one blockade and strengthened the other one only. By that time Nagas had gathered around Kohima, sending contingent from each village. The extra Assistant Commissioner Woka, Hinde was also summoned by Cawley with a detachment of fifty police. At last Johnstone alongwith Manipur Princes and Thangal General entered Kohima on 29th Oct., the stockade was thus saved. A punitive expedition was sent under General Nation during Nov., 1879 in revenge against the killing of Damant. The assault on Konoma village of hostile Naga was arranged by a party of Senior Officers like Gen. Nation, James Johnstone, Col. Nuttall, Major Cock, Major Walker Lt., Ridgeway, Lt. Raven, Lt. Boileau, Lt. Forbues. The Punitive expedition entered the Konoma village and captured it victoriously. Thus were subjugated the most troublesome naga tribals, in Konoma a village, especially of the Morgema who had killed Damant.

Manipur

Manipur is mentioned in Mahabharata. It is also mentioned in the Epic that Arjuna visited Manipur. There is no material evidence to establish the visit of Arjuna to Manipur but quite a big section of people believe that Arjuna did pay a visit to Manipur. In the Mahabharata there is mention of the existence of human beings in the hills of Mahatendra Dharmaranya, the north-eastern Region of India, with special indication of their situation in the east and divided their existence into three broad divisions : Antagiri, in the inner regions of Himalayas, Vahigiris, the outer regions of Himalayas and Upagiris, the lower regions of Himalayas. There is a reference to Arjuna's visit to the hills of the

³⁶ Johnstone, James, Op. P. 154-55.

region including Nagaland where he married Uloopi, the Naga Kanya. There should be no doubt that if Arjuna could enter Nagaland then there was every possibility of his visit to the neighbouring kingdom and of his marriage with Chitrangada, the daughter of Manipur king. This further relates to the visit of Lord Krishna to Pragjyotisa-Kamrupa and to the kingdom of King Bhishmak, north of Sadiya. The reference in the Mahabharata atleast reveal that the personalities of Mahabharata visited this region. The ruins of Bhishmak Nagar and Malinithan are in Arunachal Pradesh ; both these places are related to Lord Krishna's visit and elopement of Rukmani, the daughter of King Bhishmaka.¹ So Manipur was not an unknown place during the Mahabharata period. The Mahabharata gives reference that Arjuna stayed for three years in Manipur and married the daughter of Chitravahana, the king of Manipur.² People of manipur also consider the Arjuna stone and Shagol-Bandh place as the evidences. The description can be offered as under : "About hundred yards to the west of the old Govindajee temple in the Kangla compound is a big stone slab called Arjuna Stone, which has now been enclosed and preserved. The slab is irregular in shape, measuring about 6'8" in length and about 6'5" in breadth. It is said that the slab covers the mouth of cave which leads right up to the internal sanctum, the Garbha Griha of the old Govindajee temple, and open through three caves. People believe that the cave was the abode of notorious demon who played havoc in Manipur. The demon had killed several human beings. Nobody dared to fight with it. When Arjuna visited Manipur the people told him about the demon. He entered the cave and found several human skeletons lying inside. He went further and came across the demon. The fight took place between the bold Arjuna and the demon. In the fight Arjuna killed the demon. He came out of the cave as a triumphant warrior. People came, greeted him, he was considered as the saviours of Manipuris.

The mythological link of this stone slab with Arjuna may be supported by another myth. There is a place called Shagol-bandh, which is not very far away from Kangla, in Imphal town. Manipuris believe that the son of Arjuna by Chitrangada, Babrubaha, resisted the monument of the Ashvamedha horse of Arjuna. Babrubaha much against the wishes of his mother, caught hold of the horse and tied it to a tree at the place of Shagol-bandh. The name of the place also seems to be connected with the myth, as in Sanskrit 'Sagal' means Horse and 'bandh' means

1 Chakravarty, L.N., 'Glimpses of the Early History of Arunachal, Research Deptt, Arunachal Pradesh Government', Shillong 1973, P. 100, 120.

2 Lal, 'The Mahabharata of Vyas', Vikas Publication House, New Delhi, 1980, Pp. 107-8.

to tie. It is said that a fight took place between Arjuna and Babrubaha at this place. Arjuna got hurt badly and fell unconscious; then Chitrangada appeared and disclosed to Babrubaha that Arjuna was his father. Uloopi, the Nag kanya another princess whom Arjuna married in Nagaland, also appeared at the battle field with a team of her indigenous Physicians who knew the art of Sanjeewani Buti cure. The treatment was given to Arjuna and he regained his consciousness. Then the fight ended. This was the sweet occasion for the family to be united. The family got established, the grandson of Babarubaha, Jobista (also known as Pakhangba). Became the first ruling king of Manipur. Perhaps the temple site was selected near the Arjuna Stone to commemorate the killing of the demon by Arjuna in the cave".³

But there are some scholars who held different views. Edward Gait believes that the manipur mentioned in the Mahabharata was the Capital of Babhravahna, the king of Kalinga. It must, therefore, have been situated somewhere in the south of Orrisa or north of Madras.⁴ Jyothirmoy Roy quotes Willson that Manipur of the Mahabharata was situated by the side of the sea and that it cannot be identified with the modern Manipur which is far away from the sea-coast. Nagendra Nath Bose in his Visvakosh has to locate Manipur in Kalinga. Similarly Jyothirmoy has mentioned about Aptes statement, who locates it in the north of Mathura.⁵ But the foresaid mention, about Gerini in his researches on Ptolemy's Geography may be believed when he further states that according to Burmese Royal Chronicles (Maharaja Vamesa) Dhaja Raja, a king of Sahya race, settled at Manipur about 550 B.C. and later on conquered old upper Pagan. Harvey also believes that Manipur was a place enroute Afghanistan where the silk of China was exchanged for the gold of Europe by the Chinese and southeast Asian traders.

Pakhangba : The first ruling king of Manipur Pakhangba (or Jobista) is considered to be the descendant of Arjuna. He is said to have ruled for 120 years. He is from the Ningthauja clan, the royal clan of Manipur. Pakhanba is therefore the most important and first legendary king of Manipur. He is also connected with Serpent cult or Nag cult and it is very curious that only Ningthauja or the royal clan has got the connection with this cult. There is not much evidence which reflects the

3 Panchani Chander Sheikhhar, 'Manipur Religions, Culture and Society', Konark Publishers, Delhi, 1987, Pp. 17-18.

4 Edward Gait, 'A History of Assam', Thaker Spinx and Co., Calcutta and Simla, 1926, P. 270.

5 Jyothirmoy Roy, 'History of Manipur', East Light, Calcutta, 1973, P. 45.

socio-economic and Socio-cultural aspects during his period. Hodson mentions about a coin reportedly issued by Pakhangba ; it is a shield shaped disk of bell metal, very thin but of large size measuring more than $3\frac{1}{2}$ '' in diameter ; it has no mark on it of any kind.⁶

However, Gunindra Singh has raised some doubts on the genuiness of the coins reportedly issued during the reign of Nangda Lairen Pakhangba, who ruled from 33 to 154 A.D., first, he finds no evidence in any text to prove that shield-shaped disk like things had been used on or before the reign of Pakhangba as royal signia of Manipur. Secondly, he believe that as it depicts no particular legend beyond the coin of Pakhangba is not free from ambiguity. He is of the firm view that as per material evidence the history of coinage in Manipur begins not later than the sixth Century A.D. About the coins collected by W. Yumjao Singh, he states, that 164 Samuada (Saka Samvat) was wrongly taken by him (Yumjao) because of his mistaken assessment of 1646 Saka Samvat as 164 Saka Samvat.⁷

On the contrary, Jyothir Moy Roy belived that among the coins collected in Manipur by W. Yumjao Singh, four pieces belong to the second Century A.D. and the discovery of these coins also indicates that there were trade relation between Manipur and other parts of India.⁸ As mentioned earlier Manipur was on the trade route between India, China and Southeast Asia, so it is possible that some of the coins might have entered Manipur but not definitely have been issued by Pakhangba. Here Gunindra Singh is to be believed as there is no mark of evidence on those coins.

There is no proper chronological link with respect to other kings of Manipur. The Cheitharol Khumbaba or the royal chronical, however, is the record diary of state affairs, but it does not remove the veil to examine the ancient history of Manipur in a systematic way. Similarly Nighourol-Shing-Kak, which reflects the prediction about the kingdom, has the record of these facts only from the time of Khangemba. Other Chronicles : Poireiton, Khunthokpa, Dharani, Samhita and Srimati Bhagabat are valuable documents but these do not support the ancient history with material evidences. Therefore, the history based upon material evidence particulalry the numismatics, can be traced from king Wara Kaunthauba (568-658 A.D.). The Puranas make a mention of only ten rulers before the eighth century. Jyothirmoy mentions that

6 T.C. Hodson, 'The Meitheis', Neeraj Publishing House, New Delhi, P. 370.

7 Gunindra Singh, 'Manipuri Numismatics', Mutua Museum Imphal, 1983, P. 4.

8 Jyothirmoy Roy, 'History of Manipur', 1973, P. 5.

from eighth century till succession of Gharib Niwas (1714 A.D.) there is a mention of 36 kings based on Chronology.

Kounthouba : King Wara Kounthouba (568-658 A.D.) ruled for about 90 years. (Jyothirmoy has given the year 700 A.D. P. 22). He issued bell metal coins of more or less the same texture with initial letter of the king's name "Wa" depicted in archaic Manipuri script on the obverse side of the coin. He was the first king to issue the coins and this offers us the material evidence. There are some reference about great persons named "Poireiton" who entered Manipur during his time and started their function as religious gurus. Jyothirmoy points out that "Poireiton" may be the corruption of the word "Purohit" (Brahmin Priest). They were the Hindu missionaries.

Naothingkhong become the king in 750 A.D.⁹ He happened to face the neighbouring Nagas, the Angoms, who used to create disturbance by entering the valley. Khongtekcha succeeded Naothingkhong. "The Phayeng copper plates" were issued by the king which reflect some evidence of Shaivism in Manipur. According to the manuscript the king was devotee of Shiva and Durga. The chronicles mention that Khongtekcha died in 773 A.D. and there was interregnum from 774 A.D. until 784 A.D. when Keirenba the son of Khongtekcha became the ruler (Jyothirmoy has mentioned different years Keiremba, 880 A.D. and Yaraba 949 A.D., P. 24). He was succeeded by his son Yaraba in the year 779 A.D., on his death. During the period of Yaraba the Khuman chief had become more powerful and entered the valley by occupying a considerable portion and established his headquarters at Mayang, a place about 25 km. from Imphal. After a great resistance the Khuman power was defeated and they were driven away from the occupied area.

Ayongba, (821-910 A.D. but 968 A.D. according to J. Roy), the son of Yaraba, became the ruler. He is known for his road construction which still exists under the name Ayangpali. He also issued coins which are characterised by their circular shapes and carry the initial letter of king's name "A" in archaic Manipuri script on the obverse side of the coin with a diameter 0.9 cm. Jyothirmoy Roy has enlisted a few kings from tenth to twelfth century A.D. as under : Mingthongcheng (981 A.D.), Chengleipam Lanthaba (1007 A.D.), Yunglaw Koiphaba (1027 A.D.), Jrengba (1107 A.D.), Leyamba (1127 A.D.), Loitongba (1154 A.D.), Hematowi Wanthaba (1170 A.D.). In the period of Thawan Thaba (1199 A.D.) a fierce battle took place in the Loktak lake with Khumans

⁹ Op., 1973, P. 230.

Thawan Thoba was followed by Chingthang Lau. Thawa (1211 A.D.), Puranthaba (1226 A.D.) and Khumbomba (1236 A.D.).

The ambitious Kings of Mungman (Pong) of Shan dynasty moved towards Assam and gained victories by defeating Chutiyas of upper Assam-people of Arakan and Manipur. Manipur was invaded during 1220 A.D. but the Shan's could not establish their permanent ruler. There is mention of some Manipuri rulers during the fourteenth century : Thangali, Larthaba, Kongamba, Telheiba-Tabungba and Ningthor Khoubu. According to Gunindra Singh, Lairenba (1394-99 A.D.), the son of Tabungba ruled for five years, he issued some coins which were square in shape. The king's name 'La' was depicted on the obverse side of the coin in archaic Manipuri script. King Ningthor Khumba is reported to have proceeded to the east to check the invading Burmese, which were the main disturbing events to the Manipuri kings.

In his reign the Tangkhuls also came down to Imphal taking chance of his absence from the capital and his pre-occupation in the eastern borders. Queen Linthoi-Nganbi organised her forces with other women and succeeded in pushing away the Tangkhuls from the valley. King Kyamba (1467-1508) succeeded Ningthou Khumba. He was a powerful king and an able administrator. He extended his kingdom from the valley to the hills. The area from Moran in the northern hills to the Lushai hills in the southern part was under him. For administrative convenience he divided Manipur in four states : Ahallup, Naharup, Khabom and Laipham. Religiously, he was tolerant towards Hinduism. Several Brahmin settlers came to Manipur during his period. He had very cordial relations with the king of Pong. The result was a period of non-interference from the Burmese side. On the other hand, he maintained good relations with the Ahom rulers of Assam. It is recorded that there existed a considerably sound contact between Assam and Manipur during the period from 1479 A.D. to 1539 A.D. In 1538 A.D. Ahom ruler Chaepa Shuhmnung (Dihingia Raja) gave a girl of the lammakharu family named Khubdang to Chaoman, the ruler of Manipur. Chaoman also exchanged princess and present with Dihingia Raja.¹⁰ The list of the kings given by Jyotirmoy Roy during the sixteenth Century is as under : Keirlngha, Largaingmba, Ngailhaba, Kahomba, Atongjamba, Chalamba and Mungyamba. The son of Mungyamba, Nongthoural Lambuba became the king in 1597 A.D. Later he was known as Khagemba (1597-1652 A.D.) He was a very strong king and a seasoned administrator. According to Hodson, the Chinese army entered Manipur during 1630 A.D., however, Bijoy Panchali gives the year of invasion as 1564. Hodson's contention is that Khagi in Manipuri means

Chinese and Yamba means to Kill. Hence, Khagemba must be the person who defeated the Chinese. He also defeated the king of Cachar. He introduced several administrative reforms like the system of measuring lands and weighing goods. He divided his kingdom into eight divisions. "Lallup", or the obligatory services, was also introduced by him to organize the services in the palace. He defeated Mayangs, so his name was given Mayans and on the coins issued by him the name "Ma" was depicted in archaic manipuri script on the obverse side of the coin. The coins were circular in shape with one centimeter in diameter. After him Khungaoba became the king who was succeeded by Paikhomba (1666-97 A.D.). He issued coins with his name "Pa" in archaic Manipuri script. The coins were of bell metal and square in shape. He was the last king to issue coins with archaic Manipuri script. He was succeeded by Charairongba in the year 1697 A.D. He was the first king to adopt Hinduism formally. During his reign the Naga community of the south, called Too-shook headed by Lalamba came up to Kharam and defeated the king's Army. Later the king himself led the army and completely defeated the rebels by killing their leader Lalamba. After the battle on his return home. Selungba, the father-in-law of his son, speared the king to death while he was sleeping.

"The period from the eighteenth century onward provides sufficient material to reconstruct the history of Manipur based on political, social, cultural and religious aspects. The chronological order is streamlined with material evidence based on numismatics, iconography and archaeology. From this period onward Manipur experienced political complexities, economic orientations on different micro and macro infrastructures. Social transformation and interactions within inter-social and intra-social groups, cultural renaissance with modifications and adaptations, and religious transformations from traditional Meiteism to Vaishnavite. Hinduism in the valley and from animism to Christianity in the hills. Political developments during the period were sharp and speedy which reshaped the entire history of Manipur. The British stepped in. This was due to the weak geographical situation of this small princely state in the proximity of Burma. The ambitious kings at Ava (Mandalay) always fulfilled their desires by invading Manipur. This continued in this glorious period as well and the only alternative left was to seek help from the British India Government. Thus went the course of events making Manipur a Union Territory after the independence of India in 1947 and a full-fledged state of the Indian Union in 1972".¹¹

10 Op. 1973, P. 28.

11 Panchani, Chander Shekhar, 'Manipur Religion, Culture and Society', 1987, P. 23.

Garib Nawaz : The glorious period started with king Garib Niwaz, who succeeded his father Charairongba in 1707 A.D. He had a versatile personality. As an ambitious king, he entered Ava in Burma and thus extended his kingdom upto the banks of Chindwin river. He attacked Burma for the first time in 1725. Again in 1735 he crossed the border and in 1737 he invaded Burma and defeated two Burmese armies. In 1738 he again crossed Ningthee river and captured Musteng, Deebanjen, and Myedoo towns of Burma. In fact, the Toongoo dynasty of Burma was on the decline due to weak king like Taninahwe (1714-33) and Mahadamma Yaja Dipati (1733-52). This weakness of Burmese kings was a chance for Garib Nawaz. The reported invasions of Burma by him were justified attempts to fulfil his ambitions and stamp his authority. From the defence point of view Manipur had been more exposed to Burmese side and so it was essential, though Garib Nawaz, to include trans Chindwin region, Kubo valley and Chindwin basin to Manipur State. This shows the political insight of Garib Nawaz. In 1739 he attempted another invasion of Burma but in vain. A peace was concluded by giving his daughter Satyamala to the Burmese king in marriage. After a decade, in 1749, he again crossed Ningthee river with 2000 men and 300 horses with a plan to attack Ava by crossing Irrawady river. But he was forced to make peace with the king of Ava. He returned to Manipur but at the mouth of the Maglung river was met by his son Ajit Shah who criticized him for his vain attempt. The king was deserted by his force and only 500 men remained with him. He stayed at Treengain for a short time and gave his second daughter in marriage to Taminganve. He sought help to fight with his rebellious son, but help could not be provided by the Burmese king because of the rise of the Peguers in the south of his own kingdom. At last the king decided to enter Manipur, on his way back at the mouth of the Moglung river he again met the emissaries of Ajit Shah who murdered him, his eldest son Sham Shah, his guru Shanti Dass and principal men of court who had followed him. He was the first king to enforce Royal adoption of Hinduism. He also started Rama Nandi cult of Vaishnavism which however ended with his death. He was also the first king to issue coins in Devnagri, Bengali and Assamese scripts. He issued a series of coins with different legends.

As Sham Shah, the eldest son born of the Chief queen, was murdered along with the king Garib Nawaz, Ajit Shah sat on the throne. Out of the seven sons of Garib Niwaz, Sham Shah the eldest was by the chief queen and Ajit Shah, Nun Shah, Tong Shah Sarbosache. Bharat Shah and Satrughe Shah were by the second queen. After five years of rule Ajit Shah was expelled from the throne in favour of his brother

Bharat Shah, who also died after two years. Then it was decided by the people to place the son of Sham Shah on the throne. Thus Gaur Shah become the king in 1758. He was crippled and therefore, he involved his younger brother Jai Singh to rule alternately. Gaur Shah died in 1764 A.D. and then jai Singh became the sole ruler of Manipur.

Jai Singh : Jai singh continued to rule upto 1798. From 1755 A.D. upto the treaty of Yandaboo in 1826 Manipur tasted the bitterness of successive Burmese invasions. In 1755 A.D. Alungpaya sent forces which entered Manipur and the Manipuri prince submitted to them. In 1758 Alungpaya entered Manipur through Imole pass at Pallel. Bharat Shah could not resist him. He stayed for 13 days at Imphal. The news of revolt by Peguers forced him to leave for Ava. Several people from Manipur were deported who were made to settle in Sagaing and Amarapron district in Burma. Ajit Shah, who was in Cachar, was also getting British help to get back his throne but Jai Singh frustrated his plan by representing his own claim and disclosing about Ajit Shah's plan to murder his father Garib Niwaz and brother, Sham Shah.

In 1762 A.D., a formal agreement was arrived at between Jai Singh's representative haridas Gossain and Verelist, the British Commissioner at Chittangong. Political life remained very unstable for Jai Singh. He happened to loose his throne three times from 1764 to 1793. Manipur was invaded in 1765 by the Burmese. Jai Singh fled to Cachar and the Burmese placed one Eeringba on the throne. In 1770 A.D. again the Burmese entered Manipur. King Jai Singh fled to Assam. The Burmese invasion of 1782 was the last but very severe. Again Jai Singh fled from Manipur and they placed one Kelemba of Moirang on the throne. From 1775 to 1782 Jai Singh tried four times to regain his throne. The political genius of Jai Singh may be appreciated in that to overcome the adversities of the circumstance he maintained the best relations with the Assam rulers. Swargaddo Rajesar Singh (1751-69 A.D.) the ruler of Assam, extended valuable help to him. Despite political ups and downs he introduced a cultural renaissance in Manipur. He was God-fearing and man of aesthetic tastes. He infact brought Manipur on a cultural footing. he gained the title "Bhagya Chandra" after constructing the Govindajee temple. His daughter Sija Lairoibi became the life long devotee of Lord Govinda and obtained high order of spiritual charisma. she was an accomplished dancer of Raslila and she used to perform the dance before Govindajee playing the part of "Raseswari". She was a combination of spirituality and aestheticism before the Lord. In praise of Lord Govinda she composed several devotional songs. In 1798 Jai Singh abdicated in favour of his son Labanya Chandra and decided to

go to Nabadwip to spend his life in religious pursuits. In 1799 he died at Bhagabangola in Murshidabad district on his way to Brindaban. During his reign gold, silver, bell metal coins were issued most of them with Salutation to Lord Govindajee.

Jai Singh had eight sons, the eldest being Sanahal. But he had placed Rabinchandra on the throne in 1798. There was a fight for the throne amongst the brothers. In 1801 Rabinchandra was murdered, then Madhuchandra the third son, became the king. He was defeated in 1806 and fled to Cachar. He was succeeded by Chaurajit. His brother Marjit with the help of Burmese king reached Kakching in Manipur. Chaurajit could not resist them so he fled to Cachar. Gambhir Singh also accompanied him, Marjit got the throne. Chaurajit sought the help of the British but no help was given. In 1819 Burmese forces occupied Manipur and place Jadu Singh who was replaced by Shoobal Singh, who was further replaced by Heerachandra. In 1822, Pitambar Singh, nephew of Marjit, went from Cachar to assist Heerachandra. Both together succeeded in driving away the Burmese forces, but Chaurajit Singh was not given the throne of Manipur by Pitambar Singh. Taking chance Ghambhirsingh came to Manipur with a small force and defeated Pitambar Singh near Jaynagar. Pitambar Singh fled to Ava and Gambhir Singh also retreated to Cachar in 1823. He resisted the Burmese forces which invaded Cachar through Manipur. The Burmese invasions and increasing power in South-East Asia was a cause of concern to the British Government. So on 24th February 1824, Lord Amherst, the then Governor-General of India, declared war against Burma. The British Government accepted the proposal of the king of Cachar and agreed to recognize him as king. Similarly, the three brother princes of Manipur, Churajit, Marjit and Ghambhir Singh as the Raja of Manipur. On 17th May 1825 Gambhir Singh entered Manipur from Sylhet with 500 Manipuri soldiers. Lt. Pemberton, a British officer, also accompanied him. Campbell, on the other hand defeated and killed Mingimaha Bandula at Donabew in April 1825. He further advanced and occupied Yandaboo, a town about 45 miles from Ava. To the advantage of Gambhir Singh, the treaty of Yandaboo was signed on 24th February, 1826.¹² In fact this treaty was basically in favour of the British only. The immediate benefit which went to Manipur was the recognition of Gambhir Singh as the king. However, the Burmese forces were ordered to quit Manipur. This did not settle the Kubo valley question. The Raja agreed for a stipend of Rs. 500 per month. He issued coins in gold and

12 F. Jesse Fennysoul, 'The Story of Burma', Macmillan and Co. London, 1946, P. 22-26.

bell metal. The initial letter of his name "Ga" is depicted in the Nagri Script. He built a new palace on the hillock of Lamgthabal. He entered into a treaty with the British India Government in 1833 but retained Manipur as an independent princely state.

Nar Singh (1834-59) became regent as prince Chandra Kirti was only two years old. In 1844, after Maharani Kamudini Devi left Cachar with her little son Chandra Kirti he (Nar Singh) became the king. He allowed the settlement of Kukis with the help of the political agent M. McCulloch. The Maharaja introduced "Nipa-palla" a style of Kirtan and "Jala-keli" a game of acting in which Radha and Krishna throw water on each other's body. Nar Singh was not the direct descendant from the royal clan, his descendants now bear the title of Rajkumars as he was the Maharaja of Manipur. "In fact he handled the state craft as an able ruler. He died in 1850. A gold coin was issued in his name. It is circular in shape. The Tri-Bhanga pose of Lord Govinda and Radha is engraved on the obverse.¹³

Chandrakirti Singh : Devendra Singh ascended the throne after the death of his brother and ruled for three months and then was made to flee to Cachar when Chandrakirti Singh, the crown prince entered Manipur. He had also the support of the three sons of Nar Singh, Chandra Kirti Singh, thus ascended the throne of Manipur in 1850 A.D. He appointed Bhuban Singh as Jubraj and Setu Singh as Senapati, both being the sons of late Nar Singh. He helped the British Government in the Angami Naga rebellion of 1879. This was a critical period for the British as the timely help saved the fall of Kohima. Similarly the rebellion of Chassad by Kukis was suppressed. James Johnston, the political agent at Manipur, led the force both to Kohima and Chassad. The king got the title of the "Star of India" in 1880 from the Chief Commissioner of Assam, sir Stuart Bayley. The seal and the badge of K.C.S.I. were awarded in the Meeting of "Darbar" Imphal-Mao Road was constructed during his time. During the second Anglo-Burmese war in 1885 the Manipuri forces under Johnston occupied the Kendet province of Burma. Chandra Kirti Singh also introduced an efficient postal service in Manipur, the material evidence in support is the existence of a letter box at Lahimpur (Assam) which belong to the Imperial Postal Services of Manipur. An Autobiography of an unknown letter box¹⁴ was published in the Dak-Tar journal, January 1986. The king was tolerant towards other religions. "He issued some coins of bell metal which were circular

13 Panchani, Chander Sheikhar, 'Manipur Religion, Culture and Society', 1987, P. 27.

14 C.S. Panchani, Dak-Tar, New Delhi, January 1986 Vol-XXX, P. 17.

in shape. The other name of the king was Naochinglen Nongtrekhompa. Therefore, the initial name "Na" in Bengali Script is depicted on the obverse side of the coins. The king died in 1886 at the age of 54".¹⁵

Surachandra Singh : Surachandra Singh (1886-90) succeeded Chandrakirti Singh. There was a dispute for the throne because of the fact that Chandrakirti had eight wives and ten sons. There were chains of rebellion on behalf of different factions of brother princes and descendent princes of Marjit and Nar Singh. The political agent of the period, Grimwood, is considered by the historians as the most hopeless administrator who, in fact, mismanaged the show and added troubles to the much troubled waters. At last king Surachandra left for Brindaban and Jubraj Kulachandra ascended the throne in 1890 A.D. Surachandra issued circular coins in bell metal. The initial of his name "SO" is depicted on the obverse side of the coin. Kulachandra issued coins, one type, depicting "Ka" in Devnagari Script and the other type, depicting "Ku" in Bengali script. He was the last king to issue the Manipuri coins, the evidence of the end of the independent princely state of Manipur.

Surachandra in exile was requesting the British India Government for his claim to the throne. Finally, the Government of India informed Quinton, the Chief Commissioner of Assam, to recognize Kulachandra as the Maharaja of Manipur and get the exterrment of the rebellious prince Tikendrajit from Manipur. To implement the decision of the Government of India, Chief Commissioner Quinton left for Manipur from Golaghat on 7th March 1891 with 400 Gorkha soldiers under the command of Col. Skenc. About 200 Gorkha soldiers were on the way to Manipur from Silchar. The Chief Commissioner reached Imphal on 22nd March 1891. He directed to hold a "Darbar" in the residency with the Regent Kulachandra and his brother princes. It was unusual to hold Darbar in the Residency but still the princes came to the Residency at stipulated time but were not allowed to enter as the authorities in the Residency had not completed the translation of the order of the Government of India in Manipuri language. The princes were asked to wait outside the gate. This was an insult to the dignity of the princes. Tikendrajit Singh returned after waiting for half an hour. After waiting outside for about two hours the princes were asked to enter the Residency but the main objective of Quinton was to arrest Tikendrajit Singh who had already left. So it was decided to hold Darbar on 23rd March at 8 O'clock. But on that day Tikendrajit again did not come to attend the

15 Panchani, Chander Sheikhar, "Manipur Religion, Culture and Society, 1987, P. 28.

Darbar pretending to be sick. Grimwood, the political agent, also met Kulachandra in the palace and persuaded him to get Tikendrajit Singh arrested but he refused. Grimwood there met Tikendrajit Singh in his house and persuaded him to leave Manipur but in vain.

1891 Revolt. Quinon, finding his plan frustrated, decided to make direct attack on the house of Tikendrajit and arrest him. However, by that time the princes had understood the plan of the chief commissioner. Tikendrajit Singh also had made some arrangement to avoid arrest. On 24th March 1891 at about 3.30 a.m. Lt. Brackenbury, Capt. Butcher and Lt. Lugard marched from the Residency and surrounded the house of Jubaraj Tikendrajit. The Jubraj had hidden himself in the palace. The guards of the house opened fire when the army tried to enter the house. Fire was also opened from the palace. In the attack Lt. Brackenbury was wounded and he died when he was brought to the Residency. The British forces destroyed the palace temple, idols of deities. Houses in the neighbourhood were set on fire. Women, children and innocent citizens were maltreated. The family of the Muslim retainer of the Residency, whom the British officer suspected to have passed information to the palace was annihilated ; his two daughters were thrown into the fire and the retainer himself was butchered mercilessly.

The Manipur state forces and the public become angry at this act of the British forces. The residency was attacked, the lives of the British Officers were in danger. Quinton, therefore, decided to stop war and a cease-fire call was given. It was agreed that the Regent and the Chief Commissioner will hold talks to settle the issue. Quinton was invited to the palace. He went there accompanied by four other officers Col. Skene, Cossins, Lt. Simpson and Grimwood. The meeting was held in the Darbar hall but nothing could be decided. The princes insisted upon the English officers to surrender their arms for which Quinton expressed inability as he was not authorised to decide such a step on behalf of the forces of the Queen of England. The officers came out of the Darbar Hall. The angry mob outside attacked them. Lt. Simson and Grimwood were killed and Quinton and two other British officers were executed in Kangla compound. Their blood was used to smear the mouths of demon idols.

In the Residency the bad news came and Mrs. Grimwood decided to leave for Cachar escorted by Capt. Boileau, Capt. Butcher, Capt. Wood and 200 Gurkha soldiers. General Collet was ordered to put down the rebellion in Manipur. Three columns were advanced to Manipur : one from Kohima under General Collet, Second from Tamu from Burma under Lt. Grahtand the third from Silchar. Grant had to

face Major Paona Bragabashi in the battle of Khongjom. Major Paona and his army men fought a heroic battle. There was not much of resistance on other sides. Thus General Collet forces entered the capital and on 27th April, the Union Jack replaced the Manipuri flag. Kulachandra, Tikendrajit and Thangal General went underground but were arrested after a few days.

The Government of India set up a special court to try persons for conducting war and murder. The Charges were framed against them and capital punishment was awarded to them. However, on mercy appeal to the Governor-General of India the death sentence of Kulachandra and Angonsna was commuted and reduced to transportation for life. The gallows were arranged at the polo ground to hang Tikendrajit and Thangal general in public. On 13th August, 1891 they were hanged. Kulachandra and his brother Angonsna were taken to Tezpur Central Jail from where they were transferred to Alipur Central Jail, at Calcutta and finally transported for life to the island of Andaman. "The Manipuri rebellion was the result of a series of wrong policies followed by all concerned right from the Governor-General of India, the Chief Commissioner, the Political Agent and the royal princes. It was the religious sentiment of the Manipuris which was hurt by the British forces when they desecrated the temple in Kangla and massacred the innocent subjects. The situation was tactlessly tackled by Quinton from the beginning, hurting the royal dignity of princes by making them wait outside the Residency gate. The greatest folly he committed was entering the royal trap ; and once in the trap he should have declared his decision within the parameters of Public desire. The hasty step of the agitated public should have been resisted by the princes ; further the British officers execution was the mistake of royal princes which prompted the Government of India to bring the state under its permanent control. Perhaps the execution of Tikendrajit and Thangal general was in retaliation of the execution of the three British officers. The accidental killing of Grimwood and Lt. Simpson by the agitated mob would not have attached much responsibility to the princes and would not have invited British fury".¹⁶

Manipur was brought under complete subordination to the British India Government. Churachand was declared as king of Manipur ; on attaining adulthood he sat on the throne in 1908. He took active part in religious and cultural activities. A new line of Brahmin Priests (Anoubas) was taken as royal priests in the temple. Manipuri dance become very popular. Manipuri writers were patronized. The king also started

archaeological excavations by appointing W. Yamjao Singh the incharge. The king was conferred the title of K.C.S.I. (Knight Commander of Star of India). He abdicated in 1941 in favour of his eldest son Bodha Chandra Singh and left for Nabadweep to spend the rest of his life in religious pursuits.

During the reign of king Bodha Chandra Singh second world war broke out. Japan joined the Axis powers and declared war against Britain and America. Japanese forces quickly gained control of Pearl Harbour and then over the Phillipine Islands, Indonesia, Indo-China, Thailand, Malaysia, Singapore and Burma. Their next target become India through Manipur. Imphal was the target and the town experienced bombing by Japanese planes in May 1942. The entire valley was in a grip of terror. The Azad Hind Fauj aided by the Japanese entered Manipur with an aim to attack the armoury of the Allied forces by blocking Imphal-Dimapur road. Moirang was made the headquarters. For the first time the tricolour was hoisted on the Indian soil at Moirang in 1942 by Subhas Chandra Bose.

A considerable area of Manipur remained under the control of Azad Hind Fauj for six months. On 15th August 1947, India became independent. A government was formed with M.K. Priyobrata Singh, younger brother of the Maharaja as Prime Minister. On 15th October 1949 the princely state under Bodha Chandra Singh as per the desire of the people joined the Indian Union. Manipur was made a Union Territory, administered by the Chief Commissioner. The Maharaja was granted an annual pension of Rs. 3 lakhs. Bodha Chandra was very religious but tolerant as well. He used to take interest in religious, cultural and social activities. He was much interested in kirtans and used to play on the Mridangs. He died in December, 1955.

At last Manipur became a full fledged state of the Indian Union on 21st January, 1972.

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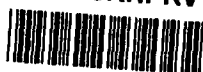
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